

المأفوض الشير

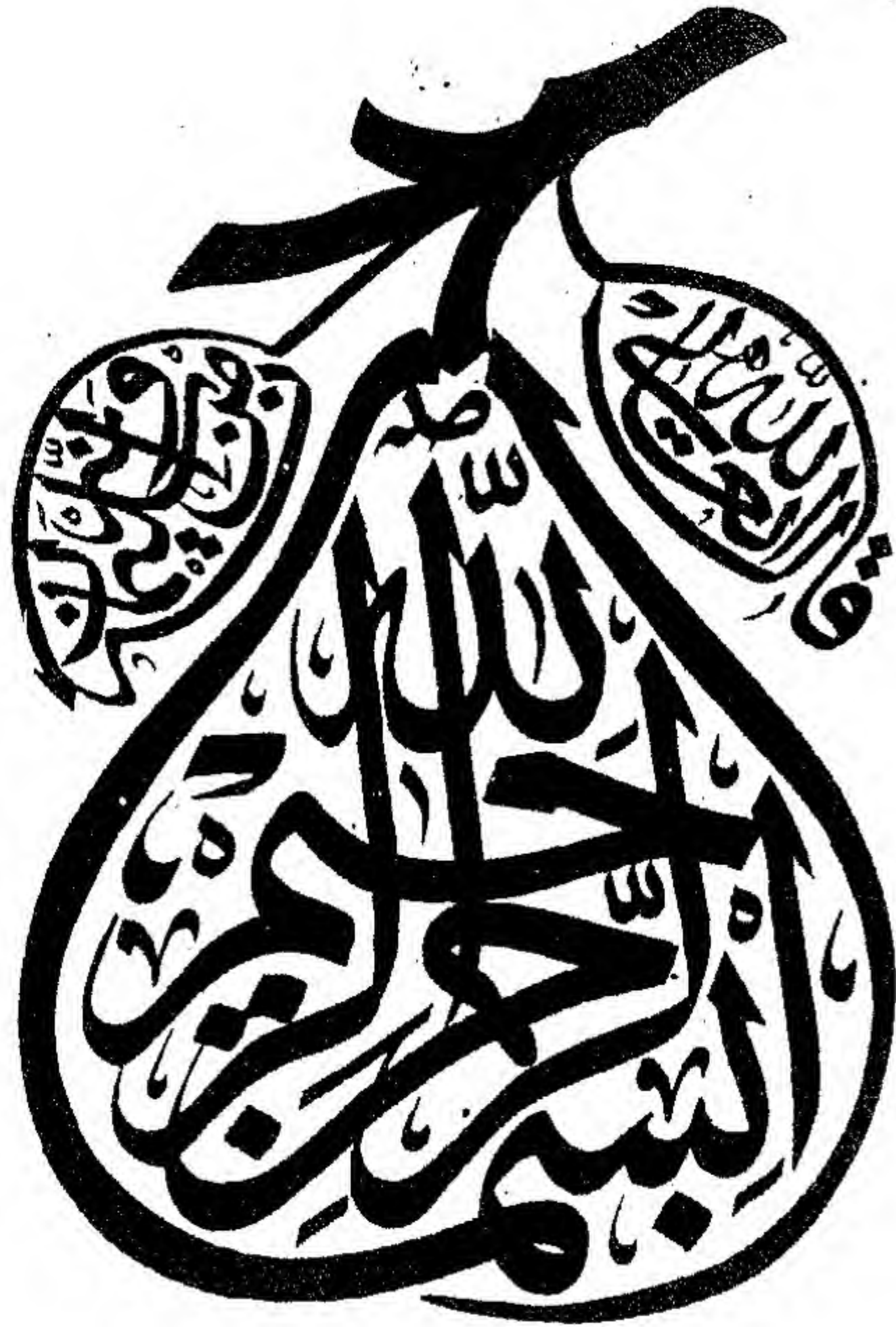
Al-Malfuz Al-Sharif

Anecdotes of
Imām al-Akbar Shaykh al-Islām wal-Muslimin
ʿArife-Billāh Imām Ahmad Ridā al-Qādiri
Muhaddith Bareillwi

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Al-Malfūz al-Sharīf

(1337/1918)

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A'la-Hadrat al-Qutb Imām Abū-Hāmid 'Abd al-Mustafā
Ahmad Rīdā ibn Naqī 'Alī ibn Rīdā 'Alī al-Qādirī
Barkāt Muhaddith Barellwī*

(1272/1856 – 1340/1921)

فتوٰی علامہ
ابو عبد اللہ محمد باقر

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(1272/1856 – 1340/1921)

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Qutb al-'Ālam Abul-Barkāt Muḥiyy al-Dīn

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al-Qādirī al-Barkātī Nūrī ❀

(1310/1892 – 1401/1981)

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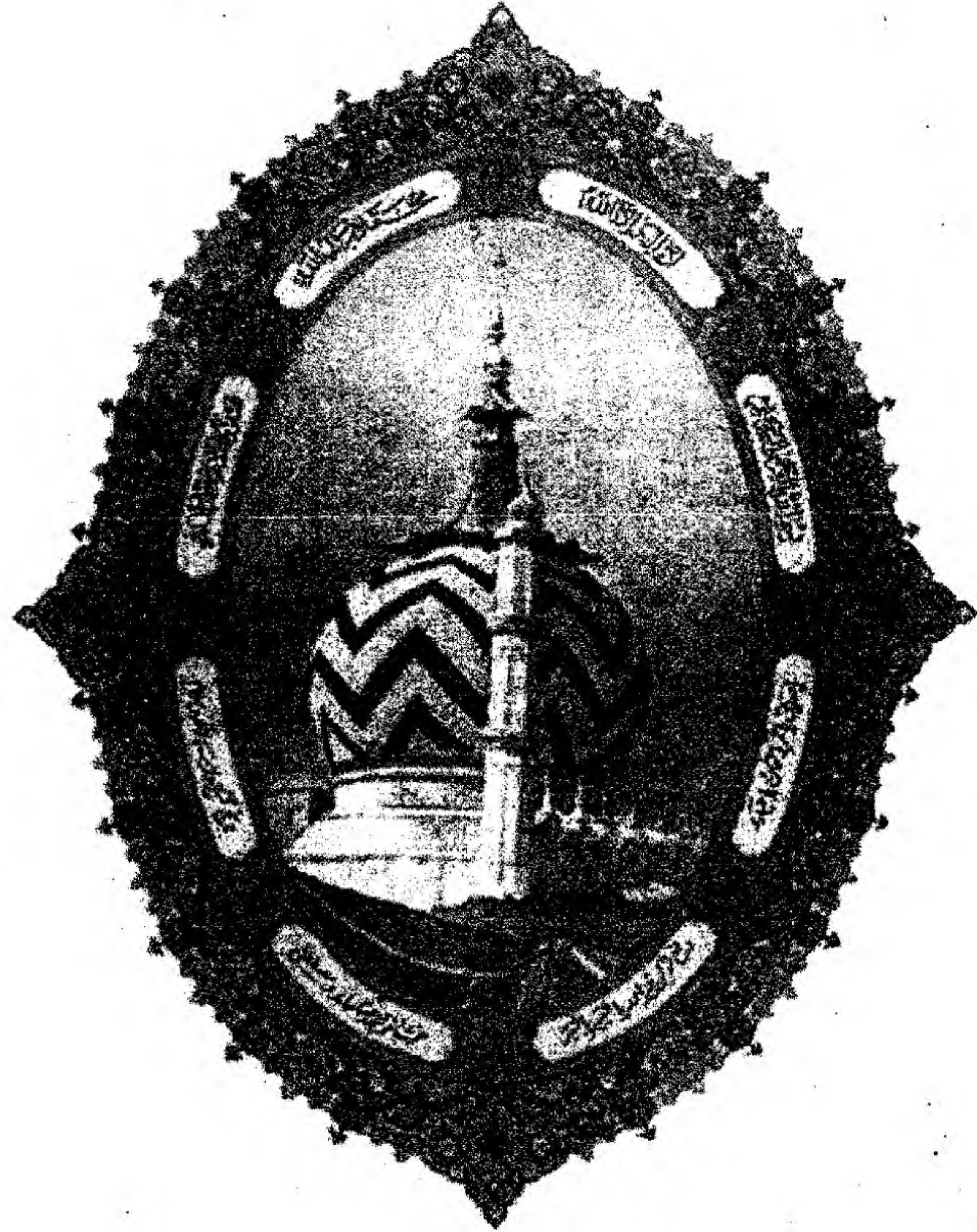
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Dedication

This
M a l f ū z
is dedicated to the
Compiler, my Murshid al-Kāmil,
The Ghawth of his time, the Fountain
of Knowledge, the Symbol of Love, the
Leader of the 'Ulama, the Muftī of Sharī'ah, the
Murshid of Tarīqah, the 'Ārif of Ma'rifah, and
the Ocean of Haqqīqah, the Nightingale
of Madina, the Rose of Baghdad,
the Fragrance of Ajmer and
the Power of Marehra.
The Son of the Mujaddid,
Qutb al-Shahīr, Walī al-Kabīr,
'Ārife-Billāh, Imām al-Toqa, Badr al-Foqaha,
Tāj al-Awliya, Abul-Barkāt Muḥiyy al-Dīn Jilānī
Imām Muḥammad Mustafā Riḍā al-Qādirī Barkātī Nūrī



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الذی علیہ السلام مولانا محمد رضا خان قادری بک قسطنطنیہ
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مفتی اعظم ہند مولانا محمد مصطفیٰ رضا خان صاحب قادری بک قسطنطنیہ
وامت برکاتہم العالیہ

ناشر

حامد اینڈ سنی محمدی مدینہ منزل لاہور
اردو بازار



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Copies of Hand Written Manuscripts

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A Famous Nā'at Sharīf of the Qutb, Imām Aḥmad Rīdā ﷺ

واہ کیا جود و کرم ہے شبہ بطحا تیرا
 دھارے چلتے ہیں عطا کے وہ ہے قطر تیرا
 فیض ہے یا شبہ تسنیم نرالا تیرا
 اغنیا پلتے ہیں در سے وہ ہے باڑا تیرا
 فرش والے تری شوکت کا غلو کیا جانیں
 آسماں خوان وزمین خوان وزمانہ مہماں
 میں تو مالک ہی کہوں گا کہ ہو مالک کے حبیب
 چور حاکم سے چھپا کرتے ہیں یا اس کے خلاف
 آنکھیں ٹھنڈی ہوں مگر تازہ ہوں جانیں سیرا
 دل عبت خوف سے پتہ سا اڑا جاتا ہے
 ایک میں کیا، مرے عصیاں کی حقیقت کتنی
 تیرے ٹکڑوں سے پلے غیر کی ٹھوکر پہ نہ ڈال
 خوار و بیمار و خطاوار و گنہگار ہوں میں
 تو جو چاہے تو ابھی میل مرے دل کے دھلیں
 دور کیا جانے بدکار پہ کیسی گزرے
 تیرے صدقے مجھے اک بوند بہت ہے تیری
 تیری سرکار میں لاتا ہے رضا اس کو شفیق
 جو مرا غوث ہے اور لاڈلا بیٹا تیرا

Acknowledgements

First and foremost I owe this work to the Compassionate Lord, *Allāh* ﷻ and His Beloved *Habīb Sayyiduna Muḥammad* ﷺ.

I am grateful to brother Yūnus ‘Abdul-Karīm Qādiri Raḍawī (Secretary General, Imām Aḥmad Raza Academy) for the final proof-reading and layout of the final copy for printing - Not forgetting Brother Nazīr Aḥmad Qādiri and Muḥammad Qāsim Vanker Qādiri for all the technical support and suggestions throughout the cause of the completion of the final proof - To my senior ‘*Ālim* and mentor, Ḥaḍrat Mawlana Muftī Ḥāfiz Muḥammad Nasīm Ashraf Qādiri Ḥabībī (may the Sublime Lord ﷻ raise his status) for reading the Arabic script, correcting its mistakes and giving valuable suggestions. *Jazākallāh* for your valuable input.

I also acknowledge fully the great co-operation of my beloved wife, Fātimā Qādiri, without whose patience and inspiration I could not have completed this enormous work. She diligently typed the entire contents and was miraculously rewarded for her dedication by the *Qutb*, Imām Aḥmad Rīdā ﷻ.

Of course, my thanks and prayers are also to my children, Umme-Romān, Muḥammad Raza, Aḥmad Raza, Zah’ra Emān and Mustafa Raza.

Finally, I would also like to thank a very devout brother who gives me great courage and support in my endeavours in *Islāmic* literature. He constantly encourages me to dedicate more time to translating *Islāmic* Literature in the English language especially the valuable work of Ā’la-Ḥaḍrat Imām Aḥmad Rīdā ﷻ. He is indeed a pillar of strength to me. May the Merciful *Allāh* ﷻ bless him and his family and his parents in all aspects of life in this world and the Hereafter. He prefers to let his affairs remain with *Allāh* ﷻ rather than being known to the world. Lastly, I would like to thank all those individuals who have helped to make it possible to have this book published.

May *Allāh*, the Real Absolute ﷻ accept this humble effort. *Āmīn*.

‘*Abd al-Ḥādī al-Qādiri Raḍawī*
11 *Ramaḍān al-Mubārak* 1426

Translator's Note

It is always difficult to faithfully convey the message of an author in translation, and it is even more so, in the case of the works of the Great *Mujaddid* of *Islām*, whose works require complete accuracy and precision in translating. However, I have tried my level best to keep true to both the letter and the spirit of the original, at times at the expense of strict rules of the English grammar and diction. It was indeed a mammoth task to firstly, understand some of its in-depth and scholastic contents and secondly, to translate its rich information into a poor language such as English. I must frankly admit that this translation depended greatly on the Spiritual Blessings (*Fuyūd*) of Ā’la-Ḥaḍrat Imām Aḥmad Rīdā ﷻ and my *Murshid al-Kāmil Ghawth al-Waqt* Imām Mustafa Rīdā ﷻ rather than that of my personal didactic capacity.

I have been reading *Al-Malfūz* in the golden years of my studies in *Bareilly Sharīf* in as early as 1969 as it was my daily *Wazīfa* before retiring for the night. I must confess that the foundation of my knowledge of *Dīn* is indeed accredited to this great book. I had no idea at that time that one day I will be privileged to translate this *magnum opus* into the English language. These four volumes consists of more than 21 different Sciences of Knowledge, hundreds of *Āyāt* of the Holy *Qur’ān*, numerous *Aḥādith Sharīf* and a host of Laws of *Fiqh*. There are two most amazing things about this book.

- ❖ One is that verbal questions were posed to the noble *Imām* ﷻ by both the ‘*Ulama* and the general public. There was not an instance where the *Imām* ﷻ had to seek help of reference from books before giving the answer. The answer was given instantly without any hesitation.
- ❖ The second is that when Ā’la-Ḥaḍrat ﷻ issued a ruling or gave an answer to any question, no matter under what circumstances it may have been, there was never a need or an instant where he was proven wrong, or after investigation, he had to withdraw his verdict. This is very rare in the *Islāmic* Academic World.

Bearing in mind the variety of questions in approximately 21 Sciences of Knowledge and giving instant answers to them with absolute precision gives us an idea of the the *Imām*’s encyclopaedic, in-depth and inexhaustible knowledge. Why not, he was a ‘*Ārif* and a *Qutb*, whose extent of knowledge stretches far beyond the barriers of human comprehension. In fact, his true extent, according to the authorities of *Dīn*, incorporates Comprehensive Knowledge of all Heavenly Revealed Books and Divine Ordinance from Sayyiduna Nabī Ādam ﷺ to the final Saccour of the Universe, our

Master, our Beloved and the Beloved Prophet of *Allāh*, Sayyiduna wa Mawlana Muḥammad Nabbiyyil-Ummī ﷺ.

Indeed, it was due to this Divinely Blessed versatility found in the impeccable personality of Imām Aḥmad Rīdā ﷺ that he was not dependant on references to answer any question pertaining to anything in the universe. Yes, he was a Master of 50 Sciences of Knowledge which is rarely found in some of the Maestros in the Academic Sphere of the *Muslim* World. It is therefore, a pleasure to not only read this book, but to study it as an important set-book of *Dīn*. If an individual masters every aspect of the contents of this book, then one has indeed least covered some portion of an *‘Alim’s* Course. The book is comprehensive and handles a very wide spectrum of the Religion.

While translation this book, I came across some very esoteric (intrinsic) issues. They were indeed too deep and limited to the intellectual and spiritual capacity of the very few elite. These issues are certainly far beyond the perception and understanding of the general public. It was for these reasons that we decided not to include these issues in the translation. Nonetheless, if necessary, one can consult the original book for details.

We have tried diligently to do justice in the translation of this important book. However, if there are any short-falls found in the translation, then the translator is personally responsible for it. These mistakes will not and cannot be attributed in any manner whatsoever to either the compiler or the noble *Imām* ﷺ.

However, we accept that the faults and shortcomings in an effort to cover such a masterpiece by the Great *Mujaddid* of *Islām*, we might have unconsciously stumbled and committed errors for which we ask for indulgence and forgiveness of our readers and the drawing of our attention thereto are appreciated. We earnestly invite constructive suggestions to increase the usefulness of the next edition of this book.

Khādim al-‘Ilm al-Sharīf

Shaykh ‘Abd al-Hādī al-Qādirī Raḍawī

President - Imām Aḥmad Raza Academy

Director - Barkātūr-Raza Publications

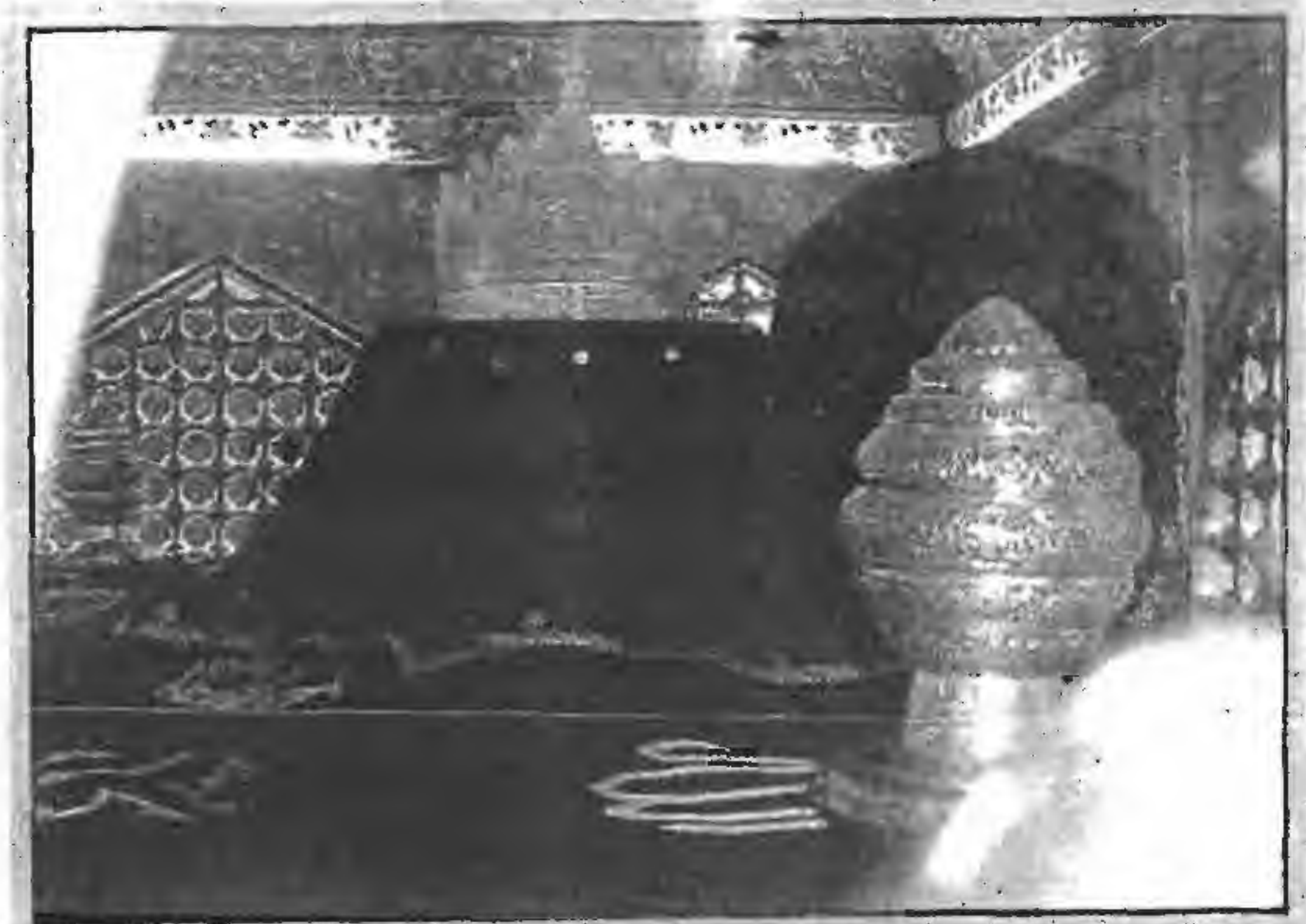
Notes on Pronunciation of Special Symbols Transcribed in Arabic Words written in English

There are two types of Arabic vowels – the long vowel and the short vowel. The short vowels are – a, i, u – as found in hat, hit and run. They will not bear any symbols. When a long vowel appears in an Arabic word such as ā, ī, ū then the duration of its pronunciation will be longer than the short vowel as in – **Allāh**, **Dīn** and **Rasūl**.

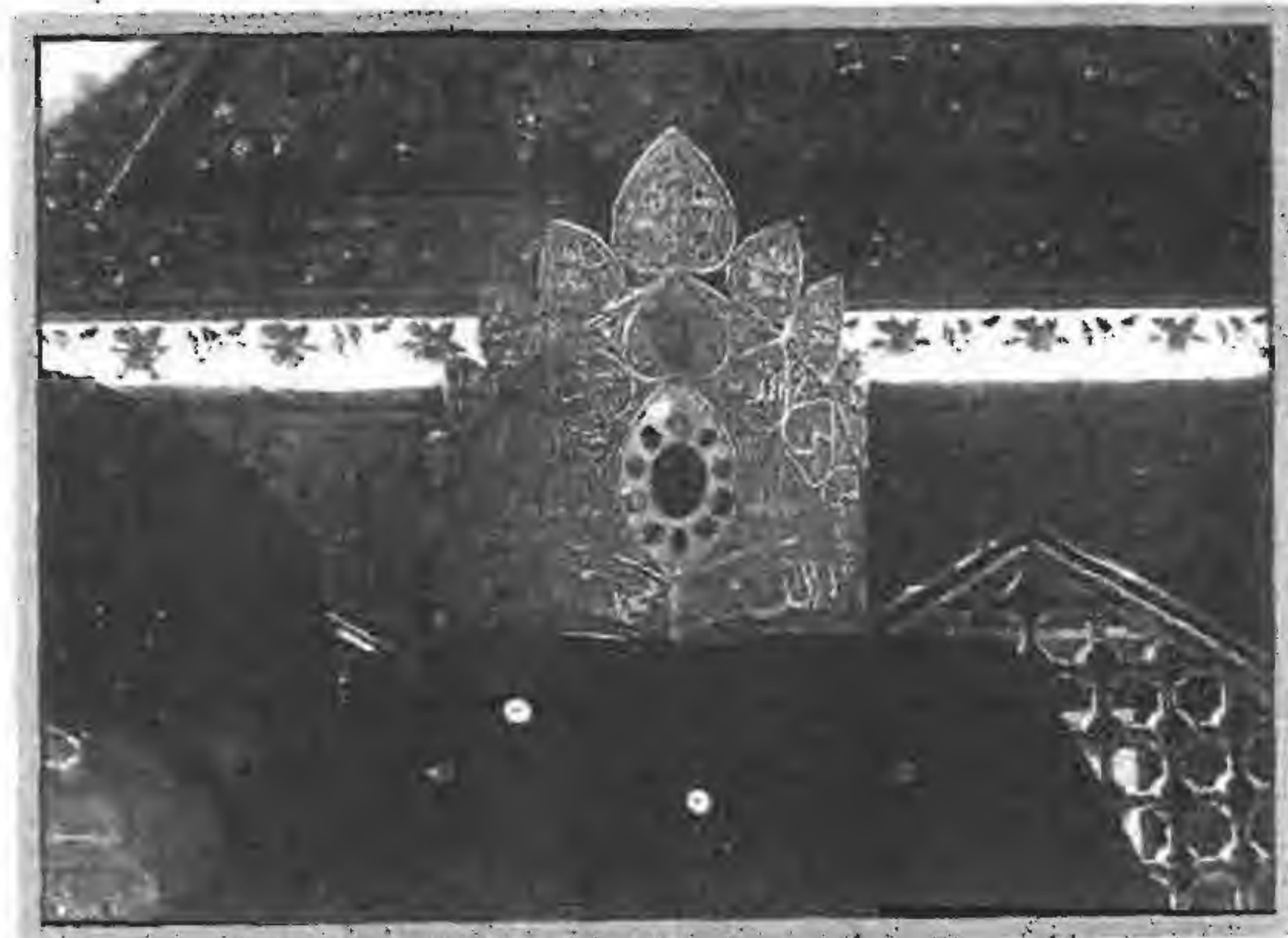
The following is a list of special symbols transcribed in this book for the reader to pronounce correctly the Arabic words written in English:-

Sp. Symbol	Arabic letter	English equiv.	Arabic e.g.	English e.g.
ā - Ā	أ - إ - ع	Aa	الله	Allāh
ī - Ī	ي	Ee	دين	Dīn
ū	و	Oo	رسول	Rasūl
	ع	Deep Ain from the throat	على	‘Alī
ḥ - Ḥ	ح	Deep haa from the throat	حبيب	Ḥabīb
ḍ - Ḍ	ض	Daad - mouth round when pronounced	وضو	Wuḍu
Dh	ذ	Za – with the tip of the tongue pressed on upper incisors	ذكر	Dhikr
ﷻ	جل جلاله	Glorified is He [used only for Allāh ﷻ]	الله ﷻ	Allāh ﷻ
ﷺ	صلى الله عليه وسلم	Peace and Blessings upon him [used only for Sayyiduna Muḥammad ﷺ]	سيدنا محمد ﷺ	Sayyiduna Muḥammad ﷺ
ﷺ	عليه السلام	Peace be upon him [used only for Prophets ﷺ]	سيدنا موسى ﷺ	Sayyiduna Mūsā ﷺ
ﷺ	رضي الله عنه	May Allāh be pleased with him [used for the Saḥāba and Awliya ﷺ]	سيدنا ابوبكر ﷺ	Sayyiduna Abū-Bakr ﷺ

يَا إِلَهَ
وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ

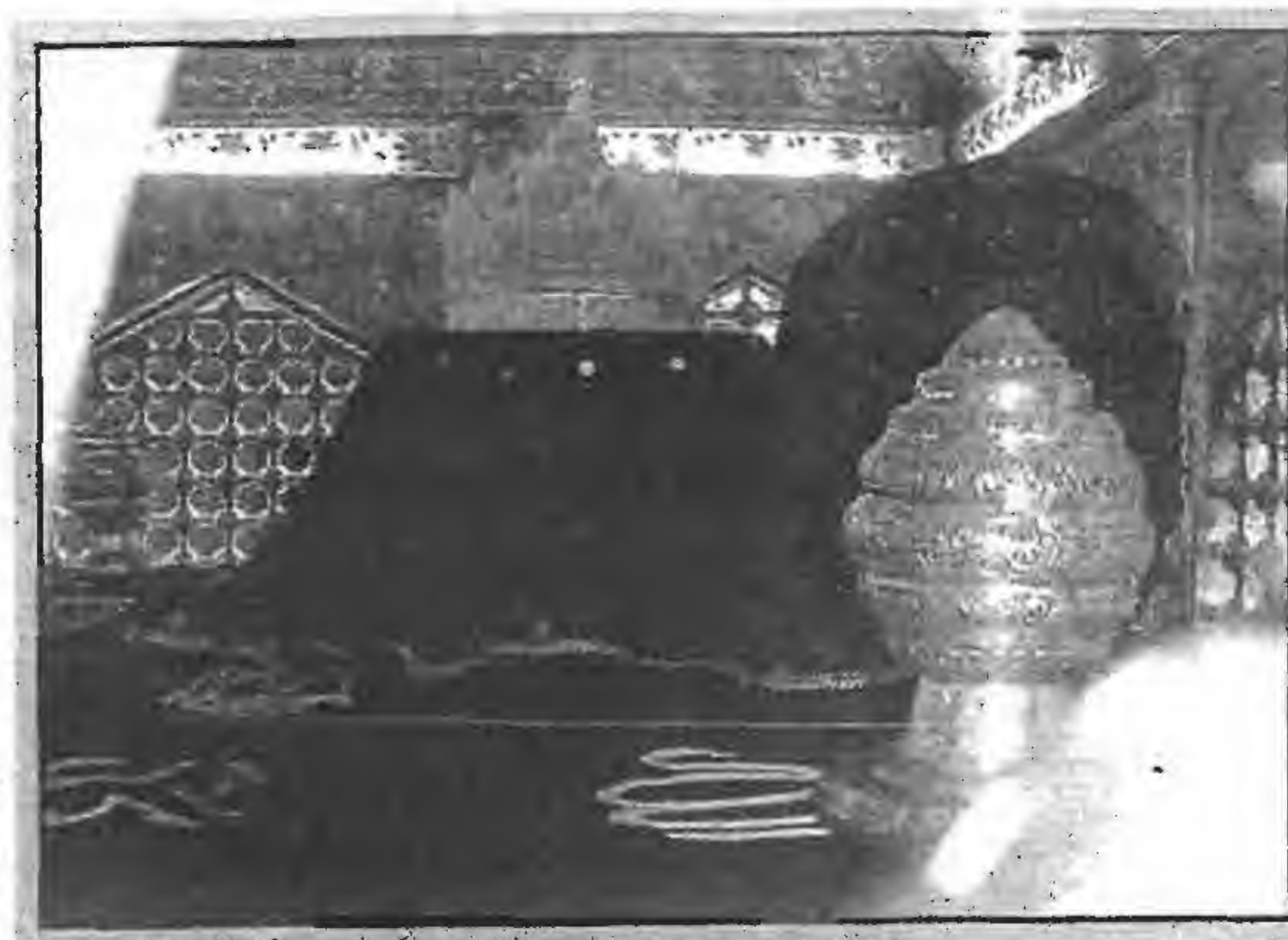


Qabar al-Sharif of Sayyiduna Ghawth al-Ā'zam ؒ
Baghdad, Iraq

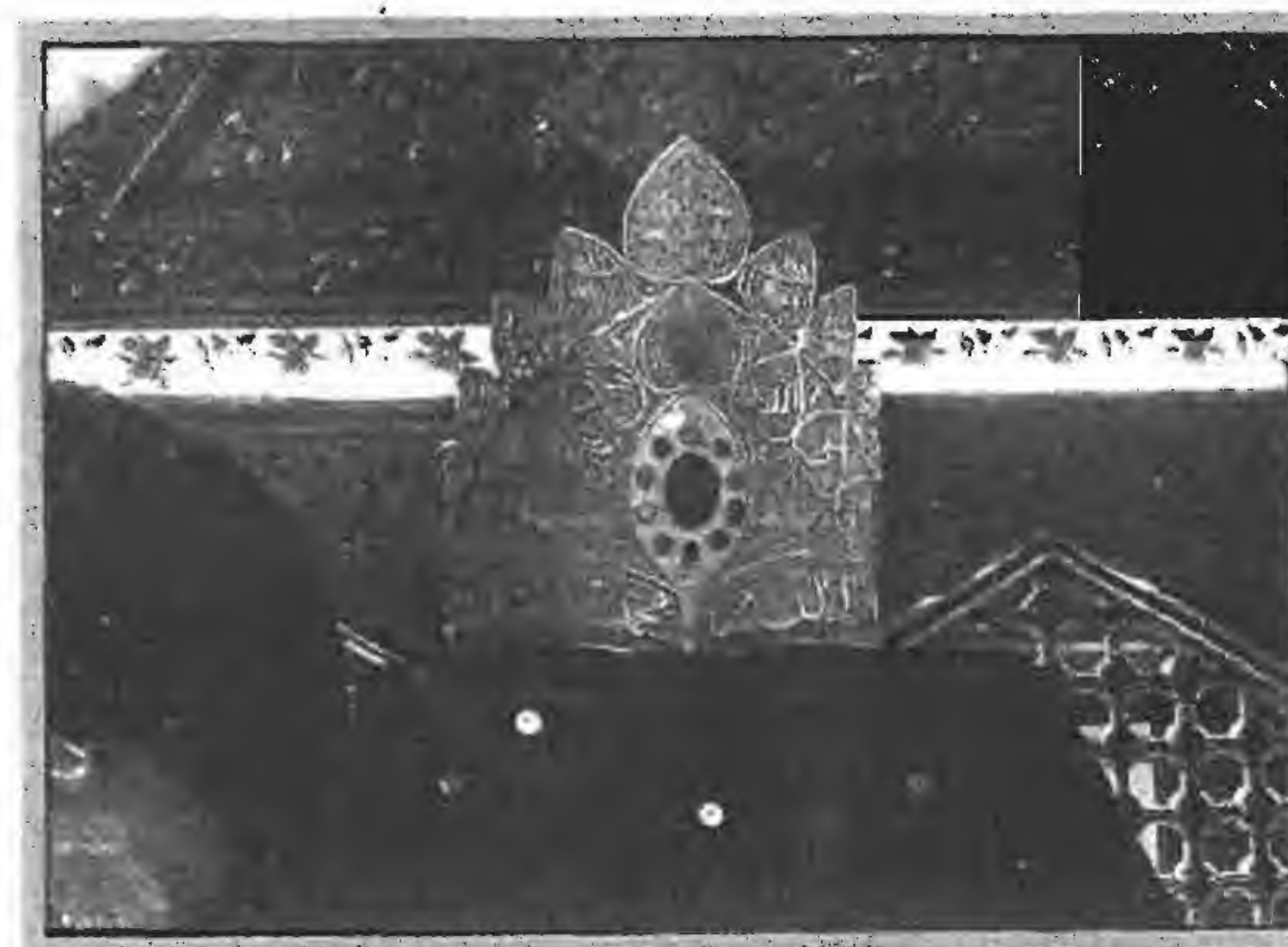


The Symbolic Crown of the King of the Awliya on the consecrated
Qabar Sharif of Hadrat Ghawth al-A'zam ؒ

يَا اللَّهُ
وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ



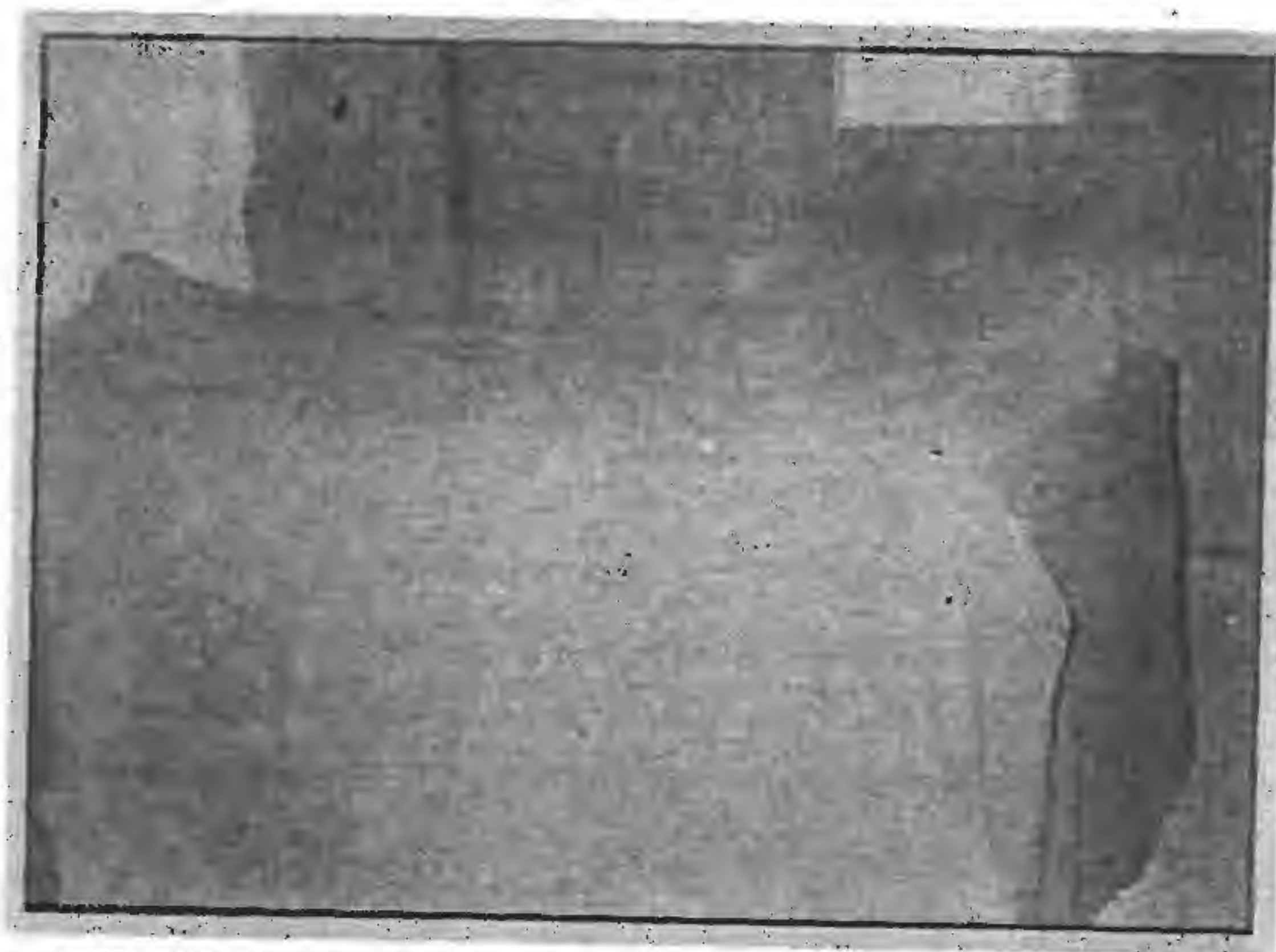
Qabar al-Shariff of Sayyiduna Ghawth al-Ā'zam ؎
Baghdad, Iraq



The Symbolic Crown of the King of the Awliya on the consecrated
Qabar Sharif of Hadrat Ghawth al-A'zam ؎



Mazār al-Sharīf of Sayyiduna Shaykh Junayd al-Baghdadī ؓ
Baghdad, Iraq



Mazār al-Sharīf of Amīr al-Mo'minīn al-Hādith Imām 'Abdullāh
ibn Mubārak ؓ Heet, Iraq



Mazār al-Sharīf of Imām al-Mut'talibī Muhammad bin Idrīs ash-
Shafā'ī ؓ Cairo, Egypt



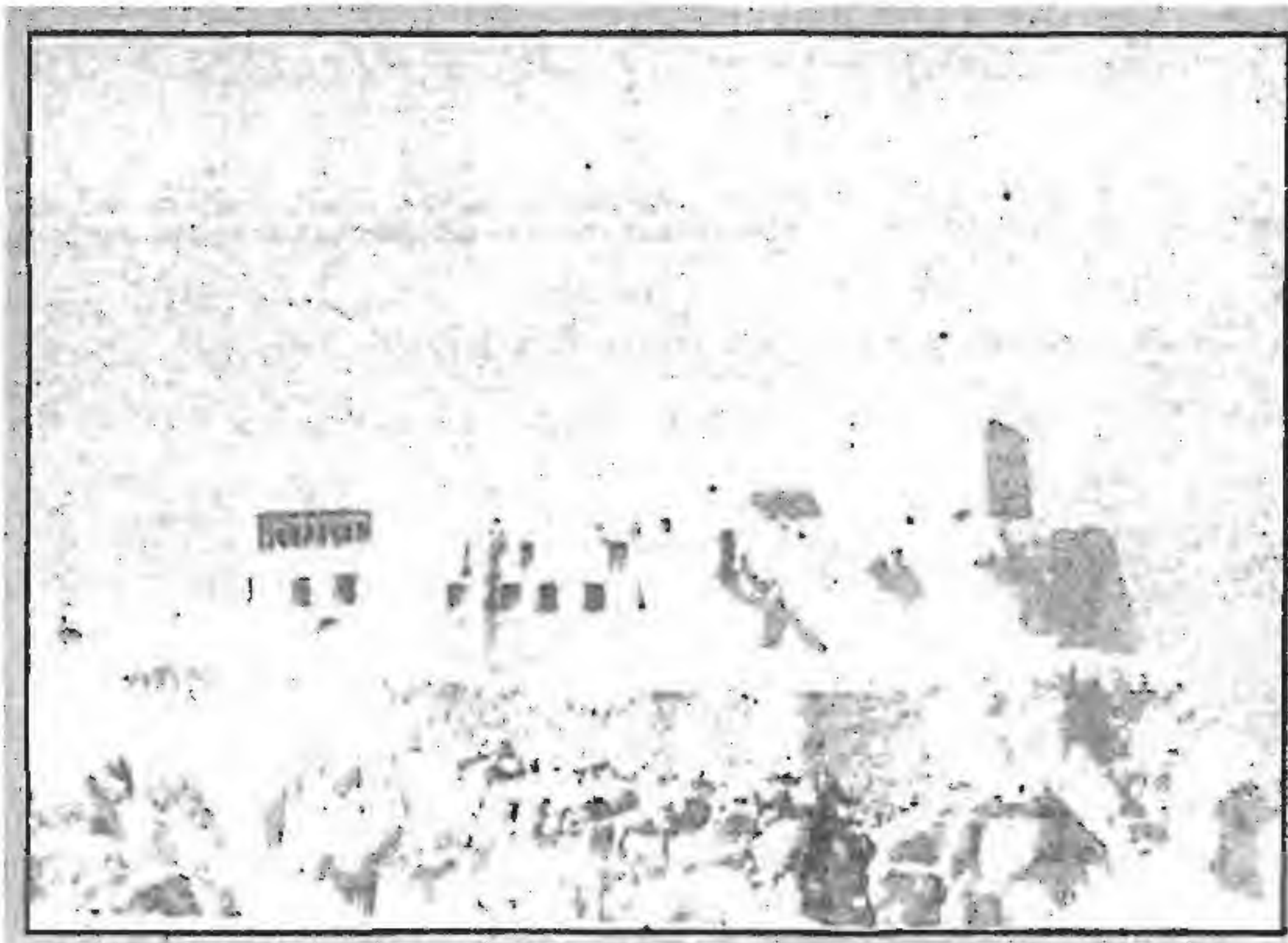
Mazār al-Sharīf of A'la-Hadrat Imām Ahmad Rida ؓ and
Ghawth al-Waqt Mufti A'zam Imām Mustafa Rida ؓ
Bareilly Sharīf, India



Qabar Sharif of the Qutb, Shaykh Junayd al-Baghdadi ؒ
and Shaykh Sirri Saqati ؒ Baghdad, Iraq



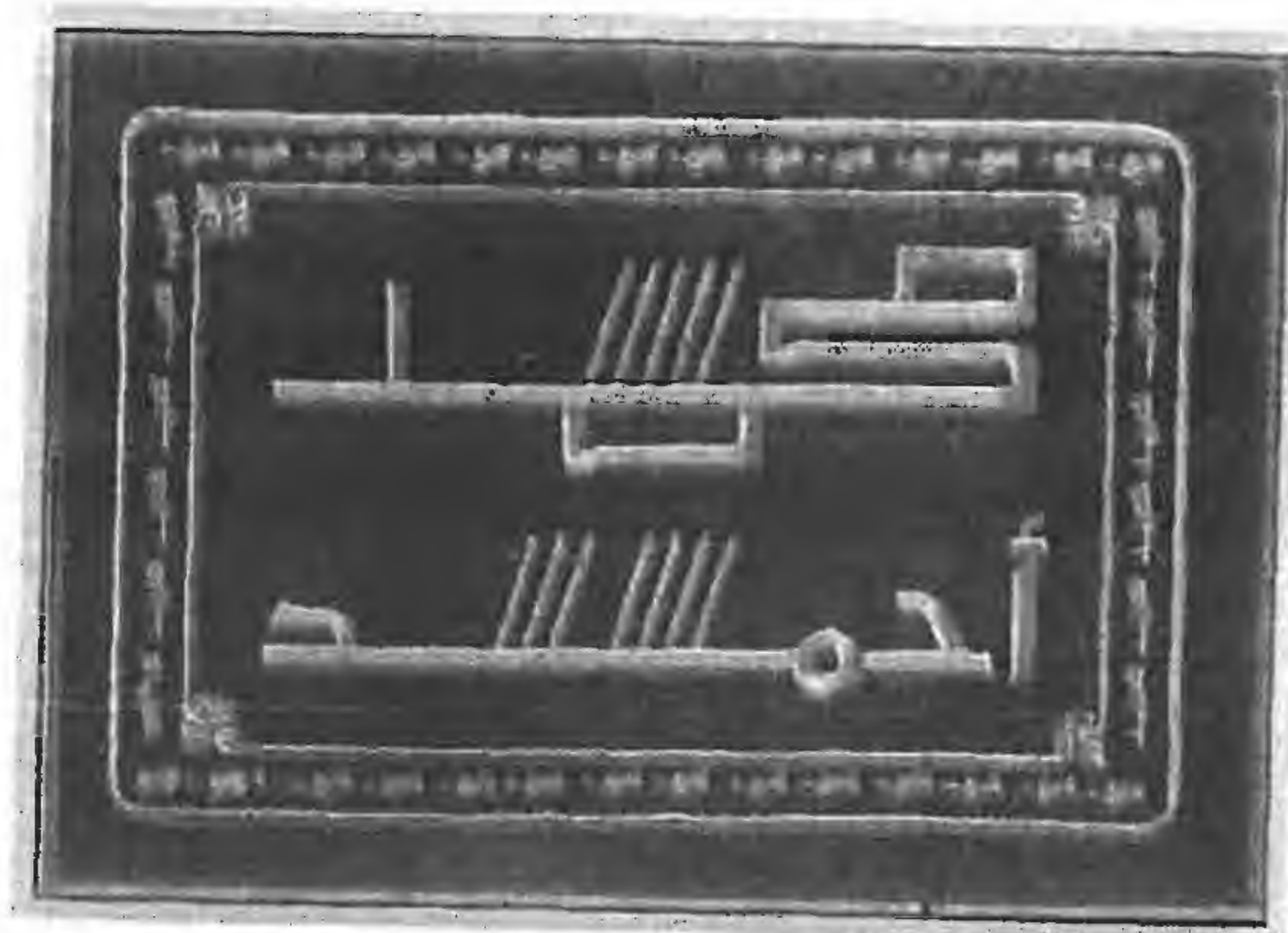
Mazār al-Sharif of Sayyiduna Qutb Ahmad ar-Rifa'i Kabir ؒ
Nasriyyah, Iraq



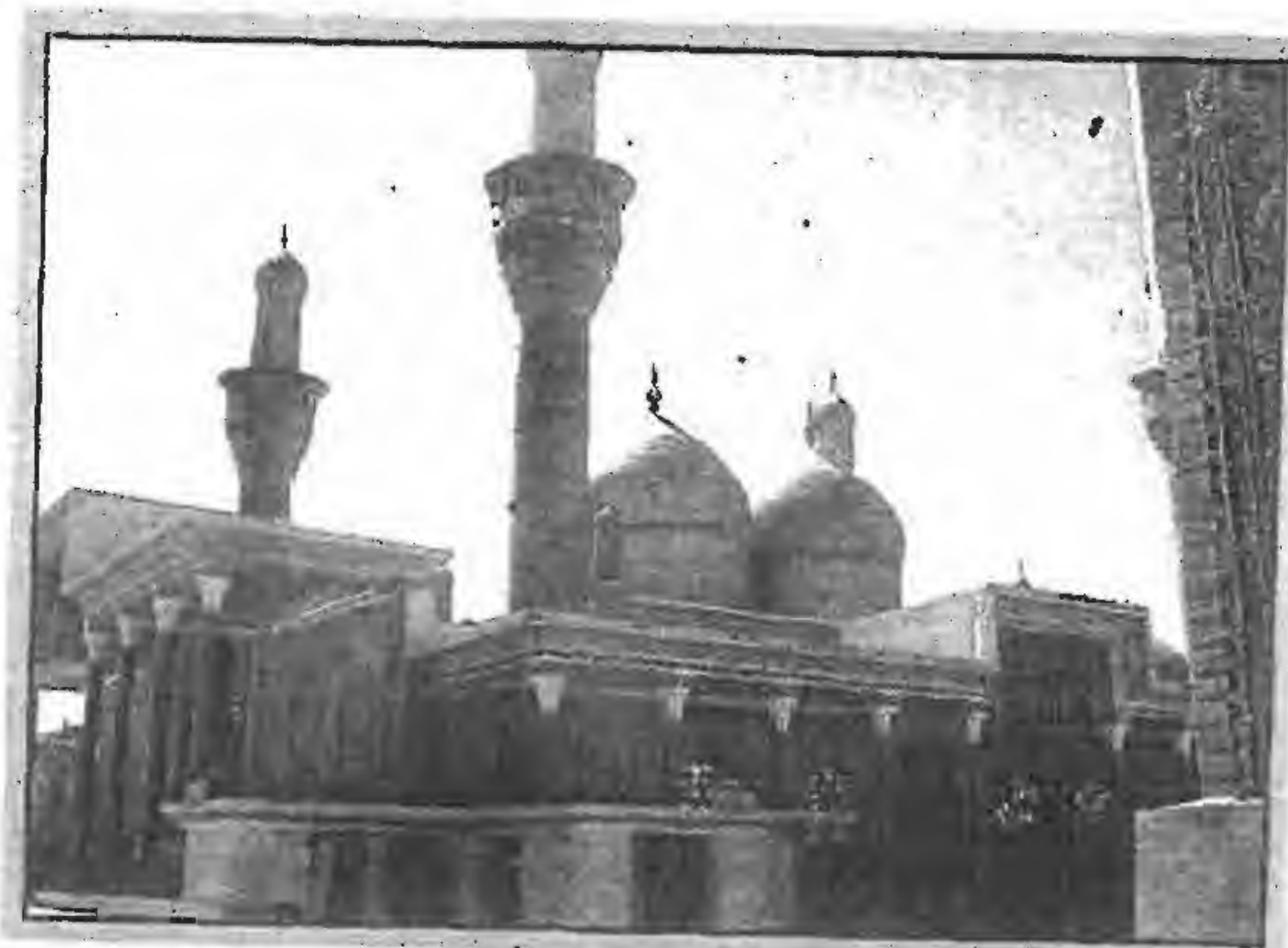
Remains of the Fort of Khaybar where the Battle of Khaybar was fought.
Khaybar, Al-Hijaz



Mazār al-Sharif of Sayyidul-Makāshifin Shaykh al-Akbar
Muhiyyudīn ibn al-'Arabi ؒ Damascus, Syria



Gold Embroided art depicting the two personal names of the Habib ؑ as it appears on the Louhe-Mahfuz



Mazār al-Sharīf of Sayyiduna Imām Mūsā al-Kāzim ؑ
Kāzimiyyah, Iraq



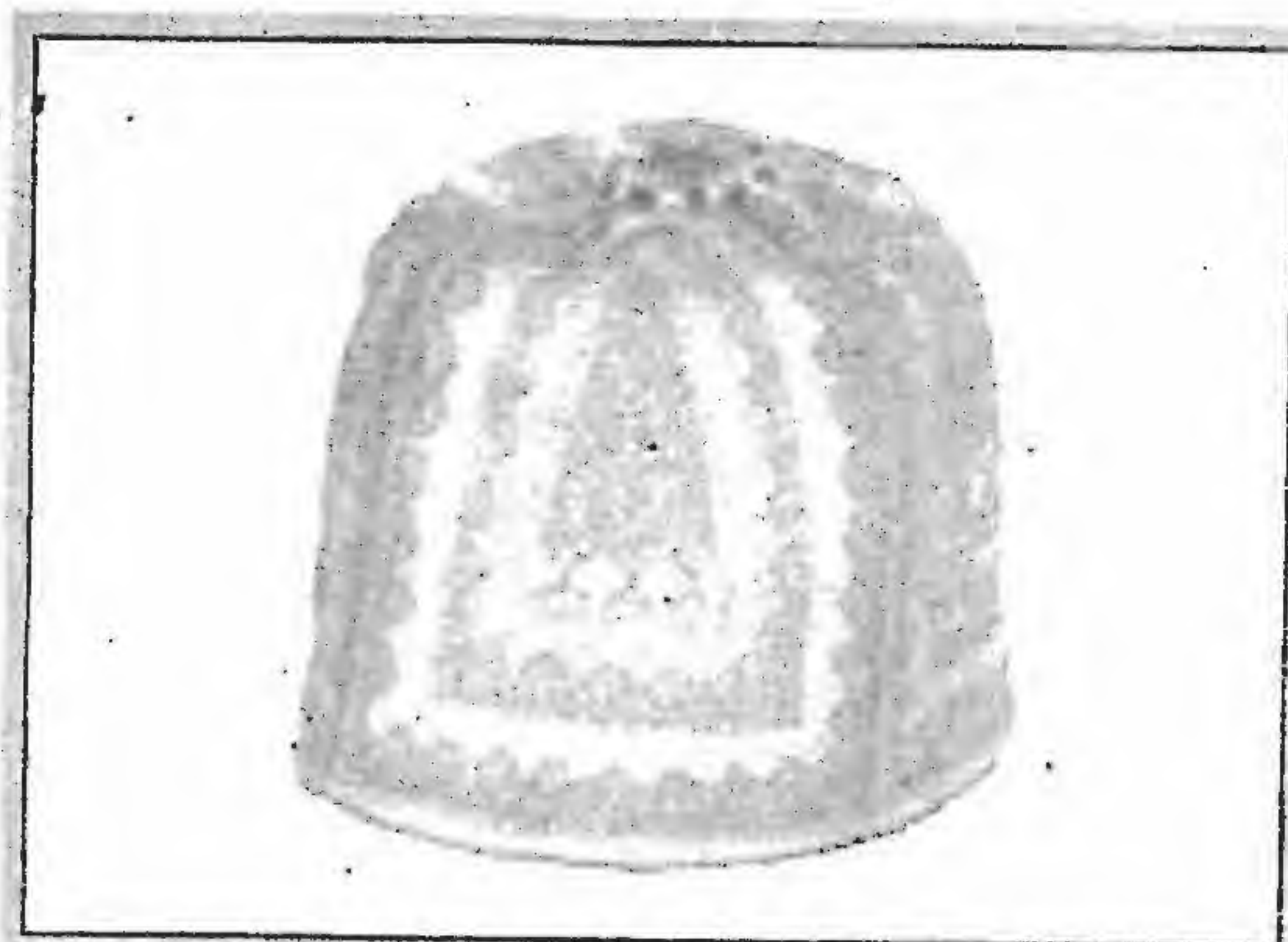
Home of Ummul-Mo'minin Sayyidah Khadijah ؑ in which the Beloved Nabī ﷺ lived - being demolished by the Wahabis



Mazār al-Sharīf of Sayyiduna Ghawth al-A'zam ؑ
Baghdad, Iraq



Some remains of the home of Sayyidah Halima Sa'adiyyah ؑ where she breast-fed the Beloved Habib ؑ
Outskirts of Makkah al-Mukarramah



Hat (kullah) of Hadrat Ghawth al-A'zam ؑ

The Neglected Genius of the East

An Introduction to the Life and the Works of
The Great Mujaddid of Islām,
Ā'la-Hadrat Imām Aḥmad Ridā al-Qādirī ؑ
of Bareilly Sharīf (India)

1272/1856 - 1340/1921

by

Professor Dr. Muḥammad Mas'ūd Aḥmad
M.A. PhD.

Parentage

Imām Aḥmad Ridā al-Qādirī ؑ was born at Bareilly (India) in 1272/1856. His father Imām Muḥammad Naqī 'Alī al-Qādirī ؑ (d.1297/1880) and Grandfather Imām Muḥammad Ridā 'Alī Naqshabandī ؑ (d.1282/1866) were both great *Sufi Shuyūkh* and celebrated theologians recognised as such by academic circles of the entire sub-continent¹.

Educational Career

Imām Aḥmed Ridā al-Qādirī ؑ completed his educational career under his father² as well as under famous scholars like:

1. *Ustāz al-'Ulamā*, Shaykh Aḥmad bin Zainī Daḥlān al-Makkī ؑ (d.1299/1881)

¹ For the detailed biography see Raḥmān 'Alī *Tazkira-e-'Ulamā-e-Hind* (Karachi, 1318/1961) pp.58, 193, and 531; Aḥmad Ridā Khan ؑ, *Jawāhir al-Bayān fī Asrār-al-Arkān*. (Bareilly 1382/1962).

² Mawlanā Ḥāmid Ridā ؑ, *Al-Ijāzat al-Mafīna Li 'Ulamā-e-Bakkata wa Madinah* (1324/1906) M.S.P.32.

(a) For Biographical details see *Darūs min Madi al-Ta'llum wa Hadrohu ba al-Masjid al-Haram*.

2. *Qutb al-Ghawth*, Sayyid Alē-Rasūl Aḥmadī al-Husainī (d.1297/1879)
3. *Shams al-'Ulamā*, Shaykh 'Abd al-Raḥmān Makkī (d.1301/1883)
4. *Ustāz al-'Ulamā*, Shaykh Ḥusain bin Swaleḥ Makkī (d.1302/1884)
5. *Qutb al-Irshād*, Sayyid Abū al-Husain Aḥmad al-Nūrī al-Qādirī (d.1324/1906)

Scholarship

Imām Aḥmad Ridā (رحمہ اللہ) was astonishingly well versed in more than fifty branches of learning pertaining to Ancient Sciences³, Modern Sciences⁴, Current Sciences and Oriental Learning's and left contributions in all these academic disciplines. His *Khalifa*, Mawlanā Sayyid Zafar al-Dīn Bihārī (رحمہ اللہ) (d.1392/1906) had compiled his bibliography in chronological sequence termed as *Al-Mu'jam al-Mu'addid li Tālifāt al-Mujaddid* in 1327-1909 i.e. 12 years before the demise of Imām Aḥmad Ridā (رحمہ اللہ). In this bibliography he has mentioned about 350 books and treatises on more than fifty sciences of knowledge⁵. His knowledge was indeed encyclopaedic⁶.

³ In 1339/1920 he compiled a book *Faḍl-e-Mubīn dar radde Ḥarkat-e-Zamīn*, in refutation of ancient philosophy about the rotation of earth.

⁴ In 1357/1938, when he had left the study of Philosophy for about 45 years, his Caliph Muḥammad Zafar al-Dīn Bihārī (رحمہ اللہ) drew his attention to the forecast of an American astronomer and mathematician Prof. Albert about gathering of certain stars on 17th Decembēr, 1919 and creating tremendous chaos in the world. Imām Aḥmad Ridā (رحمہ اللہ) refuted this forecast on mathematical grounds and the refutation came true. Afterwards he compiled a book in 1338/1918 with the title:- *Al-Kalimāt al-Mulḥimah fi-al-Ḥikmat al-Muḥakamah Le Wila-e-Falsafah al-Mash'mah*

This book has recently been published at Meerut (India) 1395/1975 (probably it is the first edition). Sir Diya al-Dīn, the former Vice Chancellor of the Muslim University, 'Aligarh, and an outstanding mathematician of India (PH. D. Contingen and D.Sc. Calcutta) puzzled over a sum but when consulted Imām Aḥmad Ridā (رحمہ اللہ) the sum was solved in no time. (The Minaret, Karachi, August, 1394/1974)

In 1338/1919 he proved the futility of the forecast of an American astronomer Professor Albert Porta. (Zafar al-Dīn, *Hayat-e-Āla Ḥadrat*, Karachi 1938, p. 15)

⁵ This rare bibliography has been published by Markazi Majlis-e-Ridā, Lahore in 1394/1974.

⁶ See Maḥmūd Aḥmad Qādirī, *Al-Ifādut Al-Raḍawīyah* (M.S.)

Sufism

In 1294/1827 he went with his father to *Marchra Sharīf* to visit the Grand Sūfi Master, *Ghawth al-Zamān Khātīm al-Akābir* Sayyid Sha Alē-Rasūl Aḥmadī Husainī al-Qādirī Barkātī (رحمہ اللہ) (d.1297/1879). He was admitted to the *Qādirīyyah* Spiritual Order and was permitted to enrol and train Murīds. He was also entrusted with similar authority in thirteen other Sūfi Orders⁷.

Pilgrimage

In 1295/1887 he went with his father for the first pilgrimage and received Diplomas from famous Arab Scholars at *Makkah al-Mukarramah*⁸. In 1323/1905 he proceeded with his second Pilgrimage. During his stay at *Makkah al-Mukarramah* and *Madinah al-Munawwarah* he earned the respect of noted Scholars who visited him and received from him Diplomas and *Fatāwa*⁹.

Master Jurist

On 14th *Shabān* 1286/1869 he started issuing *Fatāwa* and gave verdicts on Muslim Jurisprudence¹⁰. At that time he was only a boy of less than 14

⁷ See Mawlanā Ḥamid Ridā Khan (رحمہ اللہ), *Al-Idjāzāt Al-Matnā* (M.S.) pp.40-41:

⁸ Maḥmūd Aḥmad, *Murshid-e-Ā'la Ḥadrat* (M.S.) During his stay in Makkah al-Mukarramah he wrote a commentary in Arabic of the book: *Al-Daula al-Makkiyyah*. At the request of the author, Shaykh Ḥusein Swaleḥ (رحمہ اللہ) (d.1302/1882) with the title of *Al-Nayyirat al-Wadiyyā* (1295/1878).

At that time he was only 21 years old. (Reḥmān 'Alī, *Tadhkara-e-'Ulamā-e-Hind* (Lucknow 1332/1914) pp. 16-17)

⁹ See Muḥammad Mas'ūd Aḥmad, *Fadil-e-Bareillī 'Ulamā-e-Hijaz ki-Nazar main*, (Lahore 1395/1973); Ḥamid Ridā Khan, ibid: Imām Aḥmad Ridā, *Al-Daula al-Makkiyyah* (1323/1905) Karachi: Imām Aḥmad Ridā (رحمہ اللہ), *Ḥusām Al-Ḥaramayn* (1324/1906), Lahore; Imām Aḥmad Ridā (رحمہ اللہ), *Al-Fuyudāt Al-Mala'kiyyah* (1326/1908) Karachi: Imām Aḥmad Ridā (رحمہ اللہ), *Fatāwa Al-Ḥaramayn* (1316/1998).

¹⁰ Imām Aḥmad Ridā (رحمہ اللہ), *Fatāwa-e-Raḍawīyah*, (1328/1910) Vol. 1, p. 191. These verdicts were issued without any remuneration to the 'requests' for formal legal opinion received from India, China, Africa, America, and Arabia. These were counted 400 at a time (*Fatāwa-Raḍawīyah*, III, Azamgarh 1318/1961, p. 230).

years old¹¹. Thereafter he attained such eminence in his field that the scholars of the Indo-Pak sub-continent and also of the *Islāmic* World acknowledged him as a great Jurist¹². He had full command over *Islāmic* Jurisprudence so much so that he differed in certain verdicts with the great *Islāmic* Jurists like 'Allāma Shāmī (d.1252/1837), Imām 'Allāma Tah'tāwī (d.1231/1816), Shah Walī-Allāh (d.1180/1767) etc¹³. He had great insight in *Fiqh*. The following Intellectuals, Scholars, Philosophers and Journalists held his scholastic ability and command over *Muslim* Jurisprudence in high esteem, hence offering the following comments:

(1) The poet of the East, Dr. Muḥammad Iqbal remarked: "Such a genius and intelligent Jurist did not emerge."¹⁴

(2) The Great Mufti of India, Shah Muḥammad Mazharullāh (d.1231/1816) commending Imām Aḥmad Riḍā (d.1252/1837) writes: "I do think Imām Aḥmad Riḍā al-Qādirī was the genius and a great scholar of Ahle Sunnah wa Jamā'ah"¹⁵.

(3) The Theologian-cum-politician of Pakistan, Abūl-'A'la Maudūdī writes in his letter (dated 12 February 1974 addressed to the editor of *The Monthly Tarjumān Ahle Sunnah*, Karachi): "In my eyes the late Imām Aḥmad Riḍā was the bearer of religious knowledge and insight and was a respectable leader of the majority of Muslims"¹⁶.

(4) Dr. 'Abdullāh (the chairman, Department of Encyclopaedia of Islām, University of Punjab, Lahore) writes: "A scholar is the mind and tongue of his nation. And a Muslim Scholar, whose axis of thought is the Qur'ān and the

¹¹ Zafar al-Din op. Cit. p.280

¹² See Muḥammad Mas'ūd Aḥmad, op.cit.

Imām Aḥmad Riḍā, *Fatwa al-Haramayn Bi raddi Nadwat al-Ma'im* (1317/1899) included in *Rasā'il-e-Riḍāwiyyah*, edited by 'Abd al-Hakim Akhtar (Lahore 1394/1974).

¹³ Ghulam Rasūl, *Fāḍil-e-Bareilly ka Fiqhī Maqām*, (Lahore 1394/1974).

¹⁴ Abed Aḥmad 'Ali, statement, 1 August 1968. (Photostat copy): Rahīm Bakhsh Shalīm, *Āurāq-e-Gumgashṭa* (Lahore: 1395/1975) p. 185

¹⁵ Muḥammad Mas'ūd Aḥmad, *Mawā'iz-e-Mazhari* (Karachi: 1390/1970)

¹⁶ *Tarjūmān-e-Ahle-Sunnah*. (May, June 1975), Photostat copy p. 13

Prophetic Tradition; he is the interpreter of science and learning; the proclaimer of righteousness and the benefactor of humanity. It will be no exaggeration if I say that Imām Aḥmad Riḍā was the scholar of the same kind"¹⁷.

(5) Mr. Khurshīd Aḥmad while discussing the scholastic proficiency of Imām Aḥmad Riḍā, remarked: "Imām Aḥmad Riḍā is one of the most important scholars of this era. He had started writing in the last quarter of the nineteenth century A.D. and this continued till his death in 1921. Apart from jurisprudence and Tafsīr (commentary of the Holy Qur'ān) he was an authority in Philosophy and Mathematics. The standard of his writings is very high. Besides the translation of the Holy Qur'ān in idiomatic Urdu he had contributed several books in refutation of the Ahle-Hadith and the scholars of Deoband"¹⁸.

(6) The editor of the monthly *Ma'ārif* (a leading journal of India) observes: "The late Imām Aḥmad Riḍā was a great scholar, writer and Jurist of his time. He wrote treatise pertaining to hundreds and thousands of minor and major problems concerning Jurisprudence"¹⁹.

(7) The editor of "Les Nouvellous" (Port Louis/ Mauritius) writes: "Imām Aḥmad Riḍā is a renowned writer of Islām. Among his literary works of about 700 books, he wrote the famous *Fatāwa-e-Radāwiyyah* in twelve volumes, each consisting of about 850 pages. He had a profound knowledge of science too, for he was a Master of Mathematics, and Astronomy. He dedicated his whole life to the religion of Allāh and acted as a shield against those who wanted to contradict the principles of the Ahle Sunnah wa Jama'ah, for he was truly a great defender to the Faith. On his visit to Mecca al-Mukarramah and Madinah al-Munawwarah, he was greeted with great dignity and was conferred the title of 'Imām-e-Ahle Sunnah' by eminent

¹⁷ Ghul Muḥammad Faydī, *Azādī ki an-Kahī Kahāni* (Sargodha, 1974) p. 148 quoted in *Pai'ghamūt-e-Riḍā* (Lahore).

¹⁸ Fayyād Muḥmūd, *Tarikh-e-Adabiyyāt-e-Musalmānān-e-Pakistan-o-Hind*, (Lahore, 1972) Vol. X, Chap.IX, p. 342, see also volume II, Chap. VII, p. 407.

¹⁹ Ghul Muḥammad Daydī, *ibid*. p. 147.

theologians. They hailed him as a 'Reformer of this Century' (*Mujaddid*) and adopted him as their Spiritual Guide"²⁰.

(8) A well known author and critic of Indo-Pak Sub-Continent Mr. Niyāz Fathepuri expressed his impressions regarding Imām Aḥmad Riḍā as: "I had a good opportunity to meet Imām Aḥmad Riḍā, who was an exceptionally gifted person. His study was both varied and intensive and reflected itself in his demeanour. In spite of humility and good-naturedness, he had a strange air of awe over his face. (quoted in 'Tarjumān-I-Ahle Sunnah', Karachi, December 1975: pg. 27)

"Lean and thin yet he possessed a gigantic personality. He left a profound influence over his epoch. None among his contemporaries were so powerful as so to influence the majority of Muslim population of the Indo-Pak-Sub-Continent all alone from east to west and from north to south."

(9) Dr. S.M. Ikrām, a renowned Pakistani scholar, highlights this influence as: "...But it is (ie. Old School of the Ahle Sunnah) popular among the masses, and West Pakistan especially in the South West parts of Punjab, its hold is strong"²¹.

(10) Mir Khalīl al-Rahmān, editor-in-Chief, Daily "*Jang*" Karachi (Pakistan) said in a Conference held in Pakistan that Imām Aḥmad Riḍā has left a rich treasure of knowledge for the Muslim Ummah. He commented, "Religious Scholars like Imām Aḥmad Riḍā, having full command over all faculties of knowledge (Sciences and Arts) are hardly born after many centuries. He led his whole life in following the Sunnah and engrossed in the Love of Sayyidunā Muḥammad Mustafā. Knowledge, religious and temporal, was unipersonal to his self. People, having thirst for knowledge, seek inspiration and instruction from the academic and thought-provoking treasures he left behind. Millions of people belong to his School of Thought (Ahle Sunnah-wa-Jama'ah) throughout the world, especially in the Indo-Pak Subcontinent"²².

²⁰ Les Nouvellous, (Dimanche 26 Janvier 1969, Port Louis, Mauritius) p. 5.

²¹ S.M. Ikrām, *Modern Muslim India and the Birth of Pakistan* (Lahore, 1390/1970) p. 117.

²² See Souvenir 1988, Imām Aḥmad Riḍā Conference, page 18.

Religious Services

The turning point of Imām Aḥmad Riḍā in religion was: creed and law unalterably, determined by traditional views in their pristine form. Though he was well-versed in 50 branches of knowledge yet in the later years he restricted his interest in the following branches of religious discourses:

- I. To support and defend the integrity of the Holy Prophet.
- II. To uproot and eradicate innovations contradictory to the pristine teachings of the *Ahle-Sunnah wa Jama'ah* prevalent in Muslim society.
- III. To issue *Fatāwa* according to the *Hanafi* School of Jurisprudence²³.

He excelled in these fields with unwavering Faith and accuracy that none among his contemporary scholars could claim to be his equal. This is not an exaggeration. His voluminous works, a hidden treasure to be explored by the orientalists of the world, will bear testimony to this fact. He reviewed and revolutionized the *Muslim Society*, especially the *Muslims* of the Indo-Pak sub-continent. That is why the Arab scholars like Shaykh Sayyid Isma'īl bin Khalīl and Shaykh Mūsā 'Alī Shāmī commended him as a Revivalist (*Mujaddid*) of the 14th century A.H. If he was called the Revivalist of the century it will be right and true²⁴.

The Muslim Scholars and Saints all over the world appreciated his services to Islām and bore testimony to his extraordinary scholastic potential²⁵.

In 1322/1904 he founded *Dār al-'Ulūm Manzar-e-Islām* at Bareilly (U.P India), where he played an important role, but the fame and prestige of Imām

²³ Imām Aḥmad Riḍā, *al-Ijazat Al-Raḍawiyyah-le-M'abjal al-Makkaht al-Bahiyyah* (M.S.) pp. 37-38

²⁴ Imām Aḥmad Riḍā, *Husām al-Haramayn*, (1324/1906), Lahore, pp. 140-142.

²⁵ For details see Muḥammad Mas'ūd Aḥmad, op.cit:

'Abd al-Hakim, *Mārif-e-Riḍā* (Lahore 1395/1975): Ghulam Rasūl, *Fāḍil-e-Bareilly ku Fiqhi Maqām*, (Lahore 1394/1974): Sher Muḥammad, *Maḥasin-e-Kanz al-Imān*, (Lahore 1394/1974), etc.

Aḥmad Ridā ؒ was not indebted to this *Dār al-'Ulūm* (College of Islamic Learning) like others. Numerous *Dār al-'Ulūms* in India and especially in Pakistan are under his influence.

Imām Aḥmad Ridā ؒ infused the zeal of preaching and missionary work to his *Caliphs*, disciples, and pupils. Some of them rendered great services to *Islām*, which must be recorded in history²⁶. His renowned Caliph Mawlanā Muḥammad 'Abd al-'Alīm Siddiqī ؒ (d.1374/1954) toured all over the world, propagated *Islām* and made hundreds and thousands of non-Muslim embrace *Islām*. He met the world-renowned Irish dramatist and philosopher George Bernard Shaw on 17th April 1935, during his visit to Mombassa and discussed the religious problems with him. After the discussion when they parted, Shaw expressed his feelings: "I have been very pleased to make acquaintance with you and it will be the most precious of all memories of this trip of mine"²⁷.

Mawlanā 'Abd al-'Alīm's ؒ (d.1354/1954) son, Mawlanā Shah Aḥmad Nūrānī²⁸ (d.1425/2004) and his son-in-law, Dr. Faḍl al-Raḥmān Ansārī²⁹ (d.1394/1974) also rendered great services to *Islām*. The latter compiled a unique book in English entitled, "The *Qur'ānic* Foundations and Structure of the Muslim Society", (Karachi, 1973)³⁰.

Political Services

Mujaddid Aḥmad Ridā ؒ, as stated earlier, was the grandson of Mawlanā Ridā 'Alī Khan ؒ (d.1282/1866), the great theologian and revolutionist

who fought with General Bakht Khan ؒ against English invaders in 1250/1834. General Hudson announced a reward of 500 Rupees for the one who could behead him. An English historian writes that Mawlanā Ridā 'Alī Khan ؒ did his best against the English Domination and supported the freedom fighters by fighting with them and contributing horses and weapons³¹.

Being the grandson of such a revolutionist he could not remain aloof from the Freedom Movement. Although he did not take any active part in the battlefield, he paved the way for freedom with his brilliant philosophy based on the Holy *Qur'ān* and *Hadith al-Sharīf*. It is his love of freedom that the personalities like 'Allamā Mawlanā Faḍl-e-Haqq Khairabadi ؒ (d.1278/1861)³² and the Martyr poet Mawlanā Kifāyat 'Alī Kāfī ؒ (d.1275/1858)³³ had been his favourite exemplars.

He was against *Hindu-Muslim* Unity. This was the basic idea, which can rightly be called the Foundation of Pakistan.

In 1920, when the *Islāmia College*, Lahore, was entangled in the non-co-operation movement, with the suggestion of Dr. Muḥammad Iqbal (the Poet of the East) and the members of *Anjuman-e-Himayat al-Islām*, Prof. Ḥakīm 'Alī, the vice Principal of *Islāmia College*, presented an *Istifta* (Islamic Inquiry) before Imām Aḥmad Ridā ؒ. He was seriously ill at that critical juncture but he gave his verdict unimpeachably which was published as a treatise with the title of: *Al-Muhaj'ja-al-Mu'tamina*.³⁴ This treatise can be called a precious and

²⁶ The service of the following Caliphs and pupils are notable: Mawlanā Ḥamid Ridā ؒ: Mufti Azam Mawlanā Mustafa Ridā ؒ, Prof. Mawlanā Sayyid Sulayman Ashraf ؒ: Mawlanā Sayyid Muḥammad Muḥaddith ؒ: Mawlanā 'Abd al-'Alīm Siddiqī ؒ: Mawlanā Sayyid Na'im al-Din Muradabadi ؒ: Mawlanā Sayyid Didār 'Alī ؒ: Mawlanā Amjad 'Alī ؒ: Mawlanā Sayyid Zafar al-Dīn ؒ: Mawlanā Diya al-Din ؒ: Mawlanā Burhān al-Haqq ؒ: Mawlanā Sayyid Aḥmad Abu al-Barkāt ؒ, etc.

²⁷ K.S. Anwari and M. H. Zuberi: *A Shavian and a Theologian*, (Karachi: 1970) p. 32.

²⁸ President, International Islamic Missionaries Guild (Headquarters at Karachi, Pakistan).

²⁹ President, World Federation of Islamic Mission, (Headquarters at Karachi, Pakistan).

³⁰ Dr. I.H. Qureshi reviewing this book expressed: "One of the finest contributions that had ever been made to the understanding of *Islām*". (Book launching ceremony held at Hotel Inter-Continental, Karachi, Pakistan, in December 1973).

³¹ Asad Nizami, *Haḍrat Mawlanā Shah Ridā 'Alī Sahib*, Ilham, (Bahawalpur: 21 November, 1974).

³² 'Allama Mawlanā Fadl-e-Haq' born at Khairabād on 1212/1797. He was a great scholar and philosopher. He stimulated and encouraged freedom fighters in 1857 at Delhi and was exiled to Indemān where he passed away on 20th August 1861. (for details see *Al-Thaurāt al-Hindiyyā* (Lahore: 1394/1974) ed. 'Abd al-Shahid and 'Abd al-Ḥakim Sharf.

³³ Mawlanā Kifayat 'Alī Kāfī was a scholar, a poet and a warrior. He fought against British invaders in 1857 at Delhi, etc. and was crucified at Muradabad (UP India) on 30th April 1858, (Ghul Muḥammad Faydi, *Azadi ki un Kahi Kahani*, (Sarghoda, 1974) pp.112-113 quoted in *Tazkara-e-'Ulamā -e-Hind*.

³⁴ Nūr Muḥammad Qādirī, *A'la' Haḍrat Kay Ta'alluqāt Muasirin kay Sāth*, Ilham, (Bahawalpur 14 June 1975); Muḥammad Mas'ūd Aḥmad Fadil-e-Bareilvi *Aur Tark-e-Muwālāt*, (Lahore. 1390/1970)

indispensable document for freedom fighters. It paved the way and changed the ideas of politicians like Dr. Muhammad Iqbal and Mohammad 'Alī Jinnah.

His *Caliphs*, disciples, and pupils took an active part in the Freedom Movement. They had discussions with Abūl-Kalām Azād and the 'Alī Brothers (i.e. Mawlanā Muhammad 'Alī and Mawlanā Shoukat 'Alī).

On the 13th Rajab 1339/1920 a public meeting was held at Bareilly under the auspices of *Jamiyat-e-'Ulamā-e-Hind*. Mawlanā Abū al-Kalām Azād, the first Minister of Education of Bharat (India) was on the stage. Imām Aḥmad Riḍā's Caliphs Mawlanā Sayyid Sulaymān Ashraf, Mawlanā Sayyid Muḥammad Zafar al-Dīn, Mawlanā Hāmid Riḍā Khan (eldest son of Imām Aḥmad Riḍā) Mawlanā Burhān al-Haqq, etc., were also invited. They had open and free discussions on political issues publicly with Mawlanā Abū al-Kalām Azād and refuted *Hindu-Muslim Unity*³⁵.

In 1946/1366 an ideal conference was held at Benares (India). Hundreds and thousands of 'Ulamā, all followers of Imām Aḥmad Riḍā from all over the Indo-Pak Sub-Continent attended this conference. A resolution was unanimously passed in favour of Pakistan and thereby his *Caliphs*, disciples and followers expanded and enhanced their political activities all over Indo-Pak Sub-Continent³⁶. Amongst them the following disciples held prominence:

1. Mawlanā Sayyid Muḥammad Nā'im al-Dīn Muradabādī (d.1367/1948)
2. Mawlanā Sayyid Muḥammad Muḥaddith (d.1383/1963)

³⁵ *Tarikh-e-Munāzara* (Ilhām, Bahawalpur: June, 1975) p.2

Note: Mufti Muḥammad Mazharullah of Dehli (d. 1386/1966) gave his verdict against Hindu Muslim Unity. (See Rais Aḥmad Ja'fari, *Āuraq-e-Gumgashta* (Lahore 1968 Mufti Muḥammad Mazharullah, *Fatāwa-e-Mazhari* (Karachi: 1391/1971). Molvi Ashraf 'Alī of Thana Bhawan also gave his verdict against Hindu Muslim Unity but the majority of his adherents acted against his verdict.

³⁶ See Fayyād Mahmūd etc. *Tarikh-e-Adabiyat-e-Musalamān-e-Pakistan-o-Hind*, (Lahore 1972) vol.II Chap. VII, pp.413, 423. In 1350/1930 his Caliph Mawlanā Nā'im al-Dīn seconded the partition of India on Hindu Muslim majority basis (*Al-Sawad-al-Azam*, Muradabad 1350/1931, pp.13-15).

3. Mawlanā Sayyid Muḥammad Aḥmad (d.1367/1961)
4. Mufti Muḥammad 'Umar (d.1385/1966)
5. Mawlanā Muḥammad 'Abd al-'Alīm Siddiqī (d.1374/1954)³⁷
6. Mawlanā Muḥammad Sharīf Qādirī (d.1371/1951)
7. Mawlanā 'Abd al-Hāmid Badayūnī (d.1390/1970)

Imām Aḥmad Riḍā had a strong impact on *Muslim* masses and it was the masses that made the revivalist movement in Pakistan a success. The majority of the *Muslim* voters were under his guidance, his *Caliphs*, disciples, and pupils. So the credit should go to him and his followers. Historians of the world especially of Indo-Pak Sub-Continent should draw their attention to this most significant aspect of the Freedom Movement³⁸.

The love of the Holy Prophet, is the *summum bonum* of *Islāmic* politics and has played an important role in the history of the *Muslim* world. Imām Aḥmad Riḍā was the torch-bearer of this love in the Indo-Pak Sub-Continent. The only unwavering motto of his life was the "Love of the Holy Prophet" and he could leave no stone unturned in defending this love. Throughout his life and in all his works he maintained this motto with great conviction and in this respect he could not compromise with any.

His poetry totally portrayed this deep love. Hence, it resonated great religious-political themes of importance. He awakened the *Muslim* Nation from a sound sleep, purified their hearts and kindled the fire of love in an atmosphere where

³⁷ In 1947, after the birth of Pakistan, delegations under his leadership called on Qaid-e-Azam and had detailed and frank discussions with him on problems and the future constitution of the State (K.S. Anwari, pp.cit. p.9).

³⁸ For details of Imām Aḥmad Riḍā and his adherents political achievements see (i) Muḥammad Mas'ūd Aḥmad, *Fadil-e-Bareilvi Aur Tark-e-Muwalat* (Lahore: 1390/1970), (ii) Muḥammad Mas'ūd Aḥmad, *Riḍā Bareilvi, Encyclopaedia of Islām* (Urdu). Punjab University, Lahore, Vol. 10, Fasc. 5. (iii) I.H. Qureshi *'Ulamā in Politics*, Karachi (1393/1973) p. 270: (iv) Ghulam Mo'in al-Din, *Hayat-e-Sadar al-Afādil* (Lahore), (v) 'Abd al-Nabi Kaukab. *Maqalat-e-Yaum Riḍā. Vol. I, iii*, (Lahore 1968/1971) (vi) Ibid, *Tarik-e-Pakistan ki Bunshuda Karyan*, (vii) Ibid, *Fadil-e-Bareilvi aur Tahrik etc. Tarjumān Ahl-e-Sunnah* (Karachi, Feb. 1975, p. 58-61) Main 'Abd Rashid, *Bartanvi Daur Main Pak-o-Bharat ki Muslim Siyāsāt*, (Nawā-e-Waqt, Lahore 8th May 1975).

the people tried their best to extinguish it.

Literary Service

Imām Aḥmad Ridā ؒ was a poet of high calibre. He composed *Nā'at* ³⁹, the most difficult of all branches of poetry, but nevertheless he reached the climax in his compositions. He was an unrivalled lover of the Holy Prophet ؐ, a great scholar and a great saint. These mental spiritual qualities elevated his poetry and made it highly ecstatic, lucid and profusely rich with rhetorics ⁴⁰.

It is regretted that the Urdu literature has been the target of sectarianism. That is why he was deliberately neglected in Urdu literature by the latter historians and biographers. Even today the scholars hesitate to appreciate his poetry with open hearts due to sectarian bias.

For the first time, after half a century, Mawlanā Kawthar Niyāzī, the Minister of Religious Affairs, Government of Pakistan, who being a brilliant Poet himself, publicly paid homage to Imām Aḥmad Ridā ؒ, which is most daring and highly appreciable. In a gathering at Karachi, on 13th April 1975/1395 he expressed his feelings in his presidential address: "There was born a person in Bareilly who was the Imām (guide) of Na'at writers and whose name is Imām Aḥmad Ridā Bareilwī ؒ. It is possible that some might differ from him on some points or the difference may be on some dogmas, but there is no doubt that his Na'ats are completely full with the love of the Holy Prophet ؐ." ⁴¹

How astonishing it is that from 1920 to 1970 A.D. he remained in darkness as a poet in the literary circles. But since 1970 the sincere efforts of some workers

³⁹ Encomium on the Holy Prophet ؐ.

⁴⁰ In 1348/1929 in a public meeting at Sailkot, Dr. Sir Muḥammad Iqbal versified four lines after the style of Imām Aḥmad Ridā in extempore (*Ilhām Bahawalpur*: June 1395/1975), quoted in 'Abd al-Ghaffār Shakīl, *Nawādir-e-Iqbal*) page 30. It shows the importance of Imām Aḥmad Ridā's ؒ poetry. In 1325/1907 Imām Aḥmad Ridā ؒ compiled a collection of his verses *Ḥadā'iq-e-Bakhshish* in two parts. They consist of all sorts of stories and all kinds of poetry. Recently Madinah Publishing Company in Karachi has published the parts 1 and 2. Both parts contain poems written between 1296 and 1325.

⁴¹ Farūq Shafiq, *Taqrib-e-Isha'at Armughan-e-Na'at*, (Karachi, 1975) p.29

like Ḥakīm Muḥammad Mūsā (Lahore) etc. have turned the tables. And it's mainly due to his efforts that scholars of Pakistan have made the facts come to light. A few facts about the poetry of Imām Aḥmad Ridā ؒ are presented here, from which one can easily judge his rank among the poets of Urdu.

- i) Mirza Dāgh of Delhi (d.1323/1905) was the teacher of Mawlanā Ḥasan Ridā Khan ؒ, the younger brother of Imām Aḥmad Ridā ؒ. One day he enjoyed a verse of Imām Aḥmad Ridā ؒ by the lips of his younger brother. He was overwhelmed by it and remarked: "Lo, a Molvi⁴², and such a fine verse!" ⁴³
- ii) The *Qasīdah-e-Nā'atiyyah* composition in praise of the Holy Prophet ؐ of Moḥsin Kakorvi (d.1323/1905) is considered to be the best in Urdu literature. But when Moḥsin himself called on Imām Aḥmad Ridā ؒ to recite this *Qasīdah* before him and listened to his *Qasīdah Me'rājiyyah* (Factual composition in praise of the Holy Prophet's ؐ ascension) ⁴⁴ Moḥsin has been so impressed that he folded his own *Qasīdah* and put it into his pocket ⁴⁵
- iii) Commenting on this *Qasīdah-e-Me'rājiyya* the eminent poets of Lucknow expressed their view unanimously: "Its language has been washed in 'Kawthar' (name of a river in Paradise)" ⁴⁶
- iv) The well-known commentator of Dr. Muḥammad Iqbal, the poet of the east, Professor Yūsuf Salīm Chishti commending the *Salām* ⁴⁷ of Imām Aḥmad Ridā ؒ says: "There is hardly any person who does not remember two or four lines of his *Salām* by

⁴² Muslim Priest, Muslim Scholar.

⁴³ 'Abd al-Ḥakīm, *Yad-e-'A'la' Ḥadrat*, (Lahore 1975) p.36

⁴⁴ In 1929, at the suggestion of Dr. Sir Ḍiya al-Dīn, the late Vice Chancellor of the Muslim University, 'Aligarh, this *Qasīdah* was published. (see Takuddus 'Alī)

⁴⁵ In 1929, at the suggestion of Dr. Sir Ḍiya al-Dīn the late Vice Chancellor of 'Aligarh Muslim University, this *Qasīdah* was published. (see Taqaddus 'Alī, *Mera Pasandida Adīb* (Faid-e-Ridā, Lāillpur) April 1391/1971)

⁴⁶ Muḥammad Sābir Nasīm, *Mujaddid-e-Islām* (Chawnpur 1959) p.164.

⁴⁷ Poetic Salutation to the Holy Prophet ؐ.

heart⁴⁸.

- v) The most eminent scholar of Pakistan, Dr. Ghulām Mustafa Khan, (Head of the Department of Urdu, University of Sindh, Hyderabad, Pakistan), discussing the poetry of Imām Aḥmad Riḍā ؒ explained his view about one of his *Qasīdah*'s as "unparalleled in the history of Urdu literature". He gave an extensive and inspiring lecture at the University of Karachi on "Urdu Poetry and Tasawwuf."

In this lecture he highly praised the poetry of Imām Aḥmad Riḍā ؒ especially a poem from his *Diwan*, "*Ḥadā'iq-e-Bakhshish*" (1325/1907)⁴⁹.

He expressed: "It will be advisable to refer to a Devotee of the Holy Prophet ؐ, viz. Imām Aḥmad Riḍā ؒ (d.1340/1921). From whom our writers, continued to turn a deaf ear but perhaps he was the only Muslim Theologian who used countless Urdu idioms in his prose and poetry and made Urdu poetry sublime by his scholastic versatility and for whom the love of the Holy Prophet ؐ was the main stay of Sufism, (Photostat, and p.9)."

- vi) Dr. Farmān Fathepuri, a leading writer of Pakistan writes in his book "*Urdu Ki Nā'tiyyah Shā'iri*" (Lahore: 1394/1974, p. 86) "The name of Imām Aḥmad Riḍā Barellwi ؒ is most prominent among Muslim Theologians as Nā'at writer".
- vii) Niyaz Fathepuri, a renowned poet and critic of both India and Pakistan, comments on the poetic art of Imām Aḥmad Riḍā ؒ as: "Poetry and literature are my domains in particular. I have gone through Nā'tiyya poetry of Imām Aḥmad Riḍā ؒ with interest and attention. The first impression, which one gathers from his poetry, is that of his devout love for the Holy Prophet of Islām ؐ and secondly his vastness of knowledge, sublimate of thought and excellence of expression strikes one. His

⁴⁸ *Nida-e-Haqq*, (9th June, 1960) p. 31.

⁴⁹ Collected odes of a single poet with all pieces alphabetically arranged according to last letter of couplets.

individuality is also reflected but simply as a foil to his love for the Prophet ؐ in his Nā'at. This note of individuality sounds like poetic exaggeration to those who are unaware of his poetic art. In fact his ideas are full of realism. Mawlanā Ḥasrat Mohanī (a poet and freedom fighter) was also highly appreciative of Imām Aḥmad Riḍā ؒ. Imām Aḥmad Riḍā ؒ was also well versed in Arabic idiom and the art of scansion⁵⁰. (Quoted in "*Tardjumān-e-Ahle Sunnah*", Karachi, December, 1975. P.28)

- viii) Recently Shafiq Barellwi has published an eloquent collection of selected Nā'at's entitled "*Armughān-e-Nā'at*" (Karachi, 1975). In this collection he has included the Nā'at of Imām Aḥmad Riḍā ؒ⁵¹.

⁵⁰ A metrical analysis of a verse.

⁵¹ For details of Imām Aḥmad Riḍā's ؒ poetry see:

- Imām Aḥmad Riḍā ؒ, *Ḥadā'iq-e-Bakhshish*, Part 1, 2 and 3.
- Sher Muḥammad A'wan, *Molvi Aḥmad Riḍā ki Nā'tiyya Shā'iri* (Lahore 1973)
- Nūr Muḥammad Qādiri, *A'la'Ḥadrat ki Nā'tiyya Shā'iri par ek Nazar* (Lahore 1975)
- Anwar 'Alī, *Ḥadrat Riḍā Bareilvi ki Nā'tiyya Shā'iri*, Sa'adat, (Lahore 19 March 1975), p.11, Col.3-8
- Recently (2001) Prof. Sayyid Ḥāzim Maḥfūz al-Ḥusainī, assistant professor of Urdu Language at Al-Azhar University Cairo, translated Imām Aḥmad Riḍā's ؒ famous *Ḥadā'iq-e-Bakhshish* into Arabic and published it with the title – *Safwat al-Madīh*.
- 'Allama Shams Bareilvi has written a research article on the poetry of Imām Aḥmad Riḍā ؒ with the title of: "*A'la'Ḥadrat Fāḍil-e-Bareilvi ka Nā'tiyya Kalām ka Adabi aur Tanqīdī Jā'iza*". This article contains 300 pages. The writer has thoroughly surveyed the poetry of Imām Aḥmad Riḍā ؒ and presented literary and critical review scholastically. Madinah Publishing Company Karachi, along with the poetical works of Imām Aḥmad Riḍā ؒ will shortly publish the article.

Mūḥmūd Aḥmad, *Imām Aḥmad Riḍā aur Unka 'Arabi Kalam* (M.S.): Ḥāmid 'Alī Khan, *Hindustan kay 'Arabi Shu'ra* (M.S.) Doctoral dissertation, Muslim University, Aligarh (India)

(vii) In 1900/1318 A.H. Mawlanā Aḥmad Riḍā ؒ wrote a *Qasīdah* (poetic eulogy) comprising of 160 lines in Arabic under the title of *Amal al-Abrār*. The same is to be found in Riḍā Library, Rampur (India) and is being edited by Mawlanā Maḥmūd Aḥmad Qādiri. This editor

Demise

Imam Ahmad Ridā ؒ gave *Islāmic* verdicts (Fatāwa) for more than half a century (from 1286/1896 – 1339/1921) fortified the faith of *Muslim* masses and showed the right path to the *Muslim* Politicians at that critical juncture of 1920. Thus he completed his mission and then he was preparing for his last journey. On Friday 25th Safar 1340/1921 at 2:48 pm, he left this mundane world for the transcendental world⁵². His mausoleum is situated at Bareilly Sharīf (U.P. India) and his death anniversary ('*Urs Sharīf*) is commemorated all over the World on the 24th and 25th of Safar, and special issues of newspaper and periodicals are published and distributed.

Descendants

Imam Ahmad Ridā ؒ had two sons and five daughters. His sons, *Hujjat al-Islām* Mawlanā Hāmid Ridā ؒ (d.1362/1943) and *Ghawth al-Waqt* Mufti Ā'zam al-Hind Mawlanā Mustafa Ridā ؒ (b.1310/1892)⁵³ are great Sufis and celebrated Scholars of Islām. They rendered great services to Islām and the *Muslim* Ummah in general⁵⁴.

Caliphs

Imam Ahmad Ridā's ؒ *Khulafā* are widespread all over India and Pakistan and also in other parts of the *Islāmic* world. There are nearly 35 in the *Islāmic* world and 30 in Indo-Pak Sub-Continent⁵⁵. The following are the leading ones: -

- i) Shaykh Muḥammad 'Abd al-Hayy ؒ.

is also compiling 1145 Arabic verses of Imām Ahmad Ridā. (Quoted in "*Tardjumān-e-Ahle-Sunnah*", Karachi, December (1975, p.26,1, 28)

⁵² For details see Ḥasnain Ridā, *Wasāya Sharīf* (Lahore): Badr al- Dīn, *Swanīh A'la'Ḥadrat* (Lahore 1382/1963), pp.361, 362, 366, 368).

⁵³ The compiler of this *Malfūz al-Sharīf*.

⁵⁴ Muḥammad Mas'ūd Ahmad. *Fāḍil-e-Bareilvi 'Ulamā -e-Hidjaz ki Nazar Mein*. (Lahore 1393/1973), pp. 87-88.

⁵⁵ For details see Badr al- Dīn, *ibid*, p. 306: Moulanā Hāmid Ridā ؒ *ibid*: Muḥammad Mas'ūd Ahmad, *ibid*., pp. 88-90.

- ii) Shaykh Ahmad 'Khalīl Makkī ؒ.
- iii) Shaykh Ahmad Khudravī ؒ.
- iv) Shaykh Muḥammad Ibn Abū-Bakr ؒ.
- v) Shaykh Muḥammad Sa'īd ؒ, etc.

India and Pakistan

1. Hujjat al-Islām Mawlanā Hāmid Ridā Al-Qādirī ؒ (d.1362/1943).
2. Malik al-'Ulamā Mawlanā Sayyid Muḥammad Zafar al-Dīn Bihārī ؒ (d.1382/1962).
3. Mawlanā Sha Dīdār 'Alī ؒ (d.1354/1935).
4. Sadar al-Sharī'ah Mawlanā Amjad 'Alī ؒ⁵⁶ (d.1367/1948).
5. Sadr al-Afāḍil Mawlanā Sayyid Muḥammad Na'im al-Dīn ؒ⁵⁷ (d.1367/1948).
6. Mawlanā Shah Sulaymān Ashraf ؒ (d.1352/1933).
7. Mawlanā Sayyid Ahmad Ashraf ؒ (d.1344/1925).
8. Mawlanā Muḥammad 'Abd al-'Alīm Siddīqui ؒ (d.1354/1954)⁵⁸
9. Mawlana Sha Ahmad Mukhtār Siddīqui Meeruti ؒ
10. Mawlana 'Abd al-Aḥad al-Qādirī Pilibhitī ؒ

The following *Caliphs* passed away in the eighties and were a source of knowledge, spiritualism and prosperity: -

1. *Ghawth al-Waqt* Mufti al-A'zam Imām Mustafa Ridā al-Qādirī ؒ (Bareilly, India), d. 1401/1981

⁵⁶ In 1922 he assisted the authorities of Muslim University, 'Aligharh in formulation the curricular (Ma'arif, Azamgar, Feb. 1926).

⁵⁷ In 1926 the Government of U.P (India) consulted him in connection with some problems pertaining to divorce and marriage (Ma'arif, Nov. 1926).

⁵⁸ In 1935 he met with George Bernard Shaw at Mombassa and in 1947 he called on M.A. Jinnah at Karachi (K.S Anwari, *ibid*).

Note: - for detailed biographies of the Caliphs see Muḥammad Sādiq Qusūri, *Khulafā-e-A'la'Ḥadrat* (Lahore M.S 1395/1975).

2. Qutb al-Madinah Shaykh Diya al-Din Ahmad Siddiqui al-Madanī (Madinah al-Munawwarah, Hijāz), d. 1400/1980
3. Mawlanā Burhān al-Haq al-Qādirī (Jabalpur, India), d. 1400/1980
4. Mawlanā Sayyid Ahmad Abū al-Barkāt (Lahore, Pakistan), d. 1400/1980

Works

Imam Ahmad Ridā was a prolific writer. He started writing at an early age. His first book was the Arabic commentary of *Hidāyat al-Nahy* which, he wrote at the age of ten years. The second book was *Dau' al-Nihāyā* in Arabic, which he wrote in 1285/1868 at the age of thirteen. He wrote numerous books and treatise in Arabic, Persian, and Urdu on diverse topics, with an estimation of more than 1000 on more than 50 branches of knowledge⁵⁹. In 1305/1887 at the age of 30 years he had completed 75 books and treatises⁶⁰. In 1327/1909 this number increased up to 500⁶¹.

Apart from these contributions he had written annotations⁶² and commentaries on more than 150 books pertaining to various branches of learning⁶³. But it is deplorable that even scholars like Dr. S.M. Ikram was unaware of the correct

⁵⁹ For chronological details of his writings see:-

- (a) Muḥammad Zafar al-Dīn, *ibid.* Vols. I and II
- (b) Muḥammad Zafar al-Dīn, *al-Mudjmal al-Mu'adid li Tālī'fāt al-Mujaddid*, 1327/1909, (Lahore 1974)
- (c) Raḥmān 'Alī, *ibid.* (Lucknow 1914/1327), p. 18
- (d) Nizāmi Badayuni, *Qamūs al-Mashāhir*, Vol. I, p.66.
- (e) 'Abd al-Haqq, *Qāmūs al-Kutub*, (Karachi: 1961) Vol. I, pp. 146, 218, 382, 463, 883, 910, 924 and 1063.

The complete list of his published works is available at Khanqah-e-Barakatiyya, Mahrehra (India).

⁶⁰ Raḥmān 'Alī, *ibid.* p. 18.

⁶¹ Muḥammad Zafar al-Dīn, *al-Mudjmal* etc.

⁶² Recently his Annotation *al-Mustanad al-Mu'tamad Bina Nadj at al-Abad* (1320/1902) on the book: *Al Mu'taqid al-Muntaqid* (1270/1853) by Shah Fadl-e-Rasūl has published along with the text from Istanbul (Turkey) 1976.

⁶³ Muḥammad Mas'ūd, *ibid.* p. 83 (marginal note by 'Abd al-Hakīm Akhtar).

number of Imām Ahmad Ridā's writings, and their real value, that is why he writes: "Molvi Ahmad Ridā wrote some fifty books on a variety of subjects"⁶⁴.

But in this special faculty the correct number is more than 500. I have gone through some pamphlets and I can testify that each pamphlet is a research paper of a high degree whose bibliography consists of innumerable literal sources. His books and treatises are lying unpublished at Bareilly. Very few have been published at Bareilly, Murādabād, Lahore, Karachi, etc. so far.

Mr. Shams al-Din a contributor to the voluminous history of literature of the Muslim of Indo-Pakistan confesses that Imām Ahmad Ridā: "Wrote hundreds and thousands of books on various controversial and scientific topics"⁶⁵.

The most voluminous work is the collection of Verdicts i.e. *Fatāwa-e-Radawiyya*. In 1324/1904, he had completed its 7 volumes, which afterwards increased up to 12 volumes of 26 × 20 size each volume containing more than 1000 pages.

When Shaykh Isma'īl Khalīl Makkī, the curator of the library in Makka al-Mukarramah read the specimen of these Fatāwa (verdicts), he was puffed up with joy and wrote to Imām Ahmad Ridā: "By Allāh! If Imām Abū-Hanīfah Nu'mān would have gone through these Fatāwa, then undoubtedly it could have been his heart's delight and welcomed its writer among his pupils."⁶⁶

A prominent figure from the opposition camp and a famous writer Hakīm 'Abd al-Hayy of Lucknow (d. 1341/1923) admits: "During his stay in Makka al-Mukarramah and Madinah al-Munawwarah (1324/1906) he wrote several treatises and gave verdicts to some questions received from local scholars.

⁶⁴ S.M Ikram, *ibid.* p. 116.

⁶⁵ Fayyad Maḥmūd and Ibadat Bareilvi, *Tarikh-e-Adabiyyat-Musalmanan-e-Pakistan-o-Hind* (Lahore 1972) Vol. IX, Chap. I, p.29. Also see Imām Ahmad Ridā *Fatawa-e-Radiwiyya* Vol. I, p.4.

⁶⁶ Hāmid Ridā, *ibid.* letter dated 16 Dhil Hijj 1325/1907.

6. Al-'Atā al-Nabawiyya fi al-Fatāwa al-Raḍawiyya (1326/1908) in 12 volumes.

Sufism

1. Bawāriq-e-Taluh (1311/1893)
2. Nika al-Sulāfa (1319/1901)

Law of inheritance

1. Al-Maqsad al-Nafi (1315/1897)
2. Tib al-Imān (1317/1899)

Scholasticism

1. Al-Sa'I al-Mushkūr (1290/1873)

Logic

1. Maqām al-Hadīd (1304/1886)

Fractions

1. Ata'b al-iksīr (1296/1878)

Geometry

1. Al-Ishkal al-Uqladis (1306/1888)
2. A'Ali al-Ataya (1319/1901)
3. Ajmal al-Dara (1320/1902)

Mathematics

1. Azm al-Bazi (1319/1901)
2. Kalām al-Fahīm (1319/1901)
3. Jadawil al-Riyādi (1319/1901)
4. Al-Mauhibat (1319/1901)
5. Al-Budūr (1323/1905)
6. Kitāb al-Arithmetic (1325/1907)

Astronomy

1. Aqmār al-In-Shirāh (1319/1901)
2. Al-Surah al-Mudjaz (1319/1901)
3. Al-K'alimāt al-Mulhimā (1338/1919)
4. Fauz-e-Mubīn (1339/1920)
5. Nuzul-e-ayāt-e-Furqān (1339/1920)
6. Jada Al-Tulū (1925/1907)

Timings

1. Al-Anjab al-Anīq (1319/1901)
2. Kashf al-Ūla (1324/1906)
3. Dur al-Qubh (1326/1908)

Horoscopes

1. Musāffir ul-Matāl (1324/1906)

Astrology

1. Zaki al-Bahā (1325/1907)

Algebra

1. Hal al-Muādilāt (1325/1907)

Cipher

1. Al-Thawāqib al-Raḍawiyya (1321/1903)
2. Al-Jadawil Al-Raḍawiyya (1321/1903)
3. Al-Ajwiba Al-Raḍawiyya (1321/1903)

Poetry

1. Hadā'iq-e-Bakh'shish
(Two volumes)(1325/1907)

Phonetics

1. Al-Jam al-Dad (1317/1800)

Chemistry

1. Al-Matr al-Sa'īd etc.

N.B.

The above is a very short list of the *Great Imām's* ✽ works. One may consult *Mu'jam al-Muāddid li-Tālīfāt al-Mujaddid*⁶⁹ for a complete list of his works on numerous sciences.

⁶⁹ Malik al-'Ulamā, Mawlanā Sayyid Zafar ul- Dīn Bihārī al-Qādirī ✽.

Conclusion

Perhaps the world's orientalists will be surprised to hear about this Genius of the East after the passage of half a century. Undoubtedly, it is most astonishing. But unfortunately none of the *Muslim* historians and writers of the Indo-Pak Sub-continent took the trouble to know the writings of Imām Aḥmad Riḍā or publish his works. Consciously or unconsciously they neglected his biography. This negligence continued for about half a century.

The Europeans and American historians working on the topics pertaining to the East, generally depend on secondary sources. They have no access to the direct sources which are written in Urdu. Thus, unconsciously they remained in darkness.

That is why they do not know even the name of Imām Aḥmad Riḍā Khan. Dr J.M.S Baljon, Professor of *Islām* at the University of L'Eiden (Holland) had written to me that he did not know the name of Aḥmad Riḍā.

Imām Aḥmad Riḍā came across many rivalries and hostilities at religious and political platforms. Molvi Husein Aḥmad of Deoband (India) (d. 1377/1957) the most prominent figure of *Dārul-Ulūm, Deoband* and *Jami'at-e-'Ulamā-e-Hind*, was his opponent at religious platforms⁷⁰, while Mawlanā Zafar 'Alī Khan, a prominent figure in journalism and politics, was on the political front⁷¹, and there were many other antagonists. This opposition from the opponents' faction caused great holocaust and turmoil yet Imām Aḥmad Riḍā stood firm as a mountain and scholastically suppressed his opponents in every field.

⁷⁰ Muḥammad Mas'ūd Aḥmad, op.cit. (Preface).

See Ḥasnain Aḥmad, *Naqsh-e-Hayat*, (Deoband 1374/1954).

Ibid, *Al-Shihāb al-Thāqib 'Ala al-Mustariq al-Kāzib*, (Deoband 1325/1907) Muḥammad Mas'ūd Aḥmad, *Fāḍil-e-Bareilvi 'Ulamā-e-Hijāz* etc. pp. 169-206.

⁷¹ See *Baharistan* (Lahore) under the captions (a) *Dar-al-Takfir* (1344/1925), p.514. (b) *Bareilviyya* p. 518. (c) *Shiddat aur Bareilvi* (1347/1926) p. 524 also see *Nigaristan*, (Lahore 1973) p. 65.

Had Imām Aḥmad Riḍā been in Europe he would have attracted the scholars of the world. The survey of his writings requires incessant efforts. A biography must be compiled in English to introduce him in the East and the West.

Professors of *Islām* in the World's Universities should especially draw their attention to this genius of the East⁷².

⁷² (a) There are institutions working in different parts of the world for his mission. The following are notable:-

- (a) *Idara-e-Tahqiqat-e-Imām Aḥmad Riḍā* (Regd.) Karachi (Pakistan).
- (b) *International Islāmic Missionaries Guild*, Karachi, (Pakistan).
- (c) *World Federation of Islāmic Mission*, Karachi.
- (d) *Markazi Majlis-e-Riḍā*, Lahore (Pakistan).
- (e) *Imām Aḥmad Raza Research Academy*, Mubarakpur, Azamgarh, (India).
- (f) *World Islāmic Mission*, Bradford (England).
- (g) *World Islāmic Mission*, Durban (South Africa).
- (h) *Raza Academy* Lahore (Pakistan).
- (i) *Raza Academy* Bombay (India).
- (j) *Imām Aḥmad Raza Academy* Durban (South Africa).
- (k) *Barkatur-Raza Publications* Durban (South Africa).
- (l) *The Sunni Razvi Society*, Port Louis (Mauritius).
- (m) *Raza Academy*, U.K.
- (n) *Imām al-Akbar Academy*, Cairo (Egypt).

(b) The following references can be consulted for the detailed biography of Imām Aḥmad Riḍā.

- 'Abd al-Hay, *Nuzhat al-Khawahir*, Hyderabad Deccan (1390/1971), vol. III.
 Badr al-Dīn, *Sawanih A'la'Haqrat* (Lahore 1382/1963).
 Ḥāmid Riḍā Khan, *Al-Idjazat al-Matinah* (M.S 1324/1906)
 Muḥammad Sabir, *Mudjaddid-e-Islām*, (Cawnpur 1379/1959)
 Muḥammad Idris Nigami, *Tatyib al-Imān be Dhikr-e-'Ulamā al-Zamān*, (1315/1897)
 Maḥmūd Aḥmad, *Tazakar-e-'Ulamā Ahle Sunnah* (Cawnpur India. 1319/1972)
 Muḥammad Mas'ūd Aḥmad *Fāḍil-e-Bareilvi aur Tark-e-Muwalāt* (Lahore 1970),
 Ibid, *Fāḍil-e-Bareilvi 'Ulamā-e-Hijaz ki Nazār Mein* (Lahore 1973) ibid, Riḍā Khan Bareilvi,
Encyclopaedia of Islām (Urdu), Lahore. Vol.X Fasc. V:
 Ibid, *Imām Aḥmad Riḍā Khan. Encyclopaedia of Islām*, supplement volume to vols. No.1, II, (Lieden): Raḥmān 'Alī *Tazkar-e-'Ulamā-e-Hind* (Lucknow 1332/1914) Karachi, Vol. I, Vol. II, IV (M.S).
 The four volumes of *Hayat Zafar al-Dīn Biharī, Hayat-e-A'la'Haqrat* (1357/1938)

In Feb. 1975/1395) Dr. Mukhtār-ud- Dīn. Ārzu, Head of the Department of Arabic, *Muslim University*, Aligarh delivered a speech on Imām Aḥmad Rīdā from All India Radio.

I think the time has come when the scholars should unveil the facts:
The time of unveiling has come, the beloved will be seen by all. The secret which was veiled by silence shall now become manifest.

Prof. Dr. Muḥammad Mas'ūd Aḥmad (MA, PhD)
Karachi, Pakistan.

A'la'Ḥadrat (M.S) is available with Maḥmūd Aḥmad Qādirī, Kanpur (India). Besides these references there are countless pamphlets and articles. Some of them have been mentioned in the text in this biography.

A SHORT BIOGRAPHICAL SKETCH OF THE COMPILER IMĀM MUSTAFA RĪDĀ *The Ghawth and Grand Mufti of India*

The compiler, *Ghawth al-Waqt Mufti Ā'zam Qutbe-Ālam 'Ārife-Billāh Āahur-Raḥmān Muḥiyy al-Dīn Jilānī Imām Mustafa Rīdā al-Qādirī Barakātī Nūrī* was born on 22 Zil-Hajj 1310 – 18 July 1892 in Bareilly Sharīf, U.P., India. He was the youngest son of *Quthul-Irshād Imām al-Akbar A'la-Ḥadrat Imām Aḥmad Rīdā al-Qādirī Barkātī* the Mujdaddid of the 14th Century.

His ancestor, Shujā'at Jung Muḥammad Sa'īdullāh Khan, accompanied Sultān Nādir Sha Abdālī in 1739 AD on his first political expedition to Hindustan.⁷³ Nādir Sha returned to Afghanistan but Shujā'at Jung Muḥammad Sa'īdullāh Khan decided to settle in Hindustan. In later years (between 1739 and 1748 AD), Sultān Muḥammad Sha (d. 1748 AD), King of Delhi officially appointed him to the rank of *Shash-Hazaari*.⁷⁴ This was indeed a very elite post in the Moghal Empire which was only entrusted to one of Royal Descent. The Moghal King also gave him **The Glass Palace** (*Sheesh Mahal*) of Lahore and some districts in Rampur as his *Jageer*.⁷⁵

Later, by Divine Command, General Muḥammad Sa'īdullāh Khan settled in Bareilly which was then known as the capital of the famous Rohelkand District of the empire.

⁷³ Refer *Akḥbār al-Sanā'id*

⁷⁴ A General commanding a battalion of six thousand elite Royal Guards.

⁷⁵ Land or property given by the government as reward for services rendered.

Important Point

The following ancestral tree of Ḥaḍrat Mufti Ā'zam Imām Mustafa Rīdā ؒ was carefully constructed from the authentic Books of Genealogy and meticulously scrutinized with references to other books in this field. The ancestors were compared with dates and periods found in books written by Historians who were masters in this field. The following points were noted before compiling the Ancestral Tree:

- ❖ Preference was given to books compiled by Historians of *Afghān* descent/origin as they knew their descendants better than others.
- ❖ Furthermore, amongst the *Afghāni* Historians, preference was given to Historians that belonged to the *Bar'hech* Tribe as the *Ghawth al-Waqt* Imām Mustafa Rīdā ؒ belonged to the *Bar'hech* Tribe.
- ❖ There is not much dispute in the Chain of the Ancestral Tree from Sayyiduna Nabī Ādam ؑ to Sayyiduna Nabī Ishāq ؑ.
- ❖ The chain of the Family Tree from Sayyiduna Nabī Ishāq ؑ to Ḥaḍrat Malik Taloot ؑ was extracted according to the citation found in the books of authors who belonged to the *Bar'hech* Tribe. This was so because people of a Tribe will have more genuine information of their ancestors in relation to others of different tribes.
- ❖ There is a consensus in Books of Ancestral Trees from Ḥaḍrat Malik Taloot ؑ up to Sayyiduna Qais Malik 'Abdur-Rashīd ؑ and so is the case from Sayyiduna 'Abdur-Rashīd to *Bar'hech*.
- ❖ From *Bar'hech* till Ḥaḍrat Shujā'at Jang Muḥammad Sa'eedullāh Khan the genealogy was extracted from **Khulāsatul-Ansāb, Akhbār al-Sanādīd** and **Bustān-e-Hikmat**, whose authors are not only *Afghānis*, but belonged to the *Bar'hech* Tribe.

This is how cautiously this Family Tree from Sayyiduna Nabī Ādam ؑ till *Ghawth al-Waqt*, Ḥaḍrat Mufti Ā'zam Qutbe-Ālam's ؑ was constructed. The Ancestral Tree is as follows:

Imām Mustafa Raza ؑ s/o Mujaddid Imām Ahmad Rīdā ؑ s/o Ra'īsul-Atqiya
Imām Muḥammad Naqī 'Alī ؑ s/o 'Ārife-Billāh Imām Rīdā 'Alī ؑ s/o Mawlana
Ḥāfiz Kāzim 'Alī ؑ s/o Mawlana Sha Muḥammad Ā'zam Khan ؑ s/o Mawlana

Muḥammad Sa'ādat Yaar Khan ؑ s/o Shujā'at Jung Muḥammad Sa'īdullāh
Khan Bhadr Qandhārī ؑ s/o 'Abdur-Rahmān Khan ؑ s/o Yusuf Khan
Qandhārī ؑ s/o Dawlat Khan s/o Badal Khan s/o Dā'ūd Khan s/o Bar'hech Khan
s/o Sharfud-Deen 'Urf Shar'habūn s/o Ibrā'hīm 'Urf Sard'bun s/o Sayyiduna
Qais Malik 'Abdur-Rashīd Sahābī ؑ s/o 'Ays ؑ s/o Salool ؑ s/o 'Utba ؑ s/o
Na'eem ؑ s/o Marra s/o Malik Jalandar s/o Malik Askandar ؑ s/o Zamān s/o
'Unais s/o Bah'loul s/o Sa'lam s/o Salāh s/o Qāroon s/o Nasr s/o Ashmu'āl s/o
Na'eem s/o Akram s/o Ash'ath s/o Sharood s/o Makhal s/o Nusrat s/o Qaltij s/o
Sher s/o 'Atham s/o Fayloul s/o Karam s/o 'Āmaal s/o Hudayfa s/o Mat'hāl s/o
Qahal s/o 'Ilm or 'Āleem s/o Ash'mool s/o Harūn s/o Qamar s/o Abī s/o Su'heb s/o
Talal s/o Lu'ee s/o 'Āmeel s/o Tāraj s/o Arzand s/o Mandool s/o Saleem or Sa'lam
s/o Afghāna s/o Sārad al-Muqallab bi Malik Taloot s/o Qais s/o 'Utbah s/o Talas s/o
Ru'ail s/o Yahūdah s/o Sayyiduna Nabī Ya'qūb ؑ s/o Sayyiduna Nabī Ishāq
s/o Khaleelullāh Sayyiduna Nabī Ibrā'hīm ؑ s/o Tā'rikh s/o Mākhūd or
Nāhūr s/o Shurū' or Ash'ragh s/o Sayyiduna Nabī Hūd ؑ s/o 'Ābir s/o Shā'lakh
s/o Araf'khashad s/o Saam s/o Sayyiduna Nabī Nāh ؑ [age: 1400 years] s/o
Lā'lak [age: 780 years] s/o Malik Matla'shakh [age: 900 years] s/o Sayyiduna
Nabī Idrīs ؑ s/o Bayārad s/o Mahlā'heel s/o Qay'nān s/o Anūsh s/o Sayyiduna
Nabī Sheeth ؑ [age: 912 years] s/o Sayyiduna Nabī Ādam ؑ [age: 900
years]

Ḥaḍrat Mufti Ā'zam, Qutbe-Ālam ؑ belonged to the *Afghāni Bar'hech* Tribe which was of Royal Descent. This was indeed a very respectable and noble tribe in Afghanistan. Great 'Ulama and *Mashā'ikh* hailed from this dignified tribe whose *Mazārs* are still a centre of solace and spiritual enlightenment for the people both in *Afghanistan* and *Hindustan*. A separate detailed book can be written about these great dignitaries. Since this a very brief introduction of the *Imām*, therefore no details will be recorded herein. However, an important point to note is that in the ancestry of *Ghawth al-Waqt* ؑ, there are eight Prophets and one *Sahābī*. The Prophets are:

- 1) Sayyiduna Nabī Ya'qūb ؑ

- 2) *Sayyiduna Nabī Ishāq* ﷺ
- 3) *Khaṭṭilullāh Sayyiduna Nabī Ibrā'hīm* ﷺ
- 4) *Sayyiduna Nabī Hūd* ﷺ
- 5) *Sayyiduna Nabī Nūh* ﷺ
- 6) *Sayyiduna Nabī Idrīs* ﷺ
- 7) *Sayyiduna Nabī Sheeth* ﷺ
- 8) *Sayyiduna Nabī Ādam* ﷺ

The one *Sahābī* is *Sayyiduna Qais Malik 'Abdur-Rashīd Sahābī* ﷺ. He is the 43rd descendant of *Afghana* and 45th descendant of *Ḥaḍrat Malik Taloot*. *Qais bin 'Ays* lived in the mountainous terrains of *Ghour*. In one of the Expeditions of *Sayyiduna Khālīd ibn Walīd* ﷺ, he became interested in *Islām*. So he took some of the leaders of Afghanistan and went to *Madīna al-Munawwara*. They met the beloved Prophet of *Allāh* ﷺ and immediately accepted *Islām* on his sacred hands. *Sayyiduna Rasūlullāh* ﷺ then said to him: "*Qais is a Hebrew word and I am an Arab.*" The Prophet of *Allāh* ﷺ gave him the *Islāmic* name 'Abdur-Rashīd. The *Ḥabīb* ﷺ further said: "*You are the Awlād of Malik Taloot whom Allāh ﷻ blessed with the tile of Malik (King). In the future you too will be remembered with the title of Malik.*" This is how he got the title of *Malik* from the office of Prophethood.

It was in the Madinan period that the Beloved Nabī ﷺ was planning for the conquest of *Makka* and appointed *Malik 'Abdur-Rashīd* and the other *Afghanī Sahābī* as the lead of the secret service scouts of the army led by *Sayyiduna Khālīd ibn Walīd* ﷺ. The *Afghanī Mujāhids* displayed their astonishing bravery in the battle of *Makka*. *Sayyiduna Malik 'Abdur-Rashīd* ﷺ himself killed 70 *Kuf'fār* in this battle.⁷⁶ His role and bravery in this war brought great joy to the heart of the Beloved Prophet ﷺ who predicted that a great family will emerge from the off-springs of this *Sahābī*. They will be steadfast on religion and will strengthen the *Dīn* of *Islām* like *Bataan* (conqueror with

great bravery or Military Advisor). It was the effects of this *Du'ā* of *Sayyiduna Rasūlullāh* ﷺ that great '*Ulama* and *Mashā'ikh* were born in the lineage of *Sayyiduna Malik 'Abdur-Rashīd* ﷺ. To name a few, some of the stars in the firmament of excellence were the great *Mujaddīd*, *Āla-Ḥaḍrat Imām Aḥmad Raza al-Qādirī* ﷺ and his son, *Ghawth al-Zaman Mufti Ā'zam Imām Mustafa Rīḍā al-Qādirī Nūrī* ﷺ. Their services to the *Dīn* is known to the *Muslim* World and precisely the manifestations of the *Du'ās* of the Beloved Prophet of *Allāh* ﷺ.

Since the Beloved Nabī's ﷺ *Du'ā* for the *Awlād* of *Sayyiduna Malik 'Abdur-Rashīd* ﷺ was that they will strengthen the *Dīn* and their strength will be like *Bataan*, from that day on he became famous by the title of "*Bataan*". This word *Bataan* in later days changed to the present day name "*Pathaan*". Eventually, the *Awlād* of *Sayyiduna Malik 'Abdur-Rashīd* ﷺ then became synonymous by the word *Pathaan*. This is how the word *Pataan* came into existence. *Sayyiduna Malik 'Abdur-Rashīd* ﷺ married *Mutāhira*, the daughter of *Sayyiduna Khālīd ibn Walīd* ﷺ, and he passed away at the age of 87 years.

GLAD TIDINGS BEFORE THE MASTER'S BIRTH

Before the birth of the *Ghawth*, his father *Imām Aḥmad Rīḍā* ﷺ, was on a visit to the *Mazār* of his *Murshid al-Kāmil* ﷺ in *Marehra Sharīf*. It was on the night of 22nd of *Zil-Hajj* that the noble *Imām* ﷺ had a dream. He noticed in this dream that the full moon began descending towards the earth and it was many folds bigger than the earth. As it descended, its size began decreasing and its brilliance increased. So much so that it comfortably landed on his lap. That morning *Āla-Ḥaḍrat* ﷺ awoke for *Tahajjud Salāh* and Almighty *Allāh* ﷻ inspired his heart with the correct interpretation of that dream. The *Imām* ﷺ immediately made *Wuḍu* and performed two *Rak'ats* of *Shukr* (thanks-giving) and named his son *Āalur-Raḥmān*.

That same day he performed the *Salātul-Zuhr* with the *Qutb*, *Sirājul-Ārifīn*, *Sayyid Abul-Husain Aḥmade-Nūrī al-Husainī* ﷺ in the *Musjid* of the

⁷⁶Refer to *Akhbār al-Sanā'dūd* for details.

Mashā'ikh. After the *Salāh*, he left the *Musjid* with the *Qutb* 'Ārife-Nūrī ❀. As the *Qutb* ❀ reached the steps of the *Musjid*, he turned to Āla-Hadrat ❀ as if he had already intercepted his dream and intention and said: "Mawlana Sāhib! You must return to Bareilly as *Allāh* ❀ has blessed you with a pious and gifted son. I suggest the name *Āalur-Rahmān Abul-Barakāt Muhiyy al-Dīn Jilānī* for him. I will certainly come to Bareilly to see him and bestow all the *Spiritual Secrets* on him." The *Qutb* also gave Āla-Hadrat ❀ a five Rupee silver coin as a gift for the new-born son.

However, Imām Aḥmad Rīdā ❀ obeyed the command of the *Qutb* who was not only his *Makhḍūm* and *Peer-Bhai* but also his *Ustāz* and immediately left for Bareilly. He reached Bareilly the same day and was delighted to see his new-born son. Imām Aḥmad Rīdā ❀ inquired about the time of the son's birth and it was confirmed that it was the exact time that the *Qutb* Hadrat 'Ārife-Nūrī ❀, had intercepted when leaving the *Musjid* after *Salātuz-Zuhr* in Marehra. *SubhānAllāh!* What precise perception is bestowed to the beloved servants of *Allāh* ❀!

The noble Imām ❀ kissed his son on the forehead, hugged him to his chest and said: "Welcome, O perfect *Walī*!" The arrival of this son brought great joy to all in the household because many daughters were born in his home after the first son, *Hujjatul-Islām* Mawlana Ḥāmid Rīdā ❀. There was an 18 year gap between the first son and the new arrival. Everyone in the family was so overjoyed that they celebrated his arrival for many months.

HIS 'AQIQA

His father, Imām Aḥmad Rīdā ❀, though chose the name *Āalur-Rahmān* on the morning of his dream, but instead, he kept his name *Muhammad* when the *Aqīqa* was performed for two apparent reasons.

- ❖ Firstly, this was so because there are no limits of *Barakāt* and blessing in the name *Muhammad*.

- ❖ And secondly, Ā'la-Hadrat was a great 'Ārif and an 'Ārif's vision is always focused on the *Louh-e-Mahfūz* (Sacred Tablet of Records). The great Imām and 'Ārif noticed the physical life span of his son on the *Louh-e-Mahfūz* which was 92 years and kept his name *Muhammad*. The *Ghawth*, Hadrat Muftī Ā'zam ❀ passed away in 1981 at the age of 92. According to numerology and the *Abjad* Formula calculation, the numerical value of the word *Muhammad* is 92. It was only after the demise of Hadrat Muftī Ā'zam ❀ that this secret and *Karāmat* of Imām Aḥmad Rīdā ❀ was understood by the people. The word complimented his son's love for the Master Sayyiduna Muhammad ❀ and it's numerical value complimented his age span as Divinely predestined on the *Louh-e-Mahfūz*.

HIS BAY'AH AND KHILĀFAT

On Wednesday, 25th *Jamadiul-Thānī* 1310 / 3rd January 1894 as promised the great *Qutb*, Sayyidi Abul-Ḥusain Aḥmad-e-Nūrī al-Ḥusainī al-Qādirī ❀ came to Bareilly, to visit the new born. The child was 6 months and 3 days old. Imām Aḥmad Rīdā ❀ took the child and placed him on the sacred lap of the Great *Qutb* ❀. Sayyidi 'Ārife-Nūrī ❀ carefully looked at the face of this child for a long time and kissed his forehead and said to the father: "Mawlana! This is a gifted child and a born *Walī* of *Allāh*! As far as *Barakāt* is concerned, he is *Abul-Barakāt* and *Muhiyyud-Dīn* as far as *Fanaiyyat*⁷⁷ is concerned. This child will serve the *Dīn* extensively and mankind will derive great benefits from him. The vision of this *Walī* will cherish the hearts of millions and make them steadfast on the *Dīn* and from him will flow an ocean of Divine Grace."

⁷⁷ *Fanaiyyat* here refers to his deep state of extinction in the Divine Love of the Sublime Lord ❀.

After these glad tidings, the *Murshid al-Kāmil* ﷺ placed his blessed *Shahādah* finger in the child's mouth who began suckling as if being breast fed by the mother. It was as if the great *Qutb* infused all the *Barakāt* and Secrets of the four major mystical spiritual orders at once into the receptive heart of this young and future *Ghawth* of *Allāh* ﷻ. The grand Master then initiated the child in the *Qādiriyyah* Spiritual Order and bestowed on him the *Khilāfah* of 13 Spiritual Orders. They were as follows:

- 1) *Qādiriyyah Barkātiyyah Jadīdah*
- 2) *Qādiriyyah Abā'īyyah Qadīmah*
- 3) *Qādiriyyah Hidāyiyyah*
- 4) *Qādiriyyah Raz'zāqiyyah*
- 5) *Qādiriyyah Mansūriyyah*
- 6) *Chishtiyyah Nizāmiyyah Qadīmah*
- 7) *Chishtiyyah Mahbūbiyyah Jadīdah*
- 8) *Suhrawardiyyah Wāhidiyyah*
- 9) *Suhrawardiyyah Faḍiliyyah*
- 10) *Naqshabandiyyah 'Ulā'īyyah Siddiqiyyah*
- 11) *Naqshabandiyyah 'Ulā'īyyah 'Ulawiyyah*
- 12) *Badi'īyyah*
- 13) *'Uluwiyyah Manāmiyyah*

After blessing this child with all these lofty stations, the *Murshid al-Kāmil* then placed the child on the lap of *Āla-Ḥaḍrat* ﷺ and said: "Mubārak to you! The *Tafsīr* of the Ayah ⁷⁸ *وَجَعَلْنِي وَزِيرًا مِنْ أَهْلِي* has now filled your lap."

This is how the first chapter of this future *Ghawth* of the Merciful Lord ﷻ began and at a tender age of 6 months and 3 days he was introduced to this *Ummah*. After the completion of his external studies, *Ḥaḍrat Muftī Ā'zam*

⁷⁸ *Al-Qur'ān al-Karīm*, Sura Ta-Ha, verse 29. "And give me a Minister from my family."

Qutbe-Ālam ﷻ perfected the mystical sciences and *Sulūk* under the Spiritual Guidance of his *Murshid al-Kāmil* ﷻ.

HIS BISMILLĀH KHĀNĪ

At the age of 4 years, 4 months and 4 days the traditional *Sūfī Bismillāh* Khanī was personally performed by *Āla-Ḥaḍrat Imām Aḥmad Rīdā* ﷻ. He was then given in the care of his elder brother, *Hujjatul-Islām Mawlana Hāmid Rīdā* ﷻ, to teach him the *Nāzara* of the Holy *Qur'ān*. This astonishing child shocked his brother by completing *Nāzara* of the recitation of the entire *Qur'ān* in just 3 years!

HIS EDUCATIONAL CAREER

After the completion of the recitation of the Holy *Qur'ān*, *Āla-Ḥaḍrat* ﷻ then handed him over to the able teachers of teachers, *Ḥaḍrat Mawlana Raḥam Ilāhī Manglorī al-Qādiri* ﷻ to study the elementary books of the 'Ālim course. After teaching him for a few months, he said to the noble *Imām*: "I am indeed honored to teach this future giant of *Islām*. Your son is a *Walī* and it is not possible for me to perfect him. It is only your personality that can fulfill this difficult task. However, I will do my utmost best to teach him as much as I can which for me is not an easy task. I am dumb-founded at his memory and intellect."

Ghawth al-Waqt, *Muftī Ā'zam Qutbe-Ālam*, *Imām Mustafa Rīdā al-Qādiri* ﷻ completed his external studies under 5 Masters. They were as follows:

- 1) His Father, *Imām-e-Ahle-Sunnah Āla-Ḥaḍrat Imām Aḥmad Rīdā* ﷻ
- 2) His elder brother, *Hujjatul-Islām Mawlana Hāmid Rīdā al-Qādiri* ﷻ
- 3) The Teacher of Teachers, *Ḥaḍrat Mawlana Raḥam Ilāhī Mang'lorī* ﷻ
- 4) *Shaykh al-'Ulama 'Allāma Sayyid Bashīr Aḥmad 'Aligari* ﷻ
- 5) *Shams al-'Ulama Ḥaḍrat Mawlana Zuhūrul-Ḥasan Farūqī Rampurī* ﷻ

In 1328/1910, at a young age of 18 years, Hadrat Mufti Ā'zam ؒ had mastered 36 sciences of knowledge. Thereafter, for the next 13 years (1328 to 1340) he sat with his illustrious father, the *Mujjadid* and Qutbul-Irshād Imām Ahmad Rīdā ؒ and mastered the science of *Islāmic Law (Fiqa)*.

HIS DEVOTION AND 'IBĀDAH

The *Qutb*, Mufti Ā'zam Imām Mustafa Rīdā al-Qādiri Nūrī ؒ from a very young age till the last moments of his life was always engrossed in the remembrance of Almighty *Allāh* ؒ. He never missed his daily *Salāh* and always performed it with the *Jamā'at* in the *Musjid*. This excessive remembrance was so intense that it was often noticed that his lips moved in *Dhikr* while he was asleep. He sat in long devotions after the Fajr and *Maghrib Salāhs*. He used to perform the *Imāmat* of the *Rijāl al-Ghayb* and *Jinns* after mid-night. There were instances that people noticed him teaching a group of "amazing" people late after mid-night in the confines of his *Hujra*. Sometimes people peeped into his private room of *Ibādah* to see this class in session. Such people were later confronted by the student *Jinns* in anger and warned not to interfere in their matters when engaged with their *Shaykh* at night. This confrontation had such an impact on them that they lay sick for days.

The *Murshid al-Kāmil* was a master of the occult *Dhikr* of *Sultān al-Azkār*. This *Dhikr* is also known as *Dhikre-Āra*, the *Dhikr* of the Saw. This is a highly secret form of *Dhikr* of the senior *Awliya* of *Allāh*. Years of practice is required to perfect this *Dhikr*. When the *Āmil* is engaged in this *Dhikr*, every joint in his body becomes dislodged and the pieces are scattered on the floor bouncing in the ecstasy of the *Dhikr* of "*Allāh Allāh*". If anyone unintentionally has to see this then he would think that someone has chopped up every part of this person. But if a person intentionally invades the privacy of the *Ārif* engrossed in this *Dhikr*, then there is a great chance that he may lose his eyesight or even die. There were 3 or 4 instances in the life of the *Murshid al-Kāmil* that people unintentionally saw the Master in this state. [In 1994 while I (translator) was attending the *'Urs-e-Nūrī* in *Marehra Sharīf*, I

was summoned to the private quarters of the *Sajjādah 'Ārife-Billāh Makhdūm Sayyid Hasan Mia Qādirī* ؒ. In the chamber, there were 2 of us seated in the august presence of the Master. Professor Sayyid Muḥammad Amīn Mia and I sat with heads bent in absolute undivided attention while the Master, with tears rolling down his cheeks, spoke of the excellence of the *Ghawth al-Waqt*, Hadrat Mufti A'zam Qutbe-Ālam ؒ. The door was closed and no person was allowed to enter while this meeting was in session.

The Master then mentioned to us of a horrifying experience he had when he was a young boy of about 12 years. At that time the *Ghawth*, Hadrat Mufti A'zam Qutbe-Ālam ؒ was in *Marehra Sharīf* for the *Ziyārat* of his Peer-o-*Murshid's Mazār*. It was about 3 p.m. when his brother, the *Ārif Sayyid al-Ulama* Hadrat Sayyid Āle-Mustafa Husainī al-Qādiri ؒ said to him; "*Hasan Mia! Its late and Hadrat has not eaten lunch as yet. Go and see where he is and bring him for lunch.*" I (Sayyid Hasan Mia) immediately went straight to his room and did not find him there. I inquired from some people sitting outside the room and they told me that Hadrat went to the *Musjid* for *Zuhr Salāh* and not returned as yet. So I went to the *Musjid* which was totally empty and found the inner section doors closed. As I opened the door, I was horrified to find the body of the *Ghawth* in pieces and every piece of his body was bouncing on the floor reading "*Allāh Allāh*". I had never seen anything like this before and it had such an impact on me that I instantly became feverish and ran out of the *Musjid* crying. I ran straight to my brother (Sayyid al-Ulama) and I was hysterical. He grabbed me and asked: "*What is the matter? Why are you crying?*" All I could tell him in that state of terror was that someone had killed Hadrat in the *Musjid*. My brother was a great *Āmil*. He felt my temperature and understood what had happened. He began reading on me until my condition normalized. After a while we saw Hadrat coming out of the *Musjid* and I was now even more confused as he was in an absolute normal state.

However, after some time Sayyid al-Ulama ؒ explained to me about my experience and said: "*Hadrat Mufti Ā'zam ؒ is a great 'Āmil of Sultānul-*

Azkār. When you saw his state in the Musjid, he was engrossed in this very Dhikr. He is the pride of our Barkātī family and the coolness of the eyes of our grandfather Hadrat Nūrī Dada ؒ."

HIS ACADEMIC CONTRIBUTION

Hawth al-Waqt Mufti Ā'zam Qutbe-Ālam ؒ was a prolific writer and wrote numerous books on different subjects of Dīn. Unfortunately, many were never published and of those that were published, many are out of print. There is some resurgence amongst the scholars to locate the *Murshid's* books and start printing them. Below, is a list of some of his books:

- 1) واقعات السنان
- 2) الموت الآخر
- 3) ادخال السنان
- 4) طرق الهدى والارشاد الى احكام الاماره والجهاد
- 5) حاشيه شرح الاستمداد كحلى اجيال الارتداد
- 6) الملفوظ
- 7) الطارى الدارى
- 8) سامان بخشش
- 9) وهابيه كى تقيه بازى
- 10) مسائل سماع
- 11) القول العجيب فى جواز التشوب
- 12) الحجۃ الباهرة

- 13) تنوير الحجۃ بالتور الحجۃ
- 14) كشف الضلال
- 15) وقاية اهل السنه
- 16) مقتل كذب وكيد
- 17) سيف الجبار
- 18) نور القرآن
- 19) القسورة على ادوار الخبر الكفرة
- 20) داع الديان على رأس الوسواس الشيطان
- 21) مقتل اكذب واجهل
- 22) الكاوى فى العادى
- 23) القثم الفاصم
- 24) رشد الالياس على عابد الخناس
- 25) شفاء العى فى جواب سوال بمبى
- 26) النكهه على مرآة كلنكه
- 27) نقى العار من معائب عبد الغفار
- 28) دارهى كا مسئله
- 29) سراخ در سوراج
- 30) فتاوى مصطفويه

These are some of the contributions of the great *Mufti* and *Wali* of *Allāh*. He has also left thousands of students, *Murīds* and *Khulafa*, who in turn produced thousands of students that are serving the *Muslim* globally.

The Roving Ambassador of *Islām*, Mawlanā ‘Abd al-‘Alīm Siddiqi al-Qādirī ؓ was a close friend of *Ghawth al-Waqt* and greatly revered him. Ḥaḍrat Mawlana ‘Abd al-‘Alīm ؓ was also a great politician and took an active part in local and international politics. He was very instrumental in abolishing the *Hajj* Tax then introduced by the *Saudi* Regime. The introduction of the *Hajj* Tax infuriated him as it was against the *Sharī‘ah* and affected millions of incoming *Hujjāj* to the Holy land. It is also ethically incorrect to charge a *Hajj* Tax on pilgrims who spend thousands and undertake such a strenuous journey only to be welcomed at *Jeddah* seaport and airport by an unjustified tax instead of being given a warm welcome to the Holy Land as the guest of *Allāh* ؓ and His Rasūl ؓ.

He consulted with the most senior Jurist of the *Muslim* World, the great ‘Arife Billāh, Qutb al-‘Alam, Muftī al-A‘zam, Imām Mustafa Rīdā al-Qādirī ؓ and requested him for an *Islāmic* ruling (*Fatwa*) on the *Hajj* Tax. The Grand Mufti issued an *Islāmic* decree in the Arabic language condemning the *Hajj* Tax as un-*Islāmic* which was later published by the title:

طَرْدُ الشَّيْطَانِ عَنْ سَبِيلِ الرَّحْمَنِ الْمَلَقَبِ بِعُمْدَةِ الْبَيَانِ فِي حُرْمَةِ كُوشَان

“*Tard al-Shaytān ‘un Sabīl al-Rahmān al-Mulakkib bi ‘Omdat al-Bayān fi Hurmate Koshān*”⁷⁹

⁷⁹ I have in my possession the original hand written question page of Mawlanā ‘Abd al-‘Alīm Siddiqi ؓ which he sent to the grand Mufti of the Indo-Pak Sub-continent and the *Ghawth* of his time, Ḥaḍrat Mufti al-A‘zam ‘Arife-Billāh Imām Mustafa Rīdā al-Qādirī ؓ of Bareilly Sharīf for an *Islāmic* Ruling (*Fatwa*). ﴿طَرْدُ الشَّيْطَانِ عَنْ سَبِيلِ الرَّحْمَنِ الْمَلَقَبِ بِعُمْدَةِ الْبَيَانِ فِي حُرْمَةِ كُوشَان﴾ (I am a humble *Murīd* and servant of the Grand Master and *Ghawth al-Waqt* ؓ. [Translator: Shaykh ‘Abd al-Ḥadi al-Qadirī]

This *Fatwa* was acknowledged by many giants of the *Islāmic* World, namely *Sadr al-Afādil* Mawlanā Sayyid Na‘īmudīn Murādabādī ؓ, *Sadr al-Sharī‘ah* Mawlanā Amjad ‘Alī al-Qādirī ؓ, etc.

Ḥaḍrat Mawlanā ‘Abd al-‘Alīm Siddiqi ؓ took this *Fatwa* and set out to meet with the King in Hijāz and debated the *Hajj* Tax and presented the *Fatwa*. The *Fatwa* of Ḥaḍrat Mufti A‘zam ؓ convinced the *Wahābi* Clergies and the King then abolished the *Hajj* Tax, but unfortunately, the Saudi authorities later reinstated this un-*Islāmic* Tax to exploit the pilgrims to the Holy Land.

Ghawth al-Waqt ؓ was also a celebrated Poet and the collection of his poetry has been published under the title of *Samān-e-Bakh’shish*.

It is amazing to note that wherever you find *Sunni Muslims* in the world, you ought to find someone amongst them doing work for the Ahle-Sunnah who is either a *Murīd* or student of the *Murīd* of the *Ghawth* Ḥaḍrat Mufti A‘zam ؓ. The list students and *Khulafa* is too extensive to mention here. The *Ghawth* and ‘Arif of *Allāh* ؓ had over **TWENTY MILLION MURĪDS** who are living throughout the world. Isha-*Allāh*, I intend to compile a detailed book on my *Murshid* al-Kāmil in due course. Please make Du‘ā that Almighty *Allāh* ؓ grants me the strength to undertake this mammoth task.

HIS TRAVELS TO THE ḤARAMAYN AL-SHARĪFAYN

The *Ghawth* performed his first *Hajj* in 1323/1905 at the age of 13 years with his illustrious father the *Mujjadid Qutbul-Irshād* A‘la-Ḥaḍrat Imām Aḥmad Rīdā al-Qādirī ؓ. His second trip was in 1364/1945 and the third trip was in 1391/1971. The third trip was a very historic one where all *Hujjāj* were required to travel with a passport and a valid *Hajj* Visa. Both these documents had to have the photograph of the traveller. But the *Ghawth* ؓ, from a very young age never took out a photograph because the sacred

Sharī'ah forbade the taking of photographs⁸⁰. He always strictly followed the Laws of the *Sharī'ah* in all aspects of his life. Since he had made his *Niyyah* for *Hajj* and *Ziyārah* of his Master Sayyiduna Rasūlullāh ﷺ, hence nothing could now stop him to undertake this sacred journey. It was his *Karāmat* that the Indian Government and the Saudi Consulate exempted him from the use of a photograph on his passport which was indeed the first time for something like this to happen. Why not, no Law is superior to the Divine law of Almighty *Allāh* ﷻ and one who adheres to the Divine Law is always Divinely Protected by the Sublime Lord ﷻ. This was a unique occasion when the world witnessed the Divine Control of *Allāh* ﷻ and the authority of His ﷻ *Awliya*.

In this trip, the *Ghawth* ﷻ was accompanied by his wife, his niece, his grandson, the very old servant-lady (*Khādima*) of his father, A'la-Hadrat ﷻ and my humble self.⁸¹ This journey was undertaken by ship. The *Murshid* was welcomed at Jeddah docks by Qutbe-Madina Shaykh Zia al-Dīn Aḥmad Siddiqi al-Qādiri Madani ﷻ, Hadrat Mawlana Shaykh Fadlur-Rahmān Madani ﷻ, the Indian Ambassador and hundreds of *Murīds* and followers.

The 'Ulama of *Haramayn Sharīfayn*, the Arab word and scholars of *Dīn* always humbled themselves in the presence of the *Ghawth* ﷻ. These dignitaries sat around the *Murshid al-Kāmil* as students and devotees seeking his grace, *Du'ās* and *Asānīd* (Certificates of *Khilāfat*, *Hādith* Narrations, *Fiqh* and *Awrād*). Amongst the *Makkan* 'Ulama who met with and took *Ijāzah* from the *Ghawth* were:

- ❖ Qutbul-Waqt 'Ārife-Billāh Sayyidi Shaykh Amīn Qutbi ﷻ

⁸⁰ Refer to *'Ata al-Qadīr fī Ḥukm al-Taswīr* by A'la-Hadrat Imām Aḥmad Rīdā ﷻ.

⁸¹ The names of the persons are as follows: Hadrat Muftī Ā'zam Imām Mustafā Rīdā ﷻ, Peerānī Amma - Kaneez Fātima, Khala Begam, Mawlana Khālid 'Alī Khan, Bannī Bo'āh and 'Abdul-Hādī [the Translator].

- ❖ Sayyid al-'Ulama Hadrat Sayyid 'Alawī Mālīkī al-Ḥasanī ﷻ (the illustrious father of Sayyid Muḥammad 'Alawī al-Mālīkī ﷻ)
- ❖ Ustāz al-'Ulama Hadrat Mawlana Shaykh Muḥammad Noor Saīf Makki ﷻ
- ❖ Shaykh Sayyid Muḥammad 'Alawī Mālīkī al-Ḥasanī ﷻ etc.

It was in this trip that the famous Muḥaddith of Makka, Sayyidi Muḥammad 'Alawī Ḥasanī al-Mālīkī ﷻ, received the *Khilāfat* of the consecrated Qādiriyyah Spiritual Order and *Ijāzah* of Narration of the *Ḥadith al-Sharīf* from the great *Ghawth*, Muftī Ā'zam Qutbul-'Ālam ﷻ⁸². I was personally present in this coronation which took place in the home of Sayyidi Muḥammad's father, Sayyid al-'Alawī ﷻ in Makka al-Mukarrama. *Alḥamdulillāh!* This humble servant has in his possession the pen and ink-pot used by *Ghawth al-Waqt* ﷻ to write the certificate of the *Khilāfat* and *Ḥadith al-Sharīf*.

Sayyid Muḥammad followed the *Murshid al-Kāmil* throughout his stay in *Makka al-Mukarrama* and his ardent love and devotion for the *Ghawth* was so strong that he even followed him to *Madina al-Munawwara*. Here, in this sanctified city of the *Habīb* ﷺ, the *Sayyid* daily visited the Master for the 31 days he spent here. I am a witness to this as I was every moment in the service of the *Murshid* and responsible to present tea and refreshments to all the guests. In some meetings Sayyid Muḥammad spent hours with the *Ghawth* ﷻ. Periodically, I served tea to the *Sayyid* and every time he moved the tea in front of the Master and sat staring at his luminous face. It was the unique nature of the *Ghawth* ﷻ that when he had any association with any *Sayyid*, he expressed great love and affection to them. Since Sayyidi Muḥammad was a progeny of Sayyiduna Rasūlullāh ﷺ the *Murshid* compassionately requested him to drink the tea. But the *Sayyid* refused saying, "I would only drink if you first make the tea *Tabarruk* by drinking from it." So the *Murshid*, with tears rolling down his cheeks, read some *Du'ā* and drank a little tea and passed it on

⁸² Refer to *Al-Asānīd al-Luh'luwiyya* of Sayyidi Muḥammad 'Alawī al-Mālīkī al-Ḥasanī Makki ﷻ.

to Sayyid Muḥammad. The Sayyid's face brightened up with happiness and he drank the tea. After some time the Master ordered more tea and the Sayyid would do the same. The *Ghawth* said that he had already made it *Tabarruk* the first time and he should now drink it. But Sayyid Muḥammad 'Alawi replied; "If I have to drink tea a thousand times in your august presence, you will have to first make it *Tabarruk* before I drink it." This was the extreme love and respect the 'Ulama and *Mashā'ikh* of *Haramayn al-Sharīfayn* expressed for the great *Ghawth* of *Allāh*. May the Sublime Lord ﷻ sanctify their souls and through them, bless us with the sweetness of *Imān - Āmīn thumma Āmīn*.

HIS MARRIAGE AND CHILDREN

Ghawth al-Waqt, Murshid al-Kāmil ﷻ was married to his cousin and only child of *Ḥaḍrat Mawlana Muḥammad Rīdā al-Qādirī* ﷻ on 11th May 1911. *Mawlana Muḥammad Rīdā al-Qādirī* ﷻ was the youngest brother of *Ā'la-Ḥaḍrat Imām Rīdā* ﷻ and received all his education from his big brother. He was a master of *'Ilm al-Farā'id* (Faculty of Distribution of Inheritance) and all questions (*Fatāwa*) pertaining to this subject that came to *Ā'la-Ḥaḍrat* ﷻ was referred to him to be answered. *Ḥaḍrat Mufti Ā'zam* ﷻ had six daughters and one son, *Anwar Rīdā*, who passed away at a tender age of 18 months. His progeny survives through his daughters.

HIS WISĀL SHARĪF (DEMISE)

Ghawth al-Waqt, Mufti Ā'zam Qutbe-Ālam Imām Mustafa Rīdā ﷻ peacefully left this mundane world at the age of 92 on Wednesday night, 14th *Muḥarram al-Ḥarām* 1402 / 11th November 1981. He was put to rest on the right side next to his illustrious father, *Qutbul-Irshād Imām al-Akbar Āla-Ḥaḍrat Imām Aḥmad Rīdā al-Qādirī* ﷻ. Although the illustrious *Ghawth* has physically departed from this material world, but the spiritual beams of his *Fuyūd* (guidance) and *Barakāt* (blessings) still manifests as a radiant beacon for *Murīds* of the sanctified *Qādirīyyah Raḍawīyya* Order.

May *Allāh* ﷻ The Real Absolute, instil in our hearts the love and honour for all the *Awliya-Allāh* and give us courage to follow the principles of mystical ethics taught by the *Mashā'ikh* and as laid down in their books..

Inferior Mendicant of the Murshid
Shaykh Abu-Muḥammad 'Abd al-Hādī al-Qādirī Raḍawī



PREFACE

by the Compiler
Ghawth al-Waqt Mufti al-Ā'zam Qutbul-Ālam Imām Mustafa
Ridā al-Qādiri Nūrī

خطبه

نحمده ونصلي على رسوله الكريم

احسن المكتوبات * وعمدة الملفوظات * حمد مبدع انطق الموجودات * بان لا اله الا الله ولا موجود
الا الله واخرج المعدومات * من العدم الى الوجود فشهد ان لا مشهود الا الله فالحمد لله الذي خلق
الانسان * وعلمه البيان * وانطقه بفصيح اللسان * والصلوة والسلام الاتمام الاكملان * على سيد
الانس والجان * عميم الجود والاحسان * شفيعنا يوم الجزع والفرج عند الملك الديان * الذي على
المؤمنين نمحض كرمه حنان منان * وقهار على اجيال البغي والعناد والفساد والكفران * جبار على
المرتدين وعلى من كفر به وبرسوله ديان * نبي الرحمة ذي الكرم والفران * حامى الايمان ، ماحى
الظغيان * غافر الذنب والفسوق والعصيان * سيدنا ومولانا ناصرنا ومأوانا حامينا وملجأنا
السلطان * ابي القاسم محمد رسول ربنا الرحمان * وعلى اله وصحبه الذين صدقوه بالاذعان * و
أمنوا بمولاهم بالتصديق والاثقان * وسعد مناهج الصديق وصعدوا معارج الحق بالثبات والاثقان
* هم للدين اساس وبنيان واركان * اللهم احشرنا معهم بكرمك وادخلنا بهم دار الجنان *
برحمتك ومغفرتك يا كريم يا رحيم يا غفار يا سبحان * آمين آمين يا ارحم الراحمين *

Excellent written words (book) and superb uttered words (anecdotes). Such Praises to the Absolute Creator Who blessed creation with speech, none worthy of worship but Allāh and none exists but Allāh. He brought creation into existence from non-existence. So, creation testified that none exists but Allāh. All Praises are due to Allāh who created humankind and blessed it with speech and it is He who gave the humankind the eloquence of speech – and complete and perfect Salāms and Salutation upon the Master of Humankind and the Jinns – whose blessings and favours are universal – the intercessor [of the Believers] in the Court of the King and Judge on the Day of Grief and Hardship – who is merciful on the Believers – The Compassionate and most Generous – and The Vanquisher of all the causes of dissension, enmity, violence and disbelief – Powerful on the astray and all those who disbelieved in Allāh and His Prophet – The Prophet of Mercy, the merciful and forgiver – the assistor of Imān and the demolisher of discord – the pardoner of sins, transgression and disobedience – our Master and our Lord, our supporter and our refuge – our security and safety – the King – Abil-Qāsim Muḥammad the Prophet of our Compassionate Lord – and blessings on his noble family and companions who testified in absolute certainty – and brought Imān on their Master with total conviction – they are those who earned good deeds on the path of righteousness and elevated themselves towards the heights of Truth with steadfastness of Certainty – who are the strong foundation and strength of the Religion – O Allāh! By Your Grace, raise us with them on the Day of Reckoning – and place us in on their behalf, into Paradise – by Your Grace and Your Pardon, O Gracious! O Beneficent! O Forgiver! O Glorified! – Āmīn Āmīn, O Most Merciful of those who show Mercy.

Alḥamdulillāh! The lives of the Awliya are indeed a great blessing of Almighty Allāh ﷻ. All hardships are removed by their august existence and all difficulties are solved by their presence. Subḥānallāh! Their Divinely-blessed status and authority consoles the minds of the inspired. The Scales of Intelligence cannot weigh their intellect nor can it comment on it. Allāhu-Akbar! Their every word, action, movement and intention is a living example and manifestation of the Secrets of the Sublime Lord ﷻ. Their existence is a reflection of the Attributes of Almighty Allāh ﷻ. But only Allāh ﷻ is Eternal and will always live as stated in the Holy Qur'ān:

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ﴾

*"All that is on earth will perish:
But will abide (forever) the Status of your Lord,
Full of Majesty, Bounty and Honour." ⁸³*

Only Allāh ﷻ Alone is Eternal and no one else possesses this status. All creation will perish one day and He ﷻ Alone will exist. Therefore, the illustrious predecessors always compiled the anecdotes of the Elite Servants of Allāh ﷻ so that it will serve as a guiding light and benefit to the future generations. In it are found the treasures of great wisdom, advices, good conduct, love and secrets of the sacred Sharī'ah and Tarīqah and the wealth of Haqiqah and Mā'rifah. This is a gift left by the illustrious Awliya for the coming generations and will systematically continue till Qiyāmah. How true is the saying:

نه تنها عشق از دیدار خیزد بسایس دولت از گفتار خیزد

Love does not originate by mere vision, at times, the wealth of Love is achieved by words.

In my early youth I did not pay any attention to this reality. But as I grew up in the august company of this great 'Arif of Allāh ﷻ, things certainly changed. It is true when it is said:

﴿الصُّحْبَةُ مُؤَثَّرَةٌ﴾

Company breeds great effect. ⁸⁴

So it had been. The company was no ordinary company. It was the company of the senior representative of Sayyidunā Rasūlullāh ﷺ, the Head of the 'Ulamā, the Crown of the 'Arifs, the Imām of the Awliya and the Mujaddid of Islām. He was that personality, who was addressed by the illustrious 'Ulamā of Haramain Sharīfain as,

⁸³ Al-Qur'ān al-Karīm, Sura Al-Raḥman, Verse: 26-27

⁸⁴ Cited in Tuḥfa al-Aḥwazī fī Sharḥ al-Tirmidī, Vol. 7, p.80, and the Ḥadith reads:

﴿الصُّحْبَةُ مُؤَثَّرَةٌ فِي إِصْلَاحِ الْحَالِ وَإِفْسَادِهِ﴾

﴿إِنَّهُ السَّيِّدُ الْفَرْدُ الْإِمَامُ﴾

Verily he is the Unique Master of the Leaders.
(Imāms of Islām)⁸⁵

These 'Ulamā took Bay 'ah on his hands and accepted him as their Ustāz. They were also awarded Sanads (Certificates) of *Ḥadith al-Sharīf* and *Khilāfah* from him. They also addressed him as *A'la-Hadrat*. So the company of such an eminent personality certainly generated great *Barakāt*.

A'la-Hadrat ؑ was undisputedly a *Mujaddid* of the Century and the most dignified 'Alim and 'Arif of his time. His spiritually inspiring company conditioned and enlightened my entire existence. I thank Almighty *Allāh* ؑ for blessing me with this inspiration in my youth, as it is the most difficult period in the life of an individual. His company made me a true human (*Insān*) and a sincere *Muslim*. I have no words to thank *Allāh* ؑ for the great blessing.

الحمد لله على ذلك

This association made me fully aware of the reality of life and it removed all the vices of youth. How true are the words of the great 'Arif, Mawlanā Jalāl al-Dīn Rūmī ؑ,

صحبت صالح ترا صالح کند

The company of the Pious makes you Pious.⁸⁶

I personally experienced this truth of Mawlanā Jalāl al-Dīn's ؑ words. On the same note, Shaykh Sā'di Shirāzi ؑ said some thought provoking lines. I constantly recite them and every time I read them, I enjoy a new feeling. He says,

⁸⁵ Refer *Al-Doulat al-Makiyyah* in Chapter: 'Verification of the 'Ulama of Haramayn Sharīfayn'

⁸⁶ *Mathnawī al-Sharīf*, Mawlanā 'Arif Jalāl al-Dīn Rūmī ؑ

قطعه

بگو تو شوی در حمام روزی رسید از دست محبوب بستم
بدو گفتم که مشک یا عسیری کرا زبوی دلاویز تو قسم
بخفا من بگو ناچیز بودم بویکن ممتد تے با گل نشستم
جمال بهشتی در من انز کرد و گرد من همان خاکم که بستم

- ❖ One day I found some fragrant sand in the bathroom – My beloved put it in my hand.
- ❖ I said to the sand: Are you Musk of Amber? Because I am dumb-founded by your fragrance.
- ❖ I am nothing but just insignificant sand, but I have lived for some time in the company of fragrant flowers.
- ❖ The beauty of the beloved has transformed me to this state, or else I am nothing but the same ordinary sand.⁸⁷

May my life be sacrificed at the feet of this great *Walī* of *Allāh* ؑ. From the moment I joined his spiritually inspiring company, I could differentiate between good and evil at a very young age. I became very conscious of the forbidden and kept away from them. I began spending most of my time in the company of *A'la-Hadrat* ؑ engaged in fulfilling the Commandments of Almighty *Allāh* ؑ. The *Imām's* ؑ company was indeed very beneficial because he solved intricate and fine problems of *Sharī'ah* and *Tarīqah* in a second while we remained stagnant in them for years. I saw great 'Ulamā being confused about issues for long periods of time and could not find a solution. But when they were presented to the Noble *Imām* ؑ, he instantly solved them as if it was a simple issue while other Scholars failed. We remained dumb-founded at his simplified and definite answers.

These gems of wisdom were scattered and only benefited those who were close to *A'la-Hadrat* ؑ, so I decided to gather them so that the entire 'Ummah may benefit from them. Again, this was very difficult because I did not have enough time, and secondly, it was not an easy task. I made many attempts but was reluctant because of lack of courage. One day I pulled myself together and made up my mind to undertake this important task. I remembered the saying,

⁸⁷ *Gulistan-e-Sa'adi* of 'Arife-Billāh Shaykh Maslihud-Dīn Sa'adī Shirāzi ؑ

﴿السَّعْيِ مِنِّي وَالْإِتْمَامُ مِنَ اللَّهِ﴾

Effort is from us and completion is from Allāh ﷻ.

I read *الحسبنا الله ونعم الوكيل* picked up my pen and began beading this beautiful garland of wisdom. I trust that my Merciful Allāh ﷻ will bless me with salvation for this humble effort, *Āmīn*.

اےں دعا از من و از جملہ جہاں آمین یاد

This Du'ā is from me and (I request) the rest of the world to say Āmīn.

والله تعالى ولي التوفيق وهو حسبي وخير رفيق وصلي الله تعالى علي خير خلقه سيدنا ومولانا محمد
والله وصحبه اجمعين

I intended to gather the anecdotes daily but other commitments became a problem. However, whatever I could gather, I present it to the *Ummah* for their reading enrichment and sincerely hope that the Merciful Lord ﷻ will accept it.

وَهُوَ حَسْبِي وَرَبِّي

He ﷻ is my Lord and He ﷻ is sufficient for me.

I have hope that Allāh ﷻ accept my endeavour and let it be sufficient for my salvation in the Hereafter. I also request my *Sunni* brethren to make *Du'ās* that Almighty Allāh ﷻ forgive me and grant me higher stations in *Jannah*, *Āmīn*.

بجرمة سيد المرسلين النبي الامين المكين صلي الله تعالى وبازك وسلم عليه وعلي كل من هو

محبوب ومرضى لربه

Ghawth al-Zamān, Mufti A'zam Qutb al-'Alam

Imām Mustafā Ridā al-Qādiri Nūrī

Bareilly Sharīf, India

V O L U M E

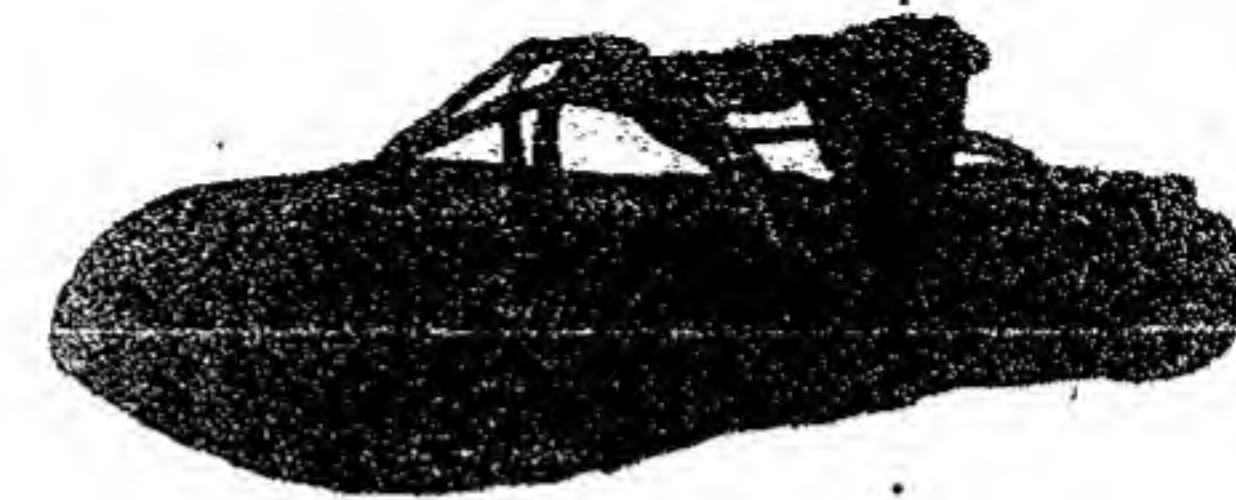


Image of original Na'lain Sharif
preserved in the Tokapi Museum

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

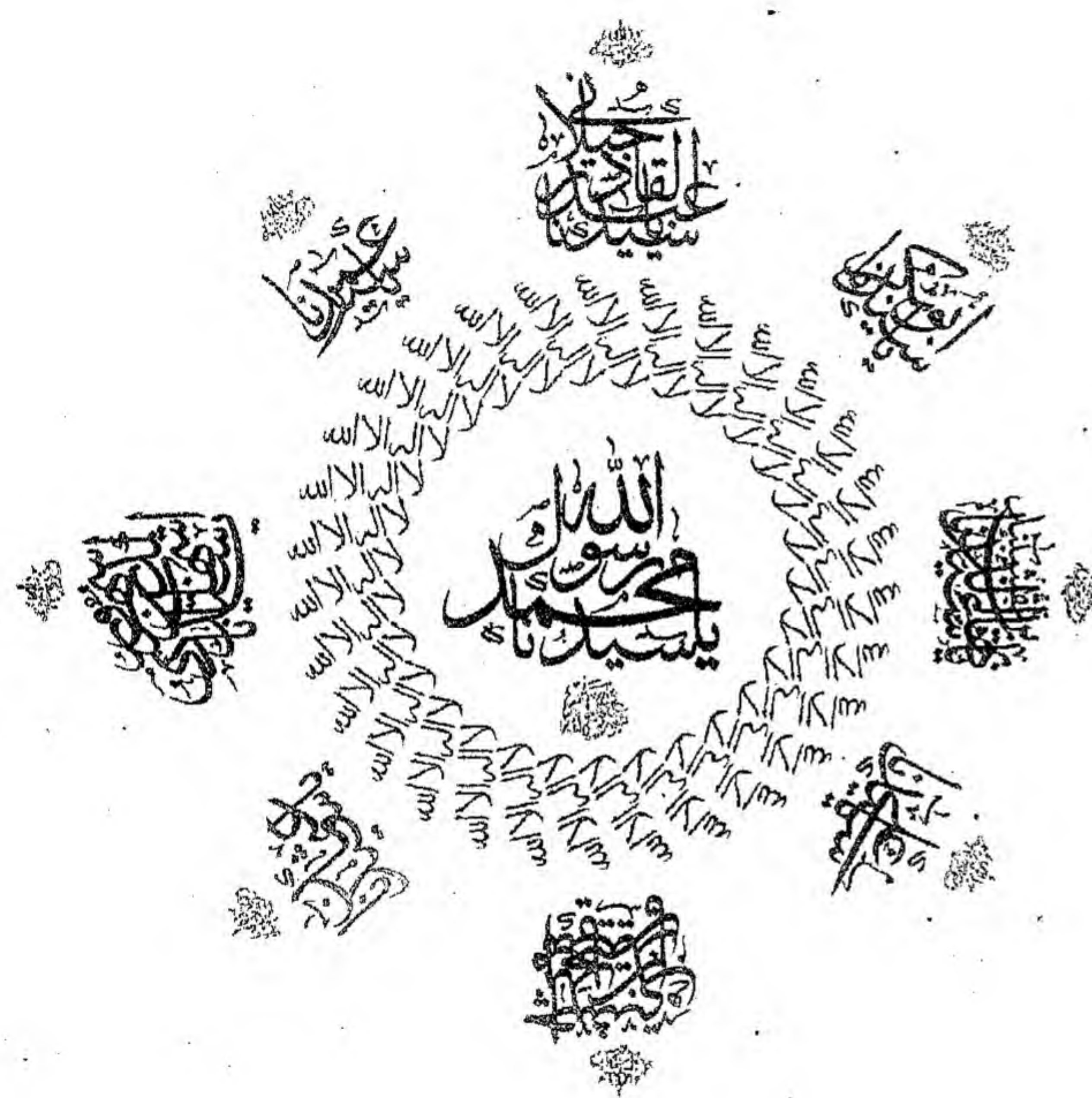
QUESTION: Mawlanā 'Abd al-'Alīm Siddiqī Meerutī (d.1354/1954) was present and asked the noble Imām the following question, "What was the first thing created by Allāh?"

ANSWER: The *Hadith al-Sharīf* states:

﴿يَا جَابِرُ إِنَّ اللَّهَ خَلَقَ قَبْلَ الْأَشْيَاءِ نُورَ نَبِيِّكَ مِنْ نُورِهِ﴾

Oh Jābir! Verily the very first thing Almighty Allāh created was the Nūr of your Nabī from His Nūr.⁸⁸

⁸⁸ This *Hadith Sharīf* is narrated by the *Ustāz* of Imām al-Bukhārī (d. 256/868), Imām 'Abd al-Raz'zāq (d. 211/826) in his *Musannaf*. The *Wahābī* scholars and publishers have removed this *Hadith* from the new editions because it is contrary to their beliefs. The *Wahābī* believe that Sayyiduna Rasūlullāh is not Nūr but an ordinary human. Refer: *Taqwiyat al-Imān* of Isma'īl Dehlawī. Furthermore, this *Hadith Sharīf* is also narrated by the following *Hadith* Masters: *Fatawa al-Hadithiyya* of Imām Imām Ibn-Hajr Makki; *Mawāhib al-Laduniyya* of Khātim al-Muhaddithīn Imām ibn Hajr Qastalānī; *Zarqānī 'ala al-Mawāhib al-Sharīf*, Vol. 4, p. 46, of Imām 'Abd al-Bāqī Zarqānī; *Anwār al-Muhammadiyya*, p.9; *'Asidat al-Shah'dah*, p.73/100, of Imām 'Umar bin Ahmad Kharputī; *Al-Milād al-Nabawī*, p.22/24, of Muhaddith al-Jalīl Imām 'Abd al-Rahmān ibn Jowzī; *Hujjat-Allāh 'ala al-'Ālamīn*, p.27, of Sha Walī-Allāh Muhaddith Dehlawī; *Madārij al-Nubuwwah*, p.309, of Imām al-Muhaddithīn Sayyid al-Muḥaqqiq Shaykh 'Abd al-Haqq Muhaddith Dehlawī; *Matāle'h al-Musarrūf*, p.210, of 'Allama Imām Muhammad al-Mahdī al-Fāst; *Strat al-Halabī*, p.37, etc. etc. However, the scholars of *Ahle-Sunnah* are engaged in a world-wide search for an original copy of "*Al-Musannaf*" to verify this *Hadith* which has been classified as a *Ṣaḥīḥ Hadith* by the *Hadith* Master of the calibre of Imām al-Muhaddithīn Sayyid al-Muḥaqqiq Shaykh 'Abd al-Haqq Muhaddith Dehlawī in his authentic book *Madārij al-Nubuwwah*, Vol.2, p.2. The impeccable personality of Shaykh 'Abd al-Haqq Muhaddith Dehlawī is the fountain of *Hadith* in the Indo-Pak Sub-continent and all *Hadith* Chains (*Asānīd*) passes through him. But unfortunately though this *Hadith* is narrated by numerous



QUESTION: I mean the first creation pertaining to this world (دنيا).

ANSWER: *Allāh* ﷻ created the skies in four days and the earth in two days, i.e. from Sunday to Wednesday, the skies and Thursday to Friday, the earth was created. He also created Sayyidunā Nabī Ādam ﷺ between 'Asr and Maghrib on the same Friday.

QUESTION: What is the lowest stage of spiritual knowledge (علم الباطن)?

ANSWER: Shaykh Zun-Nūn al-Misrī ﷺ (d.245/859) says, "Once I undertook a spiritual journey and came with the knowledge that was accepted by the general public (خواص وعوام). In my second travel, I brought knowledge that was only accepted by the learned scholars (علماء) and rejected by the ordinary man. Upon returning from the third journey, I brought knowledge that was rejected by both, the 'Ulamā and the general public". N.B.: This travel does not refer to a physical journey but a spiritual transcendence undertaken by the heart (قلب). This is the situation of spiritual knowledge and the lowest degree of this knowledge is fully acknowledging it. One must accept the instructions given by a master of this science. Sayyid al-Makā'shifīn Shaykh al-Akbar Muhiyy al-Dīn ibn al-'Arabī ﷺ (d.638/1240) states, "The lowest stage of Divinely Blessed

Hadith Masters, yet it is not considered by the present day Scholars especially of the Wahābī Fraternity.

Good News to the Ummah: However, the good news is that I was informed on my last trip to the Gulf (Sept.2004) that an original hand-written manuscript of the original *Al-Musannaf* of Imām Ābdur-Razzāq ﷺ has been found which contains this complete *Hadith al-Sharīf*. Presently the 'Ulama of the Arab world are studying it and *Alḥamdulillāh* the Missing Chapter of the First Volume has been published under the title البحر المفقود من جزأ الأول من المصنف with reference and notes by Dr. Isā bin 'Abdullāh bin Muhammad bin Māni'h al-Humayrī (Dubai - UAE). Now that this *Hadith* is published by the Grace of *Allāh* ﷻ and the *Raḥmah* of Sayyidunā Rasūlullāh ﷺ, it fully acknowledges all the citing of the predecessor illustrious *Hadith Masters* (as mentioned above) and hence, a great confusion is certainly cleared amongst the present day Scholars of *Islām*. ذالك بؤنى من يشاء [Translator]

knowledge is the affirmation and verification of those (عارفين) who possess it. One will surely reject it if one is ill-informed." The *Hadith Sharīf* reads:

﴿عن أبي بكره قال: سمعت النبي صلى الله عليه وسلم يقول: اغدُ عالِماً أو مُعلِماً أو مُستمعاً أو مُجيباً ولا تكن الخامسة فتَهْلِكُ﴾

Get up in the morning in a state that you be an 'Ālim or a seeker of knowledge. Or one who sits in the company of an 'Ālim or at least loves an 'Ālim. Do not be in the fifth state (i.e. other than the four mentioned) because you will go astray.⁸⁹

Therefore, it is *Harām* for a non-'Ālim (not cognizant of *Islāmīc* law) to lecture and preach the *Dīn* to the people.⁹⁰

QUESTION: What is the meaning of 'Ilm (knowledge)?

ANSWER: The meaning of 'Ilm is that one is fully equipped with the *Aqā'id* (beliefs) of *Islām* and this knowledge must be constantly present in the mind at all times. One must also have the potential or expertise

⁸⁹ Cited in *Majma'h al-Zawā'id*, *Hadith* no.594, narrated on the authority of Sayyidunā Abī Bakrā ﷺ.

⁹⁰ It is unfortunate indeed that one of the major reasons of disunity and disharmony in the *Muslim Ummah* is the lack of sound knowledge. There are two reasons for this tragedy. Firstly, the lack of interest of the *Muslim* individuals to seek sound *Islāmīc* Knowledge and secondly, *Islamic Knowledge* is generally imparted by leaders and teachers with a very weak academic background and poor understanding of *Dīn*. Furthermore, most *Islāmīc* institutes have deviated from the strict old school of *Islāmīc Sciences*. *Taqwa* and *Islāmīc Moral* values have been replaced by Western ideologies. Ignorant people have taken reign of the Pulpits of *Musjids* and corrupt individuals are caretakers of *Islāmīc Institutes*. Western culture and wealth has contaminated the minds of individuals hence, *Muslims* have lost love and respect for the righteous 'Ulama and noble *Awliya*. These luminaries are the real dynamos of *Islāmīc Spirit*. If one breaks one's contact with them, the result is disastrous. May *Allāh* ﷻ guide all on the Path of Righteousness. For details, consult *The Excellence of Knowledge* by Ḥadrat Mawlana Imām Muḥammed Naqī 'Alī al-Qādirī ﷺ [Translator]

of solving any question on *Dīn* from *Kitābs* without the assistance of any person.

QUESTION: Does one acquire 'Ilm by studying books only?

ANSWER: This is not sufficient. Sitting in the company of the learned and the pious also develops 'Ilm. Their company, discourses and advice also have a great impact in the acquisition of knowledge.

QUESTION: What is the time period required for *Mujāhidah*?⁹¹

ANSWER: One requires 80 years of sincere devotion to perfect *Mujāhidah*.

QUESTION: Does a person start *Mujāhidah* at the age of 80 or is 80 years required for it?

ANSWER: The happenings in this world are attributed to reasons. It is very possible that the Divine Grace of the Merciful Lord ﷻ can bridge this huge gap. On the contrary, 80 consecutive full years of absolute devotion is required for its perfection. But if the Divine Mercy of *Allāh* ﷻ is focused on the *Sālik*⁹² then within seconds a non-believer is blessed with *Imān* and transformed into an *Abdāl* (high-ranking *Walī*). If one devotes oneself totally in a sincere dedication to *Allāh* ﷻ then certainly the Mercy of *Allāh* ﷻ will assist one as stated in the Holy *Qur'ān*:

﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ﴾

*And those who strive in Our (Cause), We will certainly guide them to Our Paths: for verily Allah is with those who do right.*⁹³

QUESTION: If one devotes oneself totally in *Mujāhidah*, how would it possible for one to earn a living?

ANSWER: Earning a living for such a person itself is *Mujahidah* as long as his intentions are sincere and he executes his duties properly towards *Allāh* ﷻ. Such a person's *Mujahidah* is greater than that of the

⁹¹ Spiritual Struggle, whereby one encourages the ego against bodily lusts and opposes desire in every state. The fruit of this spiritual struggle is achievement to the Divine Presence of Almighty *Allāh* ﷻ.

⁹² The traveler of the Mystical Path. The one who traverses the stages by his state, not by his knowledge, so that for him knowledge is experience ('*Ayn*).

⁹³ *Al-Qur'ān al-Karīm*, Sura Al-'Ankabūt, verse 29:69

Hermits, if his intentions are sincere like that of Imām Abū-Is'hāq Asfarā'inī ﷺ (d.471/1078). This great *Imām*, at the time of *Fitnah* of the heretics, went on the mountains and addressed the *Awliya*, who were in *Mujāhidah*:

﴿يَا أَكَلَةَ الْحَشِيشِ: ائْتِمِ ههنا و أمة مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْفِتَنِ؟﴾

*Oh you who eat dry grass! You are in seclusion here and the Ummah of Sayyidunā Rasūlullāh ﷺ is in a state of confusion!*⁹⁴

They replied, "Oh Imām! That is your duty and it is not possible for us to do." The illustrious *Imām* returned to the city and with the power of his super-perceptual knowledge, he silenced the heretics.

QUESTION: Does pain and grief of this world affect the purity of one's heart?

ANSWER: It certainly does disturb the peace and spiritual tranquillity of the heart.

QUESTION: Which days are good for travel?

ANSWER: Monday, Wednesday and Saturday. The *Hadith Sharīf* states that if a person begins his travel before sunrise on a Saturday then I (Holy Prophet ﷺ) am his security. A'la-Hadrat ﷺ then stated, "Alḥamdulillāh! My second trip for *Hajj* and my return were within these 3 days and by the Grace of *Allāh* ﷻ I was born on a Saturday."

QUESTION: What was the age of Sayyidunā Abū-Bakr as-Siddique ﷺ when he embraced *Islām*?

⁹⁴ This is also cited in *Faiḍ al-Qadīr*, Vol.1, p.247, with slight changes in words. The complete text is as follows:

«وحكي أن الأستاذ ابن نورك قصد الانفراد بالتعب، فبينما هو في بعض الجبال سمع صوتاً ينادي: يا أبا بكر! قد صرت من حجاج الله على خلقه، تترك عباد الله، فرجع وكان سبب صحبة للخلق. قال: وذكر لي مأمون بن أحمد أن الأستاذ أبا إسحاق قال لعبد جيل لسان: يا أكلة الحشيش: تركم أمة محمد صلى الله عليه وسلم في أيدي المبتدعة واشتملتم ههنا بأكل الحشيش؟ قالوا: إنا لا نقوى على صحبة الناس وإنما أعطاك الله قوة فلزم ذلك، فصنف بعده كتابه الجامع بين الجلي والخي «ابن عساكر» في تاريخه «عن معاذ» بن جبل ورواه عنه أيضاً الديلمي بالنظ: إذا ظهرت البدع في أمتي وشتم أصحابي فليظهر العالم علمه، فإن لم يفعل ذلك فعليه لعنة الله.

He was 38 years old. A'la-Hadrat ﷺ further said, "With the exception of Sayyidunā 'Uthmān al-Ghanī ﷺ who was 83 years old at the time of his Shahādah, the rest of the three Khulafah and Sayyidunā Amīr Mu'āwiyah ﷺ were 63 years old when they passed away. There was a difference in dates but their ages were the same (i.e. 63 years). Sayyidunā Rasūlullāh ﷺ was also 63 years old when he physically departed from this world."

QUESTION: What was the *Madhab* (belief) of Sayyidunā Abū-Bakr as-Siddique ﷺ prior to him embracing Islām?

He never made *Sajdah* to an idol. Once at the age of four, his father took him in the presence of an idol in the *Ka'bah* and instructed him as follows:

﴿ هَذِهِ إِلَهَتُكَ الشَّمُ الْعُلَى فَاسْجُدْ لَهَا ﴾

*This is your mighty Lord, so make Sajdah to him.*⁹⁵

When he heard this, he said to the idol, "I am hungry, feed me. I am naked, cloth me. I will throw a stone at you and if you are the Lord, then defend yourself." There was no response from the idol. So he took a stone and hit the idol. The Divinely blessed Power and force of the stone dropped the idol. His father saw this and became furious. In his rage, he slapped him on the face. Then he took him home and complained to the mother who replied, "Leave him alone because when he was born, I heard someone from the Unseen saying to me:

⁹⁵Cited in *Mirqāt al-Mafāteḥ*, Vol. 5, p. 1392, narrated on the authority of Sayyidunā Abū Hurayra ﷺ as follows:

وقال ابن ظفر: بل في أنباء نجباء الأبناء أن القاضي أبا الحسن أحمد بن محمد الزبيدي روى بإسناده في كتابه المسمى معالي العرش إلى عوالي الفرش أن أبا هريرة قال: اجتمع المهاجرون والأنصار عند رسول الله فقال أبو بكر: وعيشك يا رسول الله أني لم أسجد لصنم قط وقد كنت في الجاهلية كذا وكذا سنة وإن أبا قحافة أخذ بيدي وانطلق بي إلى خدع فيه الأصنام فقال: هذه آلهتك الشَّمُ العُلَى فاسجد لها

﴿ يَا أُمَّةَ اللَّهِ عَلَى الْحَقِيقِ! أَبْشِرِي بِالْوَلَدِ النَّبِيِّ، اسْمُهُ فِي السَّمَاءِ

الصَّدِيقِ مُحَمَّدٍ صَاحِبِ وَرَفِيقٍ ﴾

*O servant lady of Allāh! Glad tiding to you on the birth of this free child whose name in the skies is Siddique (Truthful) and he will be the close companion of Muḥammad ﷺ.*⁹⁶

At that time I did not know who Muḥammad ﷺ was and what all this meant". Sayyidunā Abū-Bakr al-Siddique ﷺ personally reported this incident to the Holy Prophet ﷺ. After he reported this, an Angel appeared and confirmed that Abū-Bakr ﷺ spoke the truth.

This *Hadith Sharīf* is recorded in *Ma'alī al-ʿArsh ila 'Awāli al-Farsh* and also quoted by Imām Aḥmad Qastalānī ﷺ (d.923/1517) in his commentary of *Saḥīḥ al-Bukhārī*

From the moment that Sayyidunā Siddique ﷺ joined the company of the Holy Prophet ﷺ, he was never absent from his side so much so that after Sayyidunā Siddique ﷺ passed away, he was buried to the side of Sayyid al-'Alamīn ﷺ. Once the Holy Prophet ﷺ took the left hand of Sayyidunā Abū-Bakr ﷺ in his right hand and right hand of Sayyidunā 'Umar al-Farūq ﷺ in his left hand and said

﴿ هَكَذَا نَبْعَثُ يَوْمَ الْقِيَامَةِ ﴾

*This is how we would be raised on the Day of Qiyāmah.*⁹⁷

⁹⁶Refer *Mirqāt al-Mafāteḥ*, Vol. 5, p. 1392, narrated on the authority of Sayyidunā Abū Hurayra ﷺ as follows:

أُمَّةُ مَا الَّذِي تَجَالَدُ بِهِ. قَالَتْ: لَيْلَةُ أَصَابَنِي الْخَاضُ لِمَكِّي عِنْدِي أَحَدٌ فَسَمِعْتُ هَاتِفًا يَقُولُ: يَا أُمَّةَ اللَّهِ عَلَى الْحَقِيقِ أَبْشِرِي بِالْوَلَدِ النَّبِيِّ اسْمُهُ فِي السَّمَاءِ الصَّدِيقِ مُحَمَّدٍ صَاحِبِ وَرَفِيقٍ. قَالَ أَبُو هُرَيْرَةَ: فَلَمَّا انْقَضَى كَلَامُ أَبِي بَكْرٍ نَزَلَ جِبْرِيلُ عَلَيْهِ السَّلَامُ وَقَالَ: صَدَقَ أَبُو بَكْرٍ. اد

Imām Ahle Sunnah, Imām Abū al-Hasan Ash'arī (b.260/874) records a commentary on the *Shifa* of Imām Qādī 'Ayād (d.544/1149) as follows:

﴿حاشية الشفاء للقاضي عياض عن أبي الحسن الأشعري أنه قال: لم يزل أبو بكر بعين الرضا من الله﴾
 Sayyidunā Abū-Bakr (r) was always accepted by the pleasure of Allāh (r).⁹⁸

Imām Ibn Asākir (d.581/1175) narrates from Imām Zahrī (d.242/857) who is a student of Sayyidunā Anas Ibn Mālik (r) narrated the following *Hadith Sharīf*:

﴿مِنْ فَضْلِ أَبِي بَكْرٍ أَنَّهُ لَمْ يَشْكُ فِي اللَّهِ سَاعَةً﴾

One of the qualities of Sayyidunā Abū-Bakr (r) is that he never had a doubt about Allāh (r).⁹⁹

Imām al-Ajal 'Arife-Billāh Sayyidī 'Abd al-Wah'hāb Sha'rānī (d.973/1565) in his famous *Kitāb, Al-Yowāqūt wa al-Jawāhir fi Aqā'id al-Akābir*: records this *Hadith Sharīf* that once the *Habīb* (r) said to Sayyidunā Siddique (r)

﴿أَتَذْكُرُ يَوْمَ يَوْمٍ﴾

Do you remember that day?¹⁰⁰

⁹⁷ *Sunan Tirmidhī*, Vol. 10, p. 165, narrated on the authority of Sayyiduna Ibn 'Umār (r). The complete *Hadith* is as follows:

حَدَّثَنَا عُثْمَانُ بْنُ إِسْمَاعِيلَ بْنِ سَعِيدٍ، حَدَّثَنَا سَعِيدُ بْنُ سَلَمَةَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي أُمَيَّةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُثْمَانَ، أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ ذَاتَ يَوْمٍ فَدَخَلَ الْمَسْجِدَ وَأَبُو بَكْرٍ وَعُمَرُ، أَحَدُهُمَا عَنْ يَمِينِهِ وَالْآخَرُ عَنْ شِمَالِهِ وَهُمَا أَخَذَا بِأَيْدِيهِمَا وَقَالَ: هَكَذَا يَبْتَغِي يَوْمَ الْقِيَامَةِ

⁹⁸ Recorded in *Mirqāt al-Mafū'at*, Vol. 5, p. 1392.

⁹⁹ A reference for this *Hadith* could not be traced before this book went for publication. If any reference could be found of this *Hadith*, then please contact the translator. May Allāh (r) bless you and increase your knowledge of Dīn.

Sayyidunā Siddique (r) replied, "Yes I remember that day and I also remember that you (The Holy Prophet (r)), were the first person to say بلى (Yes)." Sayyidunā Abū-Bakr (r), from the first day of this covenant to the day of his birth, and from the day of his birth till his demise, and from his demise till eternity, is the chief and master of the *Muslimīn* and *Siddiqīn*. The state of Sayyidunā 'Alī al-Murtadāh (r) is the same. I (Imām Ahmad Rīdā (r)) have written a book specifically on this subject. If anyone wants more details on this topic, one can consult my *Kitāb* entitled:

تنزيه المكانة الحيدرية عن وصمة عهد الجاهلية

QUESTION: Is it permissible to eat food of *Giyārwi Sharīf*¹⁰¹ at the home of a launderer (دموي) or one who washes clothes?

ANSWER: There is no harm to eat at a launderer's home. It is a practice held among the ignorant that his food is unclean. This is baseless and incorrect. Surely, it is not correct to eat food at the home of a prostitute and if she buys with her impure earnings, it is *Harām*. If one sells her anything and if she pays from her unlawful earnings, this is *Harām*. But if she borrows the money and pays you, this is permissible. Allāh (r) knows best.

QUESTION: What is the ruling of *Sharī'ah* if some of the milk of a woman enters the throat of an infant?

ANSWER: If the milk of a woman enters through the nostril or mouth of a child and reaches the stomach, then the law of fostership will apply and that child will be regarded as the women's foster child. This was the very first *Fatwa* I had answered on the 14th *Sha'bān* 1289 *Hijrī* and on this date I was appointed a *Muftī* (*Mansabe-Iftāh*). It was also on this day that *Salāh* became *Fard* on me (age of puberty). I was born

¹⁰⁰ Ibid

¹⁰¹ *Giyārwi Sharīf* is the 'Urs Celebration of *Sultān al-Awliya* Shaykh Sayyid 'Abd al-Qādir Jilānī (r) that is observed by the majority of the *Sunni Muslim* throughout the world. It is a source of great *Barakāt* and spiritual enlightenment.

at the time of *Zuhr Salāh* on Saturday 10 *Shawwāl* 1272 *Hijrī*, which is 14 June 1856. My age was 13 years, 10 months and 4 days when I was blessed with the title of *Mufti*. *Alḥamdulillāh*, till this day I am constantly engaged in the service of *Dīn*.¹⁰²

QUESTION: Is it sufficient to pause in *Ruku'* and *Sujūd* for the duration of reading one *Tasbīh* (سبحان الله)?

ANSWER: Yes! It is *Fard* to pause in *Ruku'* and *Sajdah* for the duration of one *Tasbīh*. If one does not pause for this duration in *Ruku'* and *Sajdah* and performs *Salāh* for 60 years too, *Allāh* ﷻ, in the light of *Sharī'ah*, does not accept such *Salāh*. It is reported in a *Hadith Sharīf*:

﴿وَلَوْ مِتَّ وَأَنْتَ تُصَلِّي هَذِهِ الصَّلَاةَ لَمِتَ عَلَى غَيْرِ فِطْرَةِ مُحَمَّدٍ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ﴾

We fear that if you die in this state (ignoring the Laws) then you will not die on the Dīn of Muḥammad ﷺ.¹⁰³

QUESTION: Is it true that *Allāh* ﷻ created everything within His infinite Divine Power to create?

ANSWER: No, this is not so because there are numerous things that are possible for Him ﷻ to create but He ﷻ did not create them. For

¹⁰² N.B.: The noble *Imām* (May *Allāh* ﷻ sanctify his soul), passed away while the *Adhān* of *Jum'ah* was called on Friday 25 *Safar* 1340 *Hijrī* corresponding to 28 October 1921.

¹⁰³ *Sunan Nisā'i Sugh'rā*, *Hadith* no. 1310, narrated by Sayyidunā *Huzay'fa al-Yamān* ﷺ and the complete *Hadith Sharīf* reads:

أَخْبَرَنَا أَحْمَدُ بْنُ سَلَمَانَ قَالَ: حَدَّثَنِي بَحْسِيُّ بْنُ أَدَمَ قَالَ: حَدَّثَنَا مَالِكٌ وَهُوَ ابْنُ مَعْرُوفٍ عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ عَنْ زَيْدِ بْنِ وَهَبٍ عَنْ حَدِيثِهِ أَنَّهُ: «رَأَى رَجُلًا يُصَلِّي فَخَفَّفَ فَقَالَ لَهُ حَدِيثُهُ: مَنْذُ كَمْ تُصَلِّي هَذِهِ الصَّلَاةَ؟ قَالَ: مَنْذُ أَرْبَعِينَ عَامًا، قَالَ: مَا صَلَّيْتَ مِنْذُ أَرْبَعِينَ سَنَةً وَلَوْ مِتَّ وَأَنْتَ تُصَلِّي هَذِهِ الصَّلَاةَ لَمِتَ عَلَى غَيْرِ

فِطْرَةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ: إِنَّ الرَّجُلَ لَيُخَفِّفُ وَيُؤَمِّنُ وَيُحْسِنُ.»

example, it is possible for *Allāh* ﷻ to create a person so tall that his head touches the sky, but He ﷻ did not create such a person.

QUESTION:

Oh *Shaykh*! Are *Jinns* and *Parīs* (fairy) also *Muslim*?

Yes, one *Pa'ri* embraced *Islām* at the hands of the Beloved *Rasūl* of *Allāh* ﷻ. Once she was absent for some time. When she returned, the *Nuhī* of *Allāh* ﷻ inquired about her absence. She replied, "Oh *Prophet of Allāh* ﷻ! One of my relatives passed away in *Hindustan* so I went to attend the funeral. On my way, I experienced an amazing thing. I saw the cursed *Iblīs* (*Satan*) performing *Salāh* on a mountain top. On seeing this abnormal act of the *Shaytān*, I questioned him, 'Your work is to keep people away from *Salāh* but you yourself are performing *Salāh*.' The cursed Devil replied, 'I am performing my *Salāh* with the hope that Almighty *Allāh* ﷻ may accept my worship and forgive my sin'.¹⁰⁴

QUESTION:

A person is a *Murīd* of a certain *Murshid* who passed away a long time ago. Now can this person become the disciple (*Murīd*) of another *Shaykh*?

ANSWER:

It is forbidden to change the *Bay'ah* for no specific valid *Islāmīc* reason. Yes, it is permissible to renew one's *Bay'ah* (تجدید). It is recommended to take *Bay'ah* with another *Murshid al-Kāmil* in the exalted *Qādirīyyah* Spiritual Order without breaking ties with one's *Shaykh*. Such *Bay'ah* will not be regarded as a new one but a

¹⁰⁴ Cited in *Lisān al-Mizān*, Vol. 6, p.145, *Hadith* no. 8655, narrated by Sayyidunā *Jābir bin*

مَنْشَرُ بْنُ الْحَكَمِ: كَذَا وَقَعَ فِي مَوْضِعَاتِ ابْنِ الْجَوَازِيِّ، وَلَا يَدْرِي مَنْ ذَا، وَلَعَلَّهُ وَضَعَ هَذَا. قَالَ: حَدَّثَنَا ابْنُ لُحَيْجَةَ، عَنْ أَبِيهِ، عَنْ أَبِي الزَّيْبَرِ، عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: «كَانَتْ جَنَّةٌ تَأْتِي النَّبِيَّ فِي نِسَاءٍ مِنْهُنَّ، فَأَبْطَأَتْ عَلَيْهِ، فَأَنْتَ فَقَالَ: مَا أَبْطَأَ بِكَ؟ قَالَتْ: مَاتَ لَنَا مَيْتٌ بِالْجَنْدِ، فَذَهَبْتُ فَرَأَيْتُ فِي طَرَفِي إِبْلِيسَ يُصَلِّي عَلَى صَخْرَةٍ، فَقُلْتُ: مَا حَمَلَكَ عَلَى أَنْ أَضَلَّكَ أَدَمُ؟ قَالَ: دَعَا هَذَا عَنْكَ (قَالَ تَصَلِّي) وَأَنْتَ أَنْتَ، قَالَ: إِنِّي لَأَرْجُو مِنْ رَبِّي إِذَا أَوْقَسَهُ، أَنْ يَغْفِرَ لِي، فَمَا ضَحِكَ رَسُولُ اللَّهِ ضَحْكًا يَوْمَئِذٍ. قَالَ ابْنُ عَدِيٍّ: حَدَّثَنَا عَبْدُ الْمُؤْمِنِ بْنُ أَحْمَدَ، حَدَّثَنَا مَقْرٌ، فَذَكَرَهُ، أَنْتَهَى. وَقَدْ وَقَعَ ذِكْرُهُ فِي «تَارِيخِ» حِمَاةِ السَّهْمِيِّ. وَأُورِدَ الْحَدِيثُ عَنْ أَبِي أَحْمَدَ بْنِ عَدِيٍّ قَالَ عَبْدُ الْمُؤْمِنِ بْنُ حَوْثَةَ قَالَ: حَدَّثَنِي أَبُو رَجَا مَنَّانُ بْنُ الْحَكَمِ بْنِ إِبْرَاهِيمَ بْنِ سَعْدِ بْنِ مَالِكِ بْنِ مَرْوَةَ بْنِ قَيْسِ بْنِ عَاصِمِ الْمَقْرِيِّ قَالَ: حَدَّثَنَا لُحَيْجَةُ بْنُ عَمِيدٍ اللَّهِ بْنِ لُحَيْجَةَ، عَنْ أَبِيهِ، عَنْ ابْنِ الزَّيْبَرِ بِطَرَلَهُ.

renewal of the old one. This is so because all *Silsilas* (Spiritual orders) leads to the main stream *Qādiriyyah* Order.

A'la-Hadrat ❀ said that once three *Qalandars*¹⁰⁵ humbled themselves in the presence of the great Khawajā, *Shaykh al-Mashā'ikh* Sayyid Muhammad Badayūnī Sultān Nizām al-Dīn Mehbūb-e-Ilāhī ❀ (d.725/1325). They requested for food and the *Shaykh* ordered the *Khādim* to give them whatever was present. He presented the food to them. The *Qalandars* looked at the food and threw it away. They demanded better food. The great Master did not get annoyed at their disgusting behaviour and ordered the *Khādim* to present them with better food. The guests were presented with better food. They looked at the food and threw it for the second time and demanded better food. The noble *Shaykh* still kept calm and ordered for better food. Better food was presented for the third time and the *Qalandars* threw it away again demanding better food. After the third time, *Shaykh al-Mashā'ikh* ❀ called the *Qalandars* compassionately close to him and whispered in their ears, "At least this food is better than the dead ox you ate on your way to me." The words of the Master changed their condition. (On their way they were without food for three days and were starving. Eventually, they came across a dead ox, so they ate from it to survive). The *Qalandars* fell on the feet of great *Shaykh* and cried. *Shaykh al-Mashā'ikh* ❀, lifted them up and embraced them and blessed them with spiritual bounties. This embrace had such an impact on them that they began dancing in joy and repeatedly said, "Our Murshid blessed us with Ne'mah." The disciples remarked at this comment, "Fools! You came here as a destitute and our *Shaykh* perfected you. Our Murshid gave you this honour. Your Murshid gave you nothing." They replied, "You are fools, because if our Murshid did not guide us here then why would your Murshid bless us?" On hearing this, Khawaja Nizām al-Dīn ❀ said, "They are speaking the

¹⁰⁵ Dervish extinct and intoxicated in Divine Love.

truth. Oh my Brothers! Learn from them the proper way to become a Murīd.¹⁰⁶

COMPILER: One day after ĩ'Asr Salāh the Noble Imām ❀ returned home to an awaiting audience. Mawlanā Amjad 'Alī A'zamī ❀ (d.1367/1963) was also present. He had with him the latest book published on two *Fatāwa* written by Molvi 'Abd al-Hayy Farangī Mehelli (d.1341/1923).

The book فسر التكر في قربان البكر had *Fatwas* regarding the legality of sacrificing the cow for *Qurbāni*. Molvi 'Abd al-Hayy recorded that it is unlawful to sacrifice the cow because it was holy to the Hindus. A'la-Hadrat ❀ said, "Molvi Sāhib ('Abd al-Hayy) was misled by the Hindus and issued a *Fatwa* against the Muslim. He was informed about his mistake and remained adamant. The same question was sent to me and at the first glance Almighty Allāh ❀ guided me. I immediately understood the plot of the Hindus and issued the correct *Fatwa*, (i.e. the right to sacrifice a cow for *Qurbāni*)."

QUESTION: Is it not now clearly evident from Molvi 'Abd al-Hayy's *Fatāwa* that he depended on his own feelings rather than that of the Sharī'ah?

ANSWER: Yes, he depended on his own whims and fancies and they all challenged the ruling of the illustrious Jurist of Islām. He says:

❀ واستدلوا لابي حنيفة بوجوه والكل باطل ❀

I have considered the proof of Imām Abū-Hanīfah but found it baseless.

He also writes:

¹⁰⁶ Cited in *Fawā'id al-Fawā'id* by Hadrat Khawaja Amīr Hasan 'Olā Sanjarī ❀. Also see *Afḍal al-Fawā'id* by Hadrat Khawaja Amīr Khusro ❀. Both these books are the most authentic *Malfūzāt* of Sayyidunā wa Mawlanā Khawaja Sultān Nizām al-dīn Mehbūb-e-Ilāhī ❀ and both compilers are the *Shaykh's* beloved Murīds.

﴿قال أبو حنيفة كذا والحق كذا﴾

Abū Ḥanīfah said this while the truth is this.

He writes about Imām Muḥammad al-Shay'bānī ؓ (d. 189/803):

﴿ههنا وآخر لصاحب الكتاب﴾

Here is found another fancy idea of the author.

One must always be aware of one's condition and not exceed the limits of one's understanding. One must not be proud when praised and accept one's faults when corrected. Therefore, the 'Ulamā commented on Ibn-Taymiyya (d. 729/1328),

﴿عِلْمُهُ أَكْبَرُ مِنْ عَقْلِهِ﴾

*His knowledge was bigger than his brain.*¹⁰⁷

Sound knowledge is that in which there is a profound understanding and interpretation of *Fiqh* (فقه). Molvi Sāhib in his *Kitāb*:

﴿سئل عن رجل قال له في رجل قال له﴾ is both the *Mufti* and the inquirer. In one question he was asked if it was permissible for a husband and wife to have conjugal relationship in a house where animals are present. He said, "It is not permissible." This is what A'la-Hadrat ؓ commented on his reply, "According to Molvi Sāhib's reply one has to remove all flies, bed bugs, mosquitoes, etc. from the house. This is baseless because the learned *Fuqahā* (Jurist) have clearly stated that if a child can understand and relate to others, then sex in the presence of such a child is *Makrūh*, otherwise there is no harm. If it is permissible in the presence of an unintelligent minor, who is

¹⁰⁷ This is a comment of Imām Aḥmad ibn Ḥajar Makkī ؓ (d. 853/1448) which is recorded in *Fatawā Ḥadithiyya*.

human, then why would it be forbidden in the presence of an animal?"

QUESTION: Why have the respected Jurist placed the condition of "ability to relate to others"? Merely understanding is ample, otherwise the question arises that it is allowed in the presence of a dumb person. It is difficult to understand this condition.

There are two meanings of understanding:

- ❖ To understand movements and this comes before a child develops speech.
- ❖ Then understanding the nature of an action whether it is a private act or otherwise. This sense develops in a child long after speech. The pre-requisite of speech is understanding, and this is enough for the *Sharī'ah* to forbid conjugal relationship in the presence of an understanding and talking child. It does not matter whether the child understands what sex is or not, but the child can relate the actions to others who understand:

On the contrary, the other meaning of understanding is to fully understand everything personally and does not require it to be related to anyone. Hence, it is totally forbidden in the presence of someone who fully understands this act even though he cannot relate it (speechless, dumb).

QUESTION: Oh Imām! Is today the first day of the month? (Inquiring about the date at night)

ANSWER: Yesterday was the first because the moon was sighted yesterday. The calculation of the beginning and end of dates is done by four methods.

- Firstly, the Christians calculate dates from midnight to midnight.
- Secondly, the Hindus determine their dates from sunrise to sunset.
- Thirdly, the Greek philosophers calculate their dates from midday to midday. This is the method used in astronomy.
- The fourth and correct method is the *Islāmic* calculation that is done from sunset to sunset. This method is welcomed by the mind because darkness comes before light.

COMPILER: The meat of the cow and its effects was being discussed and A'la-Hadrat ؓ said: Beef is absolutely *Halāl* and it is a dish of

many poor. In some instances, it is more beneficial than mutton. Many connoisseurs love beef and regard mutton as the food of the sick. Its sacrifice is specifically mentioned in the Holy *Qur'ān*. Sayyidunā Rasūlullāh ﷺ personally made the *Qurbāni* (sacrifice) of the cow on behalf of his noble wives (ازواج مطهرات). In India it is *Shi'ār al-Islām* (Sign of Islām) to make *Qurbāni* of the cow and *Wājib* (compulsory) to keep this practice alive. Some corrupt Muslims in their zeal for leadership and to please their Hindu friends regard the slaughter of the cow as forbidden. They are in fact anti-Muslim. Surprisingly, no Hindu calls for Hindu-Muslim unity by forbidding the ringing of the bells and blowing of the horns in temples next to *Musjids*. This baseless unity is one-sided and benefits such corrupt and squint leaders.

However, it is not established in the *Hadith* that Sayyidunā Rasūlullāh ﷺ ate beef. It does not agree with me (A'la-Hadrat). Once a person invited me, and insisted that I come. At that particular time, Shaykh Sayyid Ḥabībullah Damishqī Jilānī ؒ was my guest at home. He was also invited and both of us attended the invitation. The meal served was beef *kebab* and *purī* (a type of bread). There was no other dish. Sayyid Sahib said to me, "Beef does not agree with you, and there is no other dish. It will be best to inform the host that you do not eat beef." I said that it is not my habit to do so and that I will eat whatever is presented. After eating beef that day, my gums and mouth began swelling. It was so bad that I could not eat or talk. For days I survived on small quantities of milk poured down my throat. I could not even recite *Qirāt* aloud in my *Salāh*. It was in these days that for the first time I experienced the legality of performing *Sunnat Salāh* with the *Qirāt* of the *Imām* according to the *Hanafi Madhab*. (This was only in severe circumstances as experienced by Imām Ahmad Ridā ؒ).

I had severe fever and could not speak a word, so I wrote down whatever I had to say. Glands developed behind by ears. My younger brother, Mawlanā Ḥasan Ridā ؒ (d.1336/1908), brought a

physician to see me. At that time, a severe plague had struck Bareilly. The physician carefully looked at me and repeated several times, "It is the same thing (i.e. referring to the plague)." I could not utter a word therefore I was unable to answer him. I was certain he was wrong and that I did not have the plague. *Insha-Allāh*, I will never have it because I repeatedly recite the *Du'ā* for security from plagues as prescribed by Sayyidunā Rasūlullāh ﷺ. The *Hadith* states, "If a person sees anyone in distress or sickness and reads the following *Du'ā*, he will be protected from those calamities.

الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَا بِهِ وَفَضَّلَنِي عَلَى كَثِيرٍ مِمَّنْ

108 خَلَقَ تَفْضِيلًا

All Praises are due to Allāh who saved me from what you suffer from and cherished me with abundant excellence amongst creation.

I always read this *Du'ā* whenever I see any sick or distressed person. To this day, by the Grace of *Allāh* ﷻ, I have never experienced such sickness or hardship. I have full trust in the Divine Protection of *Allāh* ﷻ that will always protect me from all evil and calamities.

There was once an occasion in my life that I dearly regret. In my youth, I often experienced inflammation of the eye due to excessive book reading and was most uncomfortable. I was about 19 years old when I went to *Rampur*. There I saw a person with inflamed eyes and I read this *Du'ā*. It was from then to this day that I never suffered from this sickness. I can remember only twice experiencing minor irritations in my eye. I regret this dearly because Sayyidunā

¹⁰⁸ Cited in *Sunan Tirmidi*, Vol. 9, p.389, *Hadith* no.3563, narrated by Sayyidunā 'Umar al-Farūq ؓ. The full text of this narration is as follows:

حدثنا محمد بن عبد الله بن زياد، حدثنا عبد الوارث بن سعيد عن عمرو بن دينار عن مولى آل الزبير عن سالم بن عبد الله بن عمر عن ابن عمر عن عمر، أن رسول الله قال: «من رأى صاحب بلاء فقال الحمد لله الذي عافاني مما ابتلاه به وفضلني على كثير ممن خلق تفضيلاً، إلا غوفي من ذلك البلاء، كآبنا ما كان ما عاش»

Rasūlullāh ﷺ states in a *Hadith Sharīf*: "Do not regard three sicknesses as *Makrūh* (undesirable). One is colds, which destroys the roots of many ailments. Two, is itching of the skin which protects skin diseases and leprosy, and three, inflammation of the eyes which prevents blindness."

Another incident occurred in *Jamadi al-Awwal* 1300 *Hijri* while I was busy compiling one of my books. This required so many references and as a result I had to read fine scripts from books continuously for a month, day and night. It was mid-summer so I had to sit in the cooler area of the inner veranda of the house. There, I was engrossed in reading and writing. I was 28 years old and my eye was over-strained with continuous reading and writing without rest. One hot day, while writing, I decided to take a cold shower. As soon as the water touched my head, I felt as if something descended from my brain into my right eye. I closed my left eye and looked with the right eye. I could see a black hole in the centre of my vision. The vision below the black hole was blurred.

There was a famous British eye specialist in *Bareilly* known as Dr. Anderson. My respected *Ustāz*, Mawlanā Mirza Ghulām Qādir Begg ﷺ (d. after 1311/1894)¹⁰⁹ insisted that I consult him. The

¹⁰⁹ **Important Note:** Here I would like to expose a *Wahabi/Deo-Bandī* fraud against the great *Mujaddid of Islām* and '*Arif of Allāh*. The Satanic scholar and *Ghayr-Muqallid Wahābi*, Ahsān Ilaḥī Zahīr in his Book of Frauds – "*Al-Barelwiyyat*", alleges that the teacher of Imām Aḥmad Rīdā, Mirza Ghulām Qādir Begg was the brother of the imposter Mirza Ghulām Aḥmad Qadyānī. (refer *Al-Barelwiyyat*, p.18) This is a dirty lie which is also endorsed by Mirza 'Abdul-Wahīd Begg Bareillwi who is the grandson of Mirza Ghulām Qādir Begg. Mirza 'Abdul Wahīd refuted this false accusation on 7th February 1994. He said: "Let alone being brothers, my grandfather was not even related nor at all had any contact with the imposter of Qadiyan." (refer *Biography of Mawlanā Naqī 'Alī Bareillwi*, p.74, by Muḥammad Shābudīn Raḍawī, published by Raza Academy-Bombay). The *Qadiyānī* imposter was born and resided in *Qadiyān* and died in 1300/1883 in a toilet in *Rabwa* (now part of Pakistan). The *Qadiyānī* imposter did have an elder brother also named Mirza Ghulām Qādir Begg. He was a police officer and employed by the British government as an officer of a Police Station in *Duniyanagar* (a village in Pakistan). He was later fired from this post. He died at the age of 55 in 1299/1883. (Refer: *Turīkh Muḥāsiba-e-Qadiyaniyyat*, p.455, by Khafid Shabbir Aḥmad

doctor examined my eye with some light apparatus in a dark room for a while. After some time he said, "This deficiency is caused due to excessive reading, which has damaged the tissue of the eye. You

Faysalabad ed. and *Raīs-e-Qadiyan* – file of *Majlise-Tahaffuz Khatme-Nubuwwat*, Multan vol. 1 p11 by *Abul-Qāsim Rafiq Dilawarī*).

On the contrary, the teacher of Imām Aḥmad Rīdā ﷺ, also named Mirza Ghulām Qādir Begg was born in *Bareilly* India. He was an '*Ālim* and physician by profession, who practiced *Unani Tibb* in *Bareilly*. In later days, he moved to *Calcutta* and settled there. It was from there on 5 *Rajab* 1311 / 1st January 1894 he wrote to Imām Aḥmad Rīdā ﷺ inquiring about the creation of Angels and if they also experienced death similar to human beings. The Imām formulated a detailed reply to this question which was later published as a book entitled, *الهداية المباركة في خلق الملائكة*. We have translated this informative book into English and published it in South Africa from the Imām Aḥmad Rīdā Academy – Durban, South Africa. Furthermore, in *Fatawa-e-Raḍawiyya* vol. 3 p.8 published by Jamia Ashrafiyya Mubarakpur, Mirza Ghulām Qādir Begg sent a question to the Imām on 21 *Jamadiul-Ākhir* 1314 / 27th November 1896. The Imām ﷺ authored a book in reply entitled *بحلى اليقين بان نبينا سيد المرسلين* (refer *Hayāte-Ala-Haḍrat* vol. 1 p. 32 by Malik al-'Ulama Mawlana Sayyid Zafrudīn Bihārī ﷺ.) Finally, after observing all the above facts, the reader can deduce without any doubt that the brother of the *Dajjal* of *Qadiyan* and the *Ustāz* of Imām Aḥmad Rīdā ﷺ were certainly two different personalities. The 3 differentiating points are as follows:

- ❖ The Mirza of *Qadiyan* was a sacked police officer of *Qadiyan*while the Mirza of *Bareilly* was an '*Ālim* and practicing physician (*Tabeeb*).
- ❖ The Mirza of *Qadiyan* died at the age of 55while the Mirza of *Bareilly* was still alive at the age of 80.
- ❖ The Mirza of *Qadiyan* died in 1299/1883.....while the Mirza of *Bareilly* was still alive in *Calcutta* in 1314/1896

Food for thought

The Mirza of *Qadiyan* died in 1883 in *Qadiyan* (now in Pakistan) at the age of 55, but mysteriously - exactly 14 years later, in 1897, he sends a question to Imām Aḥmad Rīdā ﷺ in *Bareilly* from *Calcutta* in India, thousands of miles away from *Qadiyan*. Surely, one will realize that the Mirza that is referred to as the teacher of the Imām Aḥmad Rīdā ﷺ, is certainly none other than Mirza Ghulām Qādir Begg and not the Mirza of *Qadiyān*. Does one have to be a genius to understand this fact or are the *Wahābi/Deo-Bandis* so blinded by their ignorance?

[Translator]

should not read any books for 15 days." Let alone 15 days, I could not leave looking at books for 15 minutes. Mawlanā Sayyid Ashfāq Husain Seswānī Marhūm was a deputy collector. He was also a *Hakīm* and my acquaintance. He also had a look at my eye and said, "*Allāh* ﷻ protect your eye! According to my estimation you will lose your eyesight in the next twenty years." I said nothing to him, but read the same *Du'ā* of the beloved *Habīb* ﷺ with full confidence.

In 1316 *Hijrī* (16 years later) another famous physician thoroughly examined my eye and said, "After 4 years you will lose that eye." His calculation was exactly the same as the deputy collector. I had no doubt in my faith nor did the report of this *Hakīm* have any effect on it. My trust in Sayyidunā Rasūlullāh ﷺ grew even stronger. Let alone 20 years, it is now long beyond 30 years, and by the Grace of *Allāh* ﷻ my eyesight has not deteriorated, and *Insha-Allāh*, it will not.

I have mentioned this personal experience to inform you of Sayyidunā Rasūlullāh's ﷺ true *Mu'jizāh* (miracle), which can be observed and experienced by the *Muslim* today and till *Qiyāmah*. If I mention my personal experiences in this subject, it can be recorded in volumes. However, I am fully confident in the *Hadith Sharīf* and convinced that I was not affected by the plague.

Late that night, the pain increased, and my heart cried out to *Allāh* ﷻ,

اللَّهُمَّ صَدِّقَ الْحَبِيبِ وَكَذِّبَ الطَّيِّبِ

O *Allāh* ﷻ! Let the words of the *Habīb* be true and the *Tabīb* (Doctor) be incorrect.

Just then I felt someone whispering in my ear, "*Miswāk*"¹¹⁰ and black pepper". My condition was so bad that members of my family took turns around the clock to be at my bedside. I signalled to my attendant for my *Miswāk* and black pepper. I had great difficulty in explaining to him and he eventually understood. With great difficulty I lodged the *Miswāk* between the teeth and put a pinch of ground black pepper on the gums. After a short while, vomited a mouthfull of blood but did not feel any pain or discomfort. A few minutes later, I spewed another mouthfull of blood and by the Mercy of *Allāh* ﷻ, I felt great relief. My mouth opened normally and I thanked my Creator ﷻ for this relief. I sent a message to the physician that the Mercy of *Allāh* ﷻ had cured his so-called "diagnosed plague." Within three days the fever also subsided and I fully recovered.

QUESTION: *Sadarush-Sharī'ah*, Mawlanā Amjad 'Alī ﷻ (d.1367/1963), student of A'la-Hadrat ﷻ inquires, "Are plagues (i.e. epidemics etc) *Kuf'fār Jinns*?"

ANSWER: Yes! They are *Kuf'fār*. It is stated in the *Hadith Sharīf*:

﴿الطَّاعُونَ وَخَزْ أَعْدَائِكُمْ مِنَ الْجِنِّ﴾

Plague is a strike of your enemy, the *Jinn*.¹¹¹

A person who dies with plague is regarded as a *'Shahīd* (Martyr). Commenting on the very subject the noble *Imām* ﷻ said: I remember Shaykh al-Muhaqqiq Sayyidī 'Owlaqī al-Madanī ﷻ, who said to me, "Once Sayyidī Shaykh Moḥammad Yamenī ﷻ (d.1005/1596) (a great *Sufī* Master) went to perform *Fajr Salāh* in the *Musjid*. He saw a child sitting on the *Mimbar*. No one besides the Shaykh saw this child. The Shaykh performed his *Salāh* and quietly left. He returned for *Salāt al-Zuhr* and found a young man sitting on the *Mimbar*. He performed *Salāh* and went away and later returned.

¹¹⁰ A toothbrush made of a twig of a margosa (*neem*) or salvadora (*pilo*) tree. Sayyidunā Rasūlullāh ﷺ always used a *Miswāk*.

¹¹¹ cited in *Sharḥ Zarqānī*, Vol. 4, p.236, narrated by Sayyidunā Abu-Mūsā al-Ash'arī ﷻ

Salāt al-Asr to find an old man sitting on the same spot. Then too, the Shaykh did not comment and returned home. When he returned for Salāt al-Maghrib he saw a cow sitting on the Mimbar. On seeing the cow he said to it, 'What are you that I see changing into so many shapes?' The cow said to him, 'I am a plague. Had you spoken when you saw a child then there would have been no child left in Yemen (all would have died by the plague). If you spoke to me (when you saw) a young man then all the young would have died. The same would have happened to all the old people if you spoke when you saw an old man. Now that you have spoken to me in the disguise of a cow, then no cow in Yemen will survive the plague. All will die.' On saying this, the cow disappeared.

This was indeed the Mercy of Almighty *Allāh* ﷻ on His servants that Sayyidī Moḥammad Yemenī ﷺ did not speak to the plague in the first three states. Instead the human race was saved and the cows died. All the cows in Yemen died. A plague came and destroyed all the cows in Yemen. It was so severe that when any healthy cow was slaughtered, the meat tasted so bad that no one ate it. The meat smelt like sulphur.

The Noble *Imām* ﷺ went on to say that the very Shaykh Yemenī ﷺ had a son who was a born *Walī*. This son, who was about 4 or 5 years old, came out of his house and sat down on the seat of his father. The son then said to a person to write, *فلان في الجنة* "So and so will go to Jannah." He listed many more names to be recorded. Then he ordered the same person to write, *فلان في النار* "So and so is in the Fire of Hell." The writer hesitated to record this. The young *Walī* ordered for the second time to record that, but the writer refused again. When he ordered for the third time, the writer blankly refused to write. Then the *Walī* said, *أنت في النار* "You are in the fire." The writer got terrified and ran to the father (Sayyidī Muḥammad ﷺ) to explain what had happened. The father inquired if the son had said, "You are in the Fire or you are in Hell?" He said, "You are in the fire." The Shaykh replied, "I cannot change what he has said. It is entirely up to you to choose the fire of this

world or the Hereafter." The writer chose the fire of this world. It is said that the writer was later burnt to death. It is also recorded in the *Hadith Sharīf* that if a person burns to death, he is a *Shahīd*.

QUESTION:

Respected Master! My nephew is born, please suggest a name for him.

ANSWER: The best names are those that are prescribed in the *Hadith Sharīf*. All my nephews, including my son were named *Muḥammad*.¹¹² The Noble *Imām* then quoted a few *Aḥadith Sharīf* explaining the excellence of the sacred name *Muḥammad*. The Holy Prophet ﷺ states, "If any person out of sheer love for me names his child *Muḥammad* or *Aḥmad*, then Almighty *Allāh* ﷻ will forgive both the father and son." Another *Hadith Sharīf* states, "The Angels will announce on the Day of *Qiyāmah* that he whose name *Muḥammad* or *Aḥmad*, proceed to Jannah." It is recorded in another *Hadith Sharīf*, "Angels come and visit those homes in which lives a person by the name of *Muḥammad* or *Aḥmad*." It is reported that if a person by this name is present in any consultative gathering, *Allāh* ﷻ sends His *Rahmah* on such a meeting. Another narration states, "What will you lose if there are two or three persons in your home by the name of *Muḥammad*?"

QUESTION:

Can you wear shoes and perform *Salāh*?

ANSWER:

No. It is recorded in *Fatāwa-e-'Alamgirī* that it is great disrespect to enter the *Musjid* with shoes.

QUESTION:

The *Ghayr-Muqallidīn*¹¹³ performs *Salāh* with shoes and claims the Prophet of *Islām* ﷺ also did so.

¹¹² Refer to *Irshadāt-e-A'la-Haḍrat* published by *Imām Aḥmad Raza Academy*.

¹¹³ A group that does not accept following any one of the four illustrious *Imāms* of Jurisprudence, viz. *Imām al-Ā'zam* *Abu-Ḥanīfā* *No'mān bin Thābit Kūfī* ﷺ (d.150/767), *Malik ibn Anas* ﷺ (d.179/795), *Imām Muḥammad bin Idrīs al-Shāfi'ī* ﷺ (d.204/819), *Imām Aḥmad ibn Ḥambal* ﷺ (d.241/855).

ANSWER: There are some rules that change due to circumstances. I have written a book on this subject, جمال الأجمال توقيف حكم الصلوة بالنعال and its commentary كمال الأكمال. Respect and disrespect depends on the environment, language and situation of a place (عرف). In one time or place a thing may be regarded as respect and disrespect in another, or respect in one community and disrespect in another. For example in Arabia, the elders and young are both addressed with a single word أنت قلت "you said" and this, according to them, is not disrespect.

But the situation is different in Hindustan. There are separate words used to address the young and elder. The elders are addressed as آپ "Āph" and the young as تو "Tu". If it is used the other way around then it is regarded as disrespectful.

In Europe, the elders are shown respect by removing one's hat and having one's shoes on, but this is disrespect amongst the Muslims. When we meet our elders, we cover our heads with 'Amāmah (turban) or hat (topi) and remove our shoes. If this is the case when meeting our elders then surely the respect for Almighty Allāh ﷻ must be far greater!

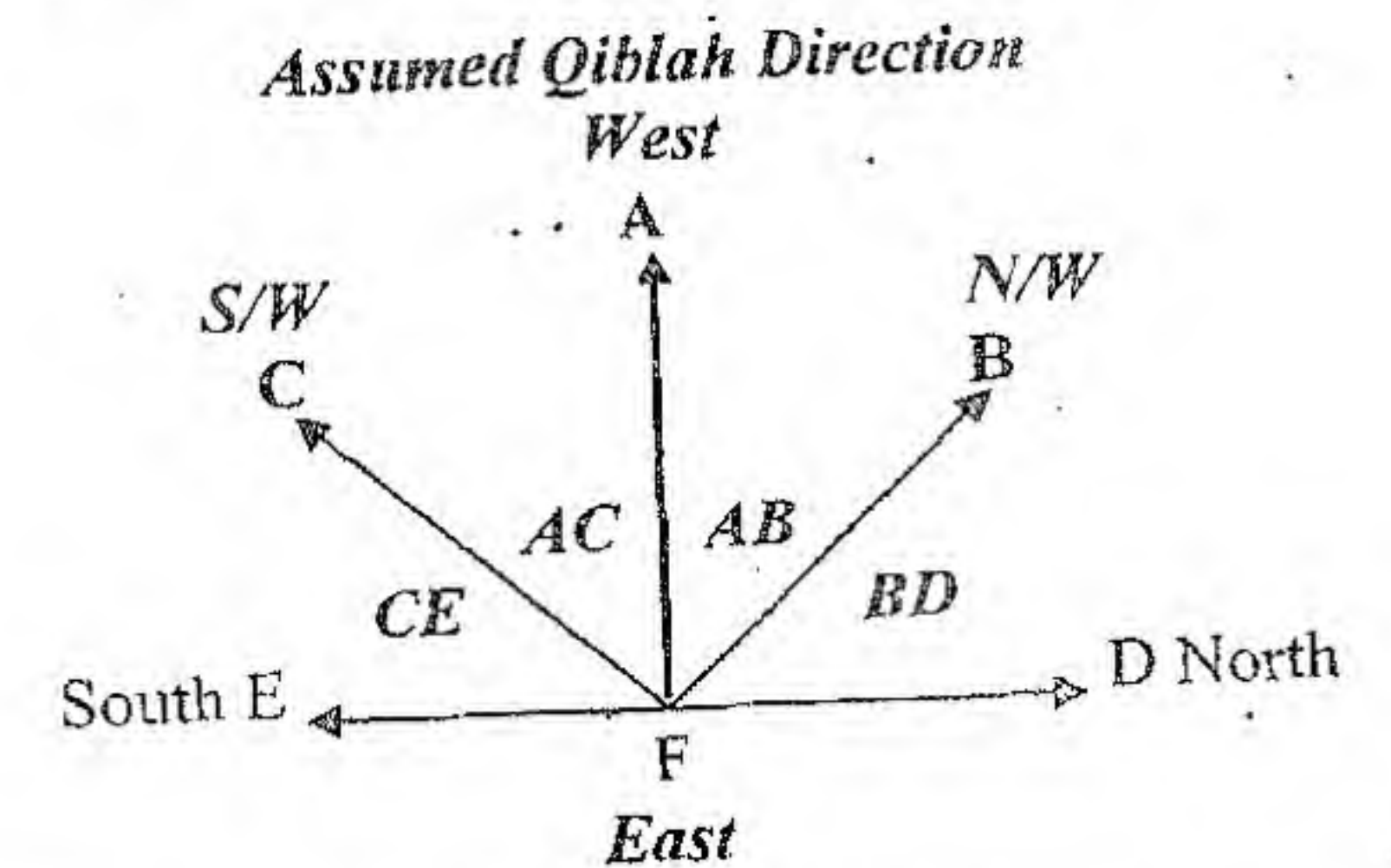
QUESTION: Can a person sit on a bench of a train and perform his Salāh? Some people perform their Fard or Witr in this manner. Is it correct?

ANSWER: It is not correct because the posture of Qiyām is Fard. If the person is not sick nor does he have a Shari'ah (valid reason) it is incorrect to perform Fard, Witr, or Sunnah of Fajr in this manner. (This law also applies in this modern age when one travels by plane, etc.)

QUESTION: One seldom has the chance to perform one's Salāh in the train.

ANSWER: I have undertaken long travels and by the Mercy of Allāh ﷻ I have performed all five Salāhs with Jamā'at. One can easily make Qiyām and Sajdah in a train. Only sometimes Sajdah becomes

difficult when the Qiblah is towards the bench. Then too, by moving right or left, one can comfortably make Sajdah under the bench. Great precautions must be taken when moving left or right to avoid the bench for Sajdah. It must be within 45 degrees to the left or right. Refer to diagram.



In this diagram, the assumed Qiblah direction *A* is West and *F* is East, which is our location. We will have *D* as North to the right and *E* as South to the left. Salāh will be valid if one is within prescribed parameters of *AC* to the left and *AB* to the right, which are 45 degrees to either side of the specified direction of Qiblah. Salāh will not be valid if one faces the directions of either *CE* or *BD* because these sectors are more than 45 degrees from the specified direction of the Qiblah. *CE* and *BD* fall outside the prescribed limitations of the Shari'ah.

QUESTION: Is it necessary to repeat all Salāh performed outside the 45 degree parameter because one was unaware of the ruling? But, in future, it will be Fard on one to adhere to the rule.

ANSWER: Ignorance is no excuse for not repeating the Salāh correctly. Ignorance itself is a sin. The illustrious 'Ulamā have explained the rule in every era and the Holy Qur'ān also clearly states:

﴿ فَسْتَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴾

If you do not know then ask those who know ('Ulamā).¹¹⁴

This is the fault of the ignorant. Why did he not inquire? All *Salāh* performed incorrectly must be repeated.

QUESTION: How many *Salāh* should be repeated?

ANSWER: As many as one's heart is fully satisfied with or aware of all the incorrect *Salāh* performed.

QUESTION: Is *Salāh* valid if one's *Musallah* is slightly off the direction of *Qiblah* and one does not rectify this?

ANSWER: If the *Musallah* is within the 45 degrees parameter, then *Salāh* is valid, otherwise not. Most of the *Masājid* in Bareilly are 2 degrees off, towards the north and most of the *Masājid* in Bombay are 10 degrees off, towards the south. If the *Sharī'ah* did not allow the 45 degrees parameter then the *Salāh* of millions of *Muslims* would become invalid. There is great wisdom in creating the forehead in an arch shape. If ever the forehead moves slightly (either side) from the *Qiblah* direction, then it will still be within the 45 degree parameter. This would not have been possible if the forehead was flat. سبحان الله

A'la-Hadrat also said; "Some people think that if you face West with North on the right hand side, then the *Qiblah* will be towards the direction of the left hand (i.e. South). This is not the correct way to determine the direction of the *Qiblah*. It can be applicable in Hindustan to give one a vague idea. This method cannot be applied in all parts of the world."

QUESTION: Can women perform *Salāh* with thin see-through clothes?

ANSWER: It is *Fard* for women to cover their bodies from head to toe. But in *Salāh* the following portions can be open:

1. The face from forehead to chin and one temple to the other.
2. Both hands to the wrist and both feet to the ankles.

¹¹⁴ Al-Qur'ān al-Karīm, Sura An-Nahl, verse 43

There is a difference of opinion about the ankles but it is *Fard* to cover the rest of the body. If any part of the body is exposed intentionally or unintentionally for the duration of three *Ta* (duration of reading سبحان الله 3 times), then *Salāh* becomes invalid. *Salāh* is invalid if one wears thin clothes through which the body's complexion and the colour of the hair are exposed.

COMPILER: A person whose leaning was towards *Wahābism*, asked a question pertaining to the Knowledge of the Unseen (علم غيب) of Sayyid

Rasūlullāh ﷺ. The noble Imām thus replied:

Do you ask about the general 'Ilme-Ghayb or the knowledge of *Mā'yakūn* (happenings in the future)? I will answer you according to your question.

QUESTION: I accept that Sayyidunā Rasūlullāh ﷺ is the most high and exalted creation and I also believe that he is *Roshan-Zamīr*¹¹⁵, but I do not accept that he is aware of the intentions in the hearts of people. *Roshan-Zamīr* itself means to know the conditions of the heart. ﷺ states in the Holy Qur'an:

كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ لِيُكَلِّمَ عَلَى الْغَيْبِ وَلَئِنَّ اللَّهَ يَكْتُمُ مَا يَشَاءُ مِنْ رُسُلِهِ مَن يَشَاءُ فَمَا تُمْنُوا بِاللَّهِ وَرُسُلِهِ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ ﴿٦١﴾

Allah will not leave the Believers in the state in which you are now, He separates what is evil from what is good. Nor will Allāh ﷻ disclose to you the secrets of the Unseen, but He ﷻ chooses of His Messengers (for the purpose of revealing the Unseen).

¹¹⁵ One who possesses Spiritual Insight is called *Roshan Zamīr*. Such Spiritual Insight is called *Kashf* in Arabic.

whom He ﷻ pleases. So believe in Allāh ﷻ and His Messengers: and if you believe and do right, you will have a reward without measure.¹¹⁶

Another Ayah state:

﴿عَلِيمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا ۖ إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ
وَمِنْ خَلْفِهِ رَصَدًا﴾

He (Alone) knows the Unseen, nor does He make anyone acquainted with His Mysteries, except a Messenger whom He has chosen: and then He makes a band of watchers march before him and behind him.¹¹⁷

Allāh ﷻ not only exposes it, but also gives it to His ﷻ chosen Prophets. It is the consensus of the 'Ulamā of Ahle Sunnah that whatever excellence was granted to other Prophets of Allāh ﷻ was all given in a higher scale to Sayyid al-'Alamīn ﷻ. Whatever excellence any Prophet possessed was actually granted to him by Sayyidunā Muḥammad ﷻ. This he granted by the Divine Grace of Allāh ﷻ. *Sahih al-Bukhārī* and *Muslim* both narrate:

﴿إِنَّمَا أَنَا قَاسِمٌ، وَاللَّهُ يُعْطِي﴾

And verily, I am the distributor and Allāh ﷻ the Provider.¹¹⁸

Concerning Sayyidunā Ibra'hīm ﷺ, Allāh ﷻ states:

﴿وَكَذَٰلِكَ نُرَىٰ إِبْرَاهِيمَ مَلَكُوتَ السَّمٰوٰتِ وَٱلْأَرْضِ وَلَيْكُونَ مِنَ الْمَوْقِينَ﴾

¹¹⁶ *Al-Qur'ān al-Karīm*, Sura Alā-'Imran, verse 179

¹¹⁷ *Al-Qur'ān al-Karīm*, Sura Al-Jinn, verse 26/27

¹¹⁸ *Sahih al-Bukhārī*, Vol.1, pg.39, narrated by Sayyidunā Amr Mu'āwiyā ﷺ. *Sahih al-Bukhārī* Hadith no.71, the complete Hadith reads:

(71) - حَدَّثَنَا سَعِيدُ بْنُ عُقَيْبٍ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ عَنْ ابْنِ شِهَابٍ قَالَ: قَالَ حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ سَمِعْتُ مُعَاوِيَةَ خَطِيبًا يَقُولُ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَنْ يَرِدِ اللَّهُ بِهِ خَيْرًا يُفْقِهِهُ فِي الدِّينِ. وَإِنَّمَا أَنَا قَاسِمٌ، وَاللَّهُ يُعْطِي. وَلَنْ تَزَالَ هَذِهِ الْأُمَّةُ قَائِمَةً عَلَى أَمْرِ اللَّهِ لَا يَضُرُّهُمْ مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ.»

So also did We show Abraham the power and the laws of the heavens and the earth, that he might (with understanding) have certitude.¹¹⁹

The word "Nara" in Arabic refers to continuation. This means the Kingdom of the Unseen was not shown only once, but is being shown continuously. If this is the case of Sayyidunā Ibra'hīm ﷺ then surely the condition and status of Sayyidunā Muḥammad ﷻ much greater. His observance is more comprehensive and clearer than all the noble Prophets ﷺ. Only the ignorant will reject the reality.

اعاذنا الله تعالى من هذه العقيدة الباطلة!

May Allāh ﷻ protect us from such corrupt beliefs!

The word كَذَٰلِكَ is used for comparison or similarity. Any student of the Arabic language knows that comparison (تشبيه) requires two objects, i.e. the object likened to (مُشَبَّه) and that to which anything is likened (مُشَبَّه بِهِ). The *Qur'ān* mentions the object likened to (مُشَبَّه) Nabī Ibra'hīm ﷺ and that to which anything is likened (مُشَبَّه بِهِ) Sayyidunā Muḥammad ﷻ. After understanding this, the meaning of the Ayah will thus read, "O My beloved Rasūl ﷺ, as We show the kingdoms of the skies and the earth, similarly by your blessing (Wasīlā) We are also showing it to your noble forefather Ibra'hīm ﷺ."

The Holy *Qur'ān* states in another Ayah:

﴿وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ﴾

My beloved Rasūl ﷺ is not a miser on revealing Ghayb.¹²⁰

¹¹⁹ *Al-Qur'ān al-Karīm*, Sura Al-An'ām, verse:75

¹²⁰ *Al-Qur'ān al-Karīm*, Sura At-Takwīr, verse 24

He also exposes it to those whom he finds worthy. Obviously, a miser is he who has wealth and does not spend it. One who does not have wealth to spend cannot be called a miser. In the above *Ayah*, the Beloved *Nabī* ﷺ possession of 'Ilme-Ghayb refutes the quality of a miser. Therefore, it is said, "He is not a miser of Ghayb. He possesses 'Ilme-Ghayb and gives it to others." If he did not have 'Ilme-Ghayb to relate then what are the rejections all about? It is clear that the *Nabī* ﷺ is equipped with 'Ilme-Ghayb and informs his special servants about it.

Almighty *Allāh* ﷻ states:

﴿وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ وَتَرْنَا عَلَيْكَ
الْكِتَابَ يَتَّبِعُنَا لِكُلِّ شَيْءٍ وَهَدَى وَرَحْمَةً وَنُشْرَى لِلْمُسْلِمِينَ﴾

One day We shall raise from all Peoples a witness against them, from amongst themselves: and We shall bring thee as a witness against these (thy people): and We have revealed this Book (Qur'ān) on you with clear and detailed information of everything, a Guide, a Mercy, and Glad Tidings to Muslims. ¹²¹

The word *تبيناً* (exposure) was used and not *بينا* (report). This explains to us that the knowledge of things was so explicit that nothing was hidden. Imām Tirmidī ﷺ (d.271/892) and others narrated this *Hadith* from ten *As'hāb*. The *Sahāba* state, "One morning we went to *Musjid al-Nabawī* for *Salat al-Fajr*. We all waited for the Beloved *Nabī* ﷺ to come. But he was delayed till almost sunrise,

﴿حَتَّى كِدْنَا تَرَاءَى عَيْنِ الشَّمْسِ﴾

¹²¹ *Al-Qur'an al-Karīm*, Sura An-Nahl, Verse 89

It was almost sunrise. ¹²²

The *Nabī* ﷺ came and led the *Salāh* after which he addressed us and said, 'Do you know why I was delayed?' We answered: *رسوله اعلم*. "Allāh ﷻ and His *Rasūl* ﷺ knows best." He said,

﴿رَأَيْتُ رَبِّي فِي أَحْسَنِ صُورَةٍ﴾

I saw my Lord in a most beautiful sight (مجلى). ¹²³

This means he was engrossed in some Divinely Ordained meditation in the presence of his Sublime Lord ﷻ, who was directing His Divine Light on him. The *Habīb* then said, '*Allāh* ﷻ said to me,

¹²² Cited in *Sunan Tirmidī*, Vol 9, p.118, *Hadith* no. 3357, narrated on the authority of Sayyidunā Ma'ād ibn Jabal ﷺ. This is very lengthy *Hadith* which also incorporates following questions and it reads as follows:

(3357) - حدثنا محمد بن بشر - حدثنا معاذ بن هاني - حدثنا أبو هانئ السكيتي - حدثنا جهم بن عبد الله عن يحيى بن أبي كبير عن زيد بن سلام عن أبي عبد الرحمن بن عوف عن عائشة رضي الله عنها قال «أحبس عنا رسول الله ذات غداة من الغد حتى كدنا تراءى عيني الشمس فخرج سرعاً فؤوب بالصلوة فصلّى رسول الله ومجوز في صلاته، فلما سلم دعا بصوته فقال لنا: على مصافحكم كنا أنتم كل إيتنا ثم قال: أما أبي سأحدثكم ما حبسني عنكم الغداة التي قلت من الليل قوصات فصليت ما قد زلت فتعست في صلاتي حتى استقلت فإذا أنا بربي في أحسن صورة فقال يا محمد، قلت لبيك رب، قال فيم يخصم الملائكة الأعلى؟ قلت: لأدري رب قالها ثلاثاً، قال فرائبه وضع كتفه بين كفي. قد تبرد آتاه من يدي فتجلى لي كل شيء وعرفت فقال يا محمد، قلت لبيك رب، قال فيم يخصم الملائكة الأعلى؟ قلت في الكفارات، قال ما هن؟ قلت نفسي إلى الجماعة، والجلوس في المساجد بعد الصلوات، وإسراع الرضوء في المكروهات، قال ثم فيم؟ قلت: إلتطام الطعام، وكين الكلام، والصلوة بالليل والقاسم قال سنل، قلت اللهم إني أسألك بقل الخير، وترك المنكرات، وحب المساكين، وأن تغفر لي وترحمني، وإذا أردت فتنة في قوم فتنني غير مقنون، وأسألك حبك وحب من يحبك وحب عمل يقرب إلى حبك. قال رسول الله إنا حق فأد رسوها ثم تملوها».

¹²³ Ibid and also cited in *Sunan Dāramī*, Vol 2, p. 126, narrated on the authority of Sayyidunā Abd al-Rahmān bin 'Ā'ish.

﴿يا محمد، فيم يختصم الملائكة؟ فقلت لا أدري﴾

*Oh Muhammad! What are these Angels arguing about? I replied, 'I would know if You inform me'.*¹²⁴

﴿فرايته فوضع كفه بين كفتي حتى وجدت برذاً أنامله بين ثديي، فتجلّى لي كل شيء وعرفت﴾

*Then I saw Almighty Allāh ﷻ place His Divine Hands of Qudrah between both my shoulders and I felt coolness in my heart. Thereafter, everything (in the universe) became clearly exposed to me and I recognised them.*¹²⁵

This *Hadith Sharīf* is explicit and no one can refute it by saying that "everything" here refers to all that pertains to the Laws of *Sharī'ah*. In fact, one *Hadith* states:

﴿ما في السماء والأرض﴾

*I recognised everything in the skies and earth.*¹²⁶

Another narration reports:

﴿فعلّمت ما بين المشرق والمغرب﴾

*I perceived everything between the east and the west.*¹²⁷

All three *Aḥadith* are correct and sound (صح). The words of Sayyidunā Rasūlullāh ﷺ are that,

¹²⁴ Ibid and also cited in *Musnad Imām Aḥmad* ﷺ narrated on the authority of Sayyidunā 'Abd al-Raḥmān bin 'Ā'ish ﷺ and other *Ṣaḥāba*.

¹²⁵ As cited in *Sunan Tirmidī*, Vol 1, p. 947, and Imām Aḥmad ﷺ narrated on the authority of Sayyidunā Mu'āz ibn Jabal ﷺ.

¹²⁶ Ibid

¹²⁷ Ibid

1. Everything became exposed to me.
2. I recognised everything in the skies and earth.
3. I perceived everything between the east and west.
4. The *Nabī* ﷺ says that everything became exposed to him and he recognised them all. He said this because,
 - ❖ Sometimes a thing is known but not in your presence, e.g. an apple which is in the market or tree and not in your presence. Although it is absent from the physical eye, but you can visualise them.
 - ❖ Sometimes things are in your presence but you do not recognise them, e.g. sitting in the presence of many people and you see them but do not recognise them all. In both these points the knowledge is limited or incomplete.

The Prophet of *Allāh* ﷺ has removed all doubts from our hearts and minds and informed us that his knowledge is comprehensive and unique which is beyond human perception. Therefore, he said, "Everything in the universe was presented to me and I recognise them all. Nothing in the universe is excluded from my knowledge or sight".

﴿الحمد لله رب العالمين﴾

Dear Muslim brothers, baseless interpretation of *Qur'ānic Ayahs* is not accepted in *Islām*. Almighty *Allāh* ﷻ states clearly, "We have revealed this Book to you with clear details of everything", and the Beloved *Nabī* ﷺ confirms this, "Everything became clearly exposed to me and I recognised them." This recognition encompasses everything hidden in the Sacred Pen (قلم) and recorded in the Protected Sacred Tablet (لوح محفوظ). This in turn encompasses everything of the past and future, from the First to the Last Day. Every concealed or exposed thing is included therein.

Hence, Imām Tabrānī ﷺ (d.360/970), Imām Nā'im bin Hammād ﷺ (d.256/868), *Ustāz* of Imām al-Bukhārī ﷺ (d.256/868) and others, all narrated from Sayyidunā 'Abdullāh ibn 'Umar ﷺ (d.73/692) that the *Nabī* of *Allāh* ﷺ said:

﴿إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ رَفَعَ لِي الدُّيَّا فَإِنَّا أَنْظُرُ إِلَيْهَا وَإِلَى مَا هُوَ كَائِنٌ فِيهَا إِلَى يَوْمِ الْقِيَامَةِ كَأَنَّمَا

أَنْظُرْ إِلَى كَفِّي هَذِهِ ﴿١٠﴾

*Verily Allāh ﷻ raised the world in front of me. So I saw it along with everything to happen in it till 'Qiyāmah' as if I was looking at this palm of mine.*¹²⁸

By the blessings of Sayyidunā Muḥammad ﷺ, *Allāh* ﷻ has entrusted this unique quality to his beloved *Nabī's* ﷺ chosen servants. A *Walī* of *Allāh* ﷻ states, "*One is not a perfect man if one does not see the entire world like one sees one's own palm.*" He has spoken the truth and revealed his true status.

The Cardinal Pole of noble Saints (The *Qutb*) 'Arife-Billāh Shaykh Bahā al-Dīn Naqshaband ؎ ؎ (d.791/1389) states, "I say that one is not a perfect man if one does not see the entire world as if one sees the nail of one's thumb."

The illustrious son and descendant of the Glorious Prophet ﷺ and the true representative and inheritor of Prophetic Bounties, the great *Ghawth* Shaykh Sayyid ‘Abd al-Qādir Jilānī ؒ (d.561/1164) states:

نَظَرْتُ إِلَى بِلَادِ اللَّهِ جَمْعًا كَقَرْدَلَةٍ عَلَى حُكْمِ اتِّصَالِ

*I see all the cities of Allāh ﷻ as I see a mustard seed in the centre of my palm.*¹²⁹

¹²⁸ cited in *Majma' h al-Zawā'id*, Ḥadīth no.76041, narrated on the authority of Sayyidunā 'Umar al-Farūq رضي الله عنه. This complete cited is as follows:

(76041) وعن عمر قال: قال رسول الله صلى الله عليه وسلم: **إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ رَفَعَ لِي الدُّنْيَا نَازِلًا أَنْظِرُ أَبْنَاءَ وَآلِي مَا هُوَ كَأَنْ فِيهَا إِلَيَّ يَوْمَ الْقِيَامَةِ كَأَنَّمَا أَنْظُرُ**

إلى كوفي هذه جِلْدَانُ جَلَاءَ اللَّهِ تَبَّيْهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَمَا جَلَاءَ لِلْبَيْتَيْنِ مِنْ قَبْلِهِ. رَوَاهُ الطَّبْرَانِيُّ وَرَجَالُهُ وَقُوا عَلَى ضَعْفِ كَثِيرٍ فِي سَعِيدِ بْنِ سَنَانٍ الرَّهَائِيِّ.

¹²⁹ *Qasidah Ghawthiyyah* by Sayyidunā Shaykh ‘Abd al-Qādir Jilānī ؒ.

This vision is not limited to a specific moment, but the word اتصال refers to "continuity" which means that he sees it continuously. The Grand Ghawth ؒ also states:

﴿إِنْ بُرِّئَ عَيْنِي فِي اللَّوْحِ الْمَحْفُوظِ﴾

*The pupil of my eye is set on the Luḥ-Mahfūz*¹³⁰

What is the *Luḥe-Mahfūz*? *Allāh* ﷻ explains:

﴿وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُسْتَطَرٌّ﴾

Every matter, small and great, is on record (in the Qurān).¹³¹

Another *Ayah* declares:

﴿ وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَيْرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ ۚ مَا فَرَّطْنَا فِي الْكِتَابِ

مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿٦٠﴾

*There is not an animal (that lives) on the earth, nor a being that flies on its wings, but (forms part of) communities like you. Nothing have We omitted from the Book, and they (all) shall be gathered to their Lord in the end.*¹³²

The Holy *Qur'ān* further elaborates:

وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلُمَاتِ الْأَرْضِ

وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٥١﴾

¹³⁰ Refer *Bahjat al-Asrār* by Imām 'Arife-Billah Imām Abu al-Hasan Nūr al-Din Shatnūfī Shafā'ī رحمۃ اللہ علیہ (d.713/1314)

¹³¹ *Al-Qur'an al-Karim*, Sura Al-Qamar, Verse 54:53

¹³² *Al-Qur'an al-Karīm*, Sura Al-An'am, Verse:38

He knows whatever there is on the earth and in the sea. Not a leaf does fall but with His knowledge: there is not a grain in the darkness (or depths) of the earth, nor anything fresh or dry (green or withered), but is (inscribed) in a Record clear (i.e. the Holy Qurān).¹³³

If this is the state of *Luḥe-Mahfūz*, which holds the records of every event from the First to the Last Day, then one who possess this comprehensive knowledge will surely have the knowledge of the entire universe.

QUESTION: Until what time can one read *Zuhr Salāh*?

ANSWER: According to Imām Abū-Ḥanīfah rah (d. 150/767), the time limit is two shadow lengths and this is the correct ruling.

QUESTION: Would it not be better if *Zuhr* is read within one shadow and 'Asr after two shadows. In this way, one would fulfil the ruling of all the *Fuqahā* (Jurists).

ANSWER: Yes, this would be good. One will make 'Amal on the ruling of Imām al-A'zam Abū-Ḥanīfah rah and *Sahibayn*¹³⁴. But it would be impossible to fulfil the rulings of all the *Fuqahā* (Jurists).

QUESTION: [by Mawlanā Amjad 'Alī A'zamī] Is it desirable to delay the *Zuhr Salāh* in summer until it becomes cool? The following is recorded in the *Hadith Sharīf*:

﴿أَبْرِدُوا بِالظَّهْرِ فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ﴾

*Perform Zuhr when it cools down because the intense heat is caused due to the breath of Jahannam.*¹³⁵

¹³³ *Al-Qur'ān al-Karīm*, Sura Al-An'am, Verse:59

¹³⁴ Imām Abu-Ḥanīfah's rah two senior students, Imām Muḥammad Shaybānī rah (d.189/803) and Imām Abu-Yusuf rah (d.182/796).

¹³⁵ *Musnad Imām Aḥmad ibn Ḥambal* rah narrated by Sayyidunā Qasim bin Safwān rah on the authority of his father rah.

ANSWER: Yes, it does not cool off until the first shadow. This *Sahīh Hadith* confirms the ruling of Imām Abū-Ḥanīfah rah (d.150/767). Imām al-Bukhārī rah (d.256/868) narrated a *Hadith* of Sayyidunā Abū-Zar al-Ghaffārī rah, "We were at a place and the Mu'ezzin gave the *Adhān* for *Zuhr* and came to the Nabī rah. He then said, "أبرد Wait till it get cool." The Mu'ezzin came back after some time and got the same answer, "أبرد Wait till it gets cool." A little later he returned for the third time and got the same answer, "أبرد Wait till it cools off." The narrator says,

﴿حَتَّى سَاوَى الظِّلُّ التَّلَوَّلَ﴾

*The Noble Prophet of Islām rah performed the Zuhr Salāh when the shadow of the hills became even.*¹³⁶

The *Shafā'ī* Law holds that the shadow of the hills begin at the time when the *Zuhr* time elapses. If the *Zuhr* time elapses then what time would it be? Surely the first shadow must have passed away long ago. Those who regard the first shadow as the valid time cannot produce any answer to this *Hadith Sharīf*. The leader of the *Ghayr-Muqallids*, Nazīr Aḥmad Dehlawī has mocked this *Hadith* in his book *Mi'ār al-Haqq* (مِيعَارُ الْحَقِّ). We have refuted him in *Kitāb Hājiz al-Bahrain* (حَاجِزُ الْبَحْرَيْنِ).

¹³⁶ *Sahīh al-Bukhārī*, Vol. 1, p. 621, narrated by Sayyidunā Abu-Zarr al-Ghaffārī rah. The full *Hadith* is cited as follows:

حدثنا مسلم بن إبراهيم قال: حدثنا شعبة عن المهاجر أبي الحسن عن زيد بن وهب عن أبي ذر قال: كنا مع النبي صلى الله عليه وسلم في سفر، فأراد المؤذن أن يؤذن فقال له: أبرد. ثم أراد أن يؤذن فقال له: أبرد. ثم أراد أن يؤذن فقال له: أبرد. حتى ساءى الظل التلؤلؤ، فقال النبي صلى الله عليه وسلم: إن شدة الحر من فيح جهنم.

QUESTION: Would 'Asr be valid if it is read before the two shadows?

ANSWER: Yes, according to *Sāhibayn* (Imām Muḥammad al-Shaybānī d.189/803 and Imām Abū-Yusuf al-Ansārī d.182/796).

QUESTION: Would it be compulsory to repeat the *Salāh*?

ANSWER: It would not be compulsory to repeat it because there is a consensus on the *Fatwa* of its legality on this issue. The correct and authentic ruling according to the *Hanafi* School is that of Imām Abū Ḥanīfah and that is, 'Asr is to be read after the two shadow length.

QUESTION: In *Fiqh*, does the same rule apply to all the questions that have a difference of opinion?

ANSWER: No, in fact it only applies to those rulings which the *Fuqahā* (Jurist) have passed a *Fatwa* on. It will be valid if one follows any of them. This is because the 'Ulamā of *Fiqh* differ in views. The *Fatwa* (ruling) was given on both views. So following any one of them will be correct. But the learned *Hanafi* Scholars will still give preference to the ruling of Imām Abū Ḥanīfah.

For some years now (early 1900), the *Hanafi* Imām in the *Haramain al-Sharīfain* performs 'Asr *Salāh* after the second shadow. The *Hanafi* *Musallāh* is first to perform the other four *Salāhs* besides *Fajar Salāh*. The *Shafā'ī* complained that their time of 'Asr becomes very limited. So they moved the shadow to two lengths and the *Hanafi* Imām still maintained the first *Jamā'at*. I experienced this new practice on my second *Hajj* trip (around 1902). The illustrious 'Ulamā of *Makkah al-Mukarramah*, namely the *Mufīṭ Hanafiyya* Shaykh Sayyid Ḥusain bin Swaleḥ Kamāl (d.1302/1884), the curator of the *Haram Sharīf* Library Shaykh Sayyid Isma'īl Effendī (b. 1328/1919), and myself along with others, joined the main *Jamā'at*. We did this with the *Niyyah* of *Nafil Salāh*. After the time of two shadows (*Hanafi* time) we

repeated our 'Asr *Salāh* with our own *Jamā'at*. All these great 'Ulamā insisted that I lead the *Jamā'at*. I had no option but was forced to make *Imāmat* on the command of these illustrious *Makkan* 'Ulamā.

الحمد لله على نعمة الله

QUESTION: Will the *Jum'ah Salāh* be valid if it is read on *Zawāl* time?

No, all the authentic *Kitābs* of *Fiqh*, namely *Baḥr al-Rā'iq*, etc. have clarified this and mentioned that the conditions of *Jum'ah* are similar to that of *Zuhr*.

QUESTION: It is stated in the *Hadith Sharīf* that the Fire of Hell is fuelled at the time of *Zawāl*. Is this the reason that *Salāh* is not permissible on this time? But another *Hadith* states, "The Fire of Hell is not fuelled on the day of *Jum'ah*." So according to the *Hadith*, the Friday *Zawāl* time should not be *Makrūh*.

This rule can only be applied to *Nafil Salāh*. As far as the *Fard Salāh* is concerned, the *Sharī'ah* has fixed its time of commencement and ending. It is not valid to perform it before the fixed time and it becomes *Qadah* if performed after the fixed time, e.g. the time of *Fajr* begins after *Subḥu Sādiq*, so is not valid for anyone to perform it before *Subḥu Sādiq*. One cannot legalize this by saying that it was not read in *Makrūh* time. The same applies to Friday when the Fire of Hell is not fuelled. If it is proven that there is no *Makrūh* time (*Zawāl*) on a Friday, this does not justify *Jum'ah Salāh* to be read in time of *Zawāl*. The valid *Jum'ah* time begins only after *Zawāl* and not before. Whether *Zawāl* time is *Makrūh* or not, *Zuhr* or *Jum'ah* cannot be read within that period. This rule can only be applied to *Nafil Salāh* if read before or on *Zawāl* time. It is for this reason that Imām Abū-Yusuf (d.182/796) does not regard *Zawāl* time *Makrūh* on a Friday. This view is recorded in *Ish'bāh* as authentic.

and the compiler is a *Muqallid* (follower) of Imām Abū-Yusuf رحمہ اللہ. He frequently says: 'بناخذ' "I have derived this from him, referring to Imām Abū-Yūsuf رحمہ اللہ." The majority of our 'Ulamā-e-Hanafīyyah unanimously agree that *Jum'ah* or *Zuhr* is incorrect at *Zawāl*, be it Friday or otherwise. This is the correct ruling.

COMPILER: Today, Ḥadrāt Mawlanā Wasi Ahmad Muḥaddith-e-Surti رحمہ اللہ (d.1334/1916) and Mawlanā Ahmad-Allāh Pishawari رحمہ اللہ are guests of the Imām رحمہ اللہ. Imām Ahmad Ridā رحمہ اللہ addressed Muḥaddith-e-Surti رحمہ اللہ as الأسد الاشد الارشد (The Lion – most excellent and a powerful Guide). Mawlanā Amjad 'Ali رحمہ اللہ (d.1367/1963) was also having lunch with them. Someone commented on the purity and refinement of the water of Bareilly¹³⁷. On this note the Imām said:

¹³⁷ Bareilly is the home-town of the great *Mujaddid* Imām Ahmad Ridā رحمہ اللہ. It is situated in the UP Province of India and lies 130 miles S/E of Dehli and approx. 100 mile South of the Himalayas. The foundation of this city was laid in 944/1537. There was a huge bamboo bush nearby and thus the city was called Baas Bareilly – The Bamboo Bareilly. The Moghal King Akbar built a huge fort here and people constructed houses around it and began living there. Eventually this settlement took the shape of a new city. Emperor Sha Jahan made this city the capital of Royal-Khand [the famous province of the Moghal Empire]. After the demise of Emperor Aurangzeb, the Hindus ousted the Muslim Governor and took control of the city. Thereafter, a Rohela Leader, 'Alī Muḥammad Khan, led the Muslim to recapture the city from the Hindus. The great freedom fighter, Ḥāfiz Raḥmat Khan رحمہ اللہ, succeeded him in 1162/1749. In later days, after the death of Ḥāfiz Raḥmat Khan رحمہ اللہ, Ḥadrāt Sa'adat Yār Khan رحمہ اللہ was appointed the as the governor of Bareilly by the Central Moghal Command in Dehli. Sa'adat Yār Khan رحمہ اللہ was the forefather of the exalted Imām Ahmad Ridā رحمہ اللہ. They were of royal descend and held high posts in the Moghal Kingdom. They were natives of the city of Qandhar in Afghanistan. The water of Bareilly is exceptionally light and soothing. In 1216/1801 the British Imperialist fiercely attacked this city but failed to capture this city. This was a Muslim Strong-hold and they defended the city from the British until 1858. In the early 1800's, Imām Ahmad Ridā's رحمہ اللہ grandfather, 'Arife-Billāh Mawlana Muḥammad Ridā 'Alī Naqshabandī رحمہ اللہ was one of the main leaders of the *Mujāhideen* and Freedom-fighters who opposed the British Rule in India. After the partition in 1947, most of the Muslim moved to settle in Pakistan. There are many historic buildings in Bareilly e.g. The Legendary *Jāme'h Musjid* built in 1676

Water is a great gift and blessing of *Allāh* ﷻ. There are numerous places in the Holy *Qur'ān* where *Allāh* ﷻ reminds man of water. In one place, He orders man to be thankful for it:

﴿أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ﴿١٥٠﴾ أَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنْزِلُونَ ﴿١٥١﴾ لَوْ نَشَاءُ

جَعَلْنَاهُ أَجًا فَالَوْلَا تَشْكُرُونَ ﴿١٥٢﴾﴾

Do you see the water you drink? Did you bring it down from the clouds or do I (Allāh ﷻ) bring it down? (Surely you my Lord!) If I ordain I can make it exceptionally salty, then why are you not thankful. (O my Lord! Glory is always for you).¹³⁸

Sayyidunā Rasūlullāh ﷺ never asked anyone for food or clothes. But twice he asked for cold water. Once he asked for the stale water of the night. I have not tasted sweeter and purer water anywhere than in *Madinah al-Munawwarah*. The caretakers fill clay containers with water and leave them for the visitors. The cool breeze of the sacred city cools the water overnight as if it was kept in refrigeration.

Pure water has three qualities and all three are found in the highest order in the water of *Madinah al-Munawwarah*. The three qualities are:

1. *It is light.* Madanī water is so light that all you feel when drinking it is its coolness and nothing else. If it is not cold then nothing is felt when drinking it.
 2. *It is sweet.* Water of the Sacred City is always sweet. I have not found this anywhere else.
 3. *It is cool.* This water is always cool.
- It is my habit to drink water in-between meals. I take my meals at home and go to the sacred *Musjid* to drink the beautiful cool, sweet and thirst-quenching water. I do not drink water in-between meals because I go to *Musjid al-Nabawī Shartf*, make *I'tikāf Niyyah* and

and the *Mazār* of Ḥāfiz Raḥmat Khan رحمہ اللہ built in 1757. One of the amazing things of the city is its water. It is very light, sweet and soothing.

¹³⁸ *Al-Qur'ān al-Karīm*, Sura: Al-Wāq'ah, Verse:68-70

drink as much water as I can. It's my habit to always make *I'tikāf* when entering any *Musjid* because it is forbidden for a *non-Mu'takif* to eat and drink in it.

QUESTION: Can one make the *Niyyah* of *I'tikāf* to eat and drink in a *Musjid*?
I'tikāf is performed for the *Dhikr* of *Allāh* ﷻ and by doing so other benefits can be obtained, e.g. concerning Fasting the *Hadith Sharīf* states:

﴿صُومُوا تَصِحُّوا﴾

*Fast and you will be cured (become healthy)*¹³⁹

This does not mean that you must make the intention of keeping Fast so that you can get cured. But the intention of observing Fast for Almighty *Allāh* ﷻ and the secondary benefits of such Fast is health. Similarly, it is stated in the *Hadith Sharīf*:

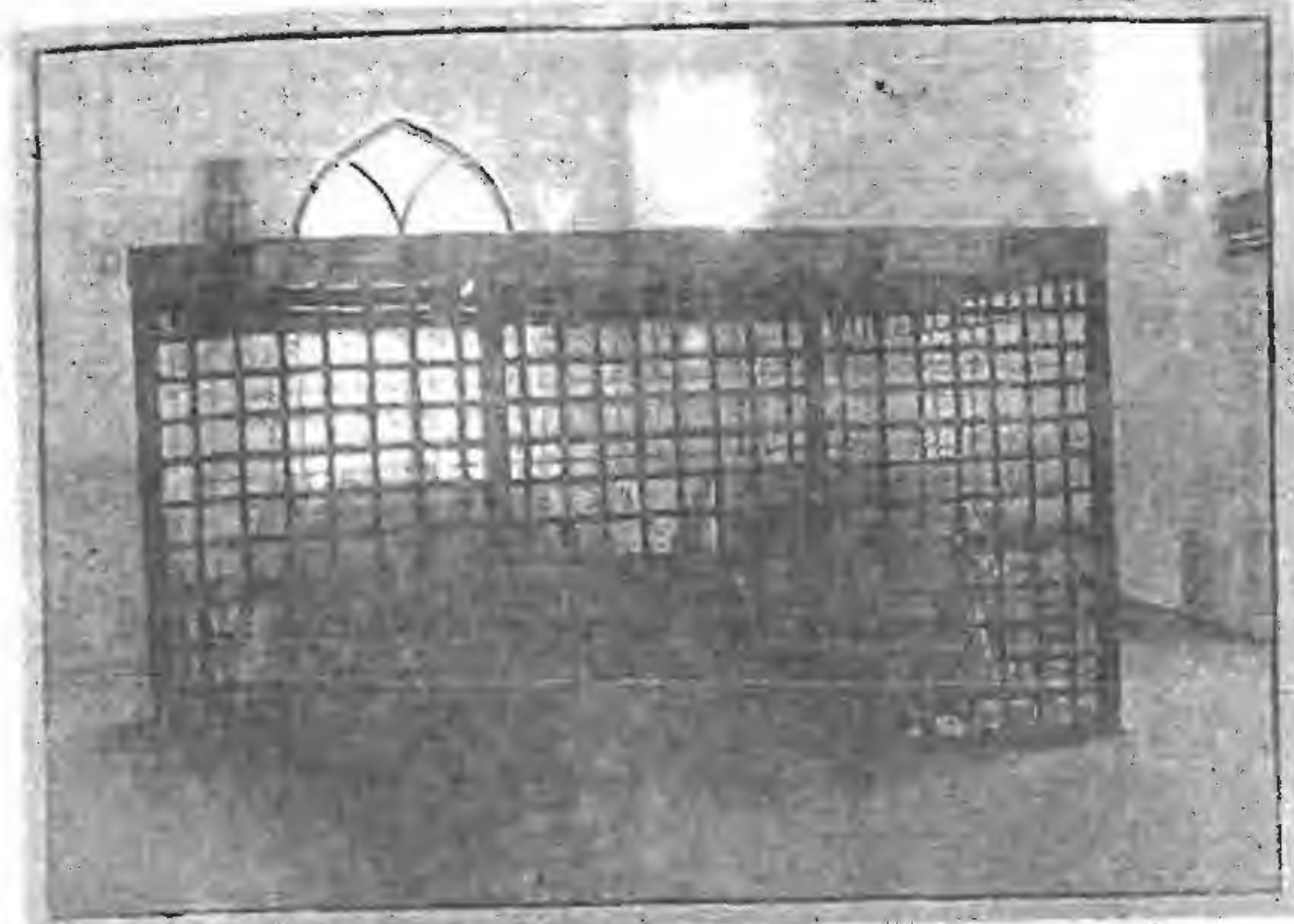
﴿حُجُّوا تَسْقَتْوْا﴾

*Perform Hajj and you will become wealthy.*¹⁴⁰

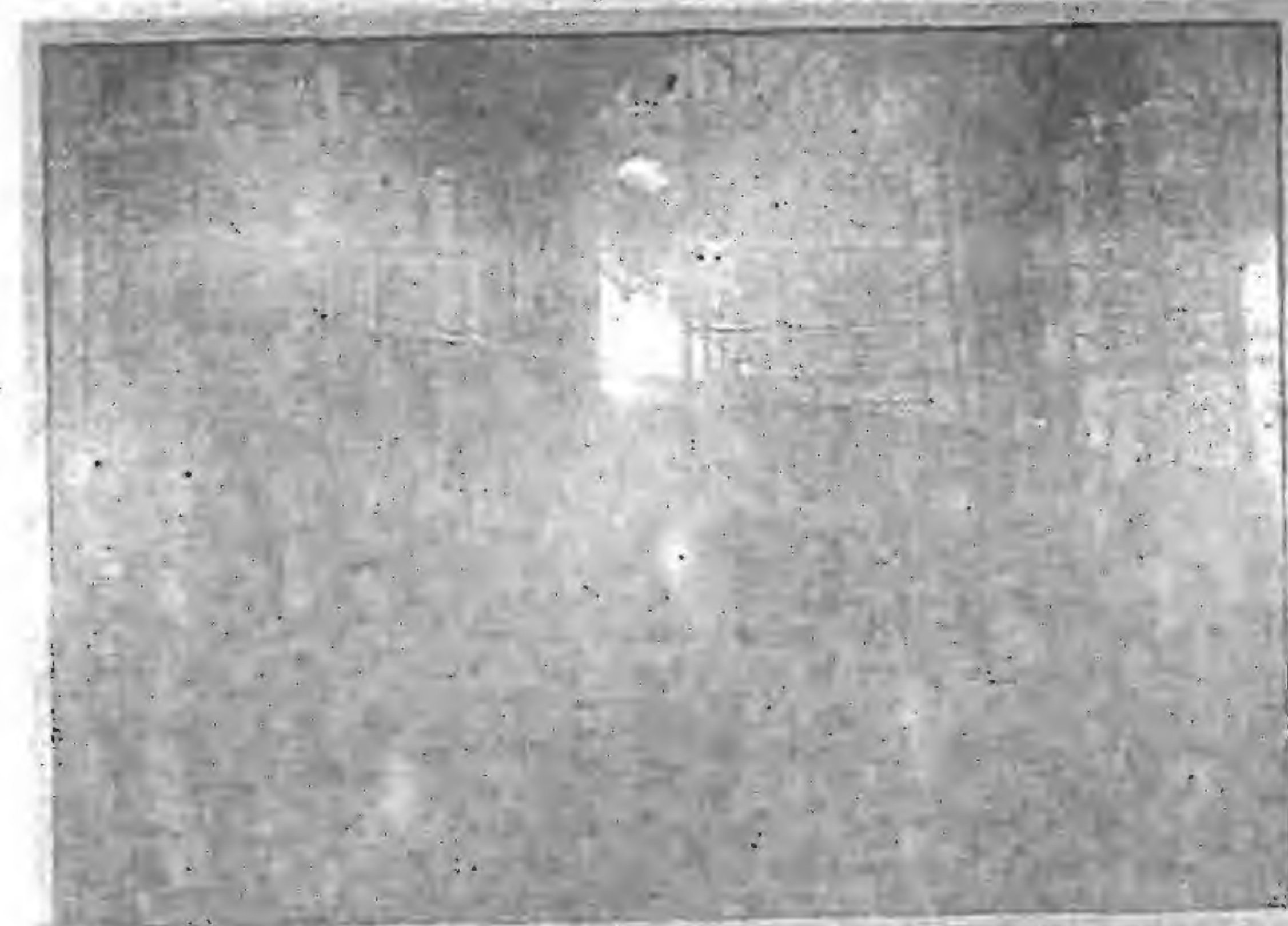
Likewise here too, one is not performing *Hajj* with the intention (*Niyyah*) to become wealthy. Instead perform *Hajj* for the pleasure of *Allāh* ﷻ and one of its benefits and rewards is that Almighty *Allāh* ﷻ will make you wealthy. Any *Ibādah* is done solely for the pleasure of *Allāh* ﷻ and health and wealth are both secondary benefits and rewards. Likewise, *I'tikāf* is done for *Allāh* ﷻ and the rights of eating or drinking in the *Musjid* is a secondary benefit. It is recorded in most of the authentic *Kitābs* of *Fiqh* that if one intends to eat or sleep in the *Musjid*, one should make the *Niyyah* of *I'tikāf*.

¹³⁹ *Kanz al-'Om'mal*, Vol.1, p.1679, *Hadith* no.23605, narrated by Sayyidunā Abi-Hurayrah

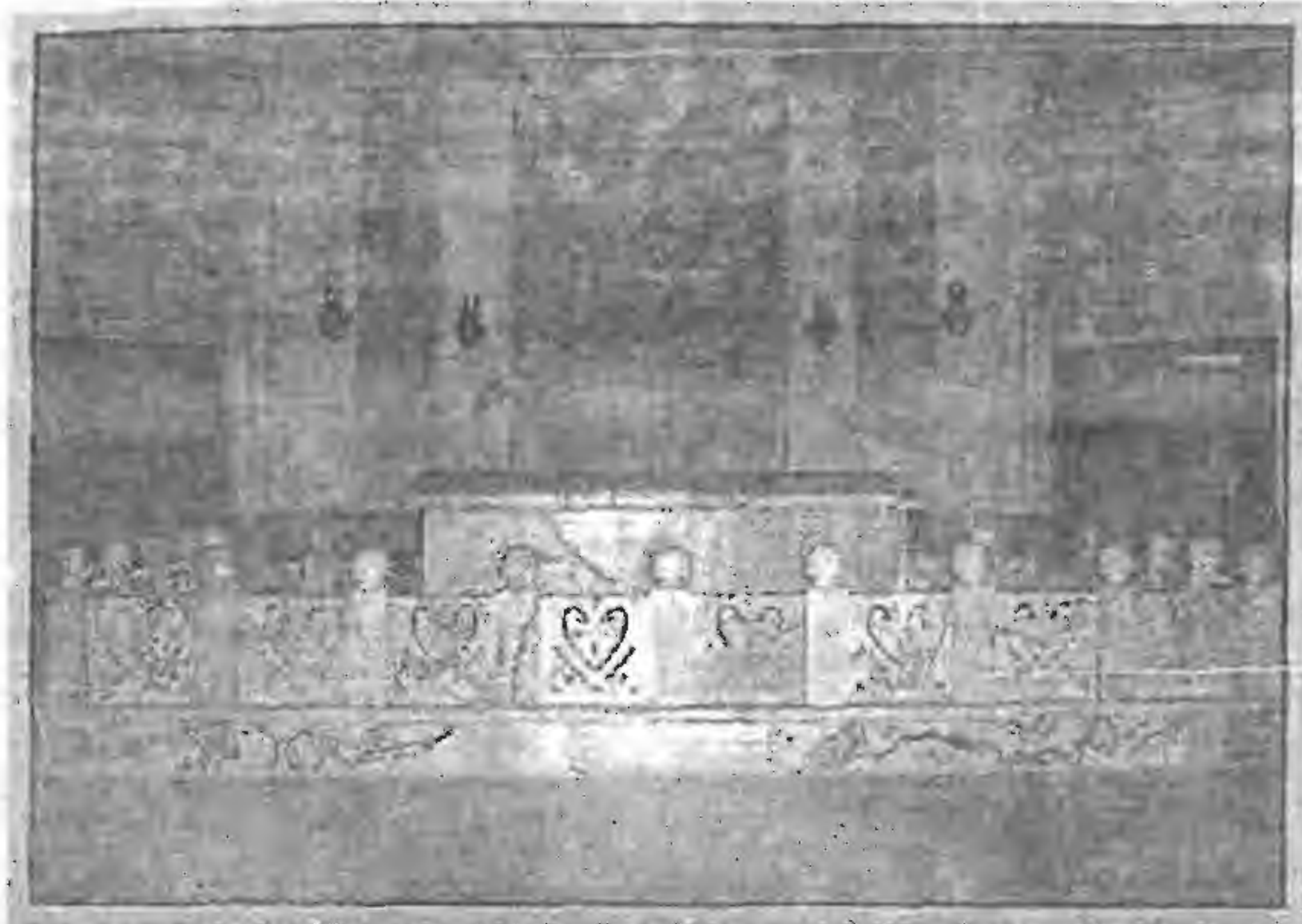
¹⁴⁰ *Fajr al-Qadr*, Vol.3, p. 496, narrated by Sayyidunā Ibn 'Umār



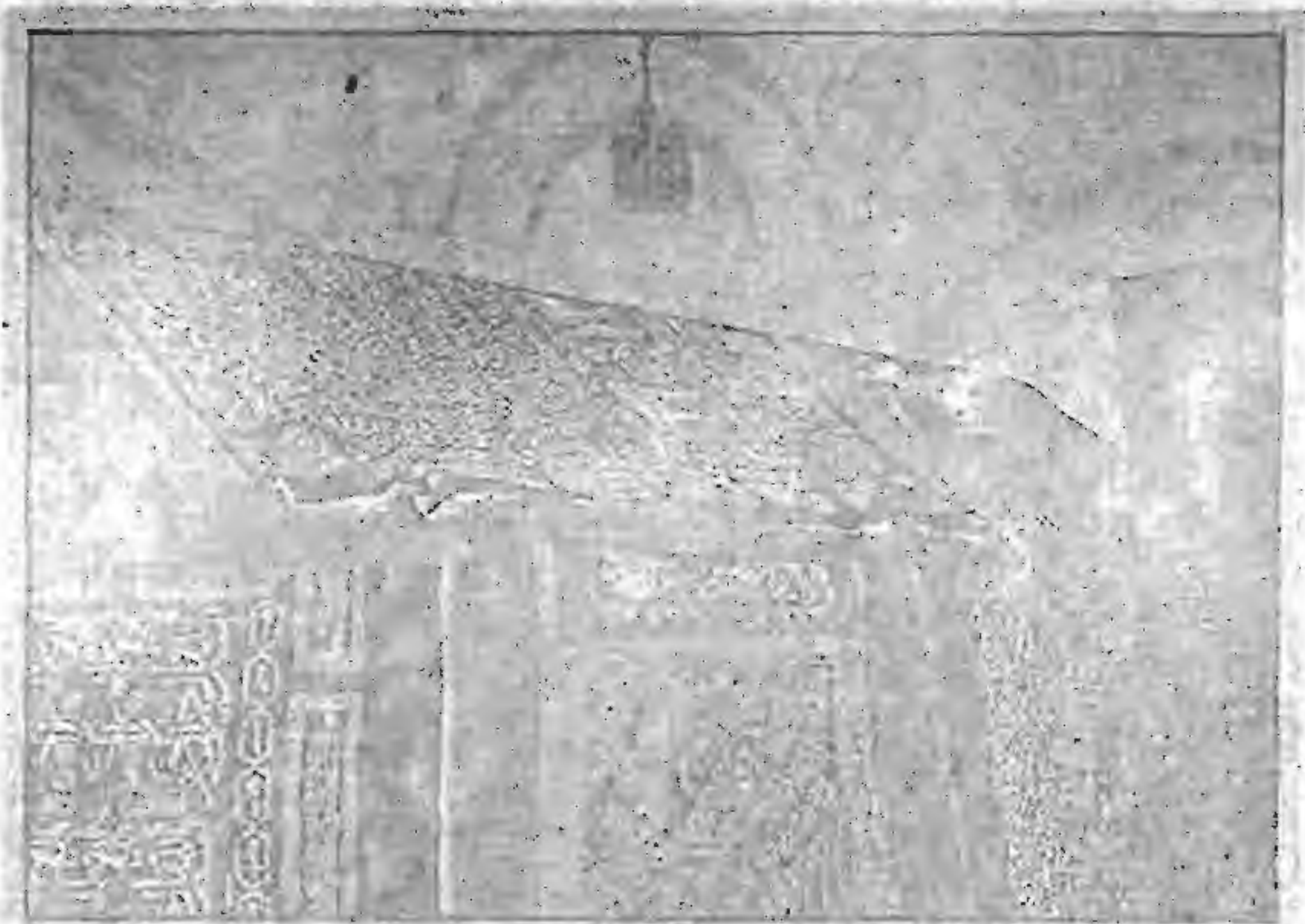
Mazār al-Sharīf of Sayyidunā Jabir ibn 'Abdullāh Ṣaḥābī
 Madayan, Irāq



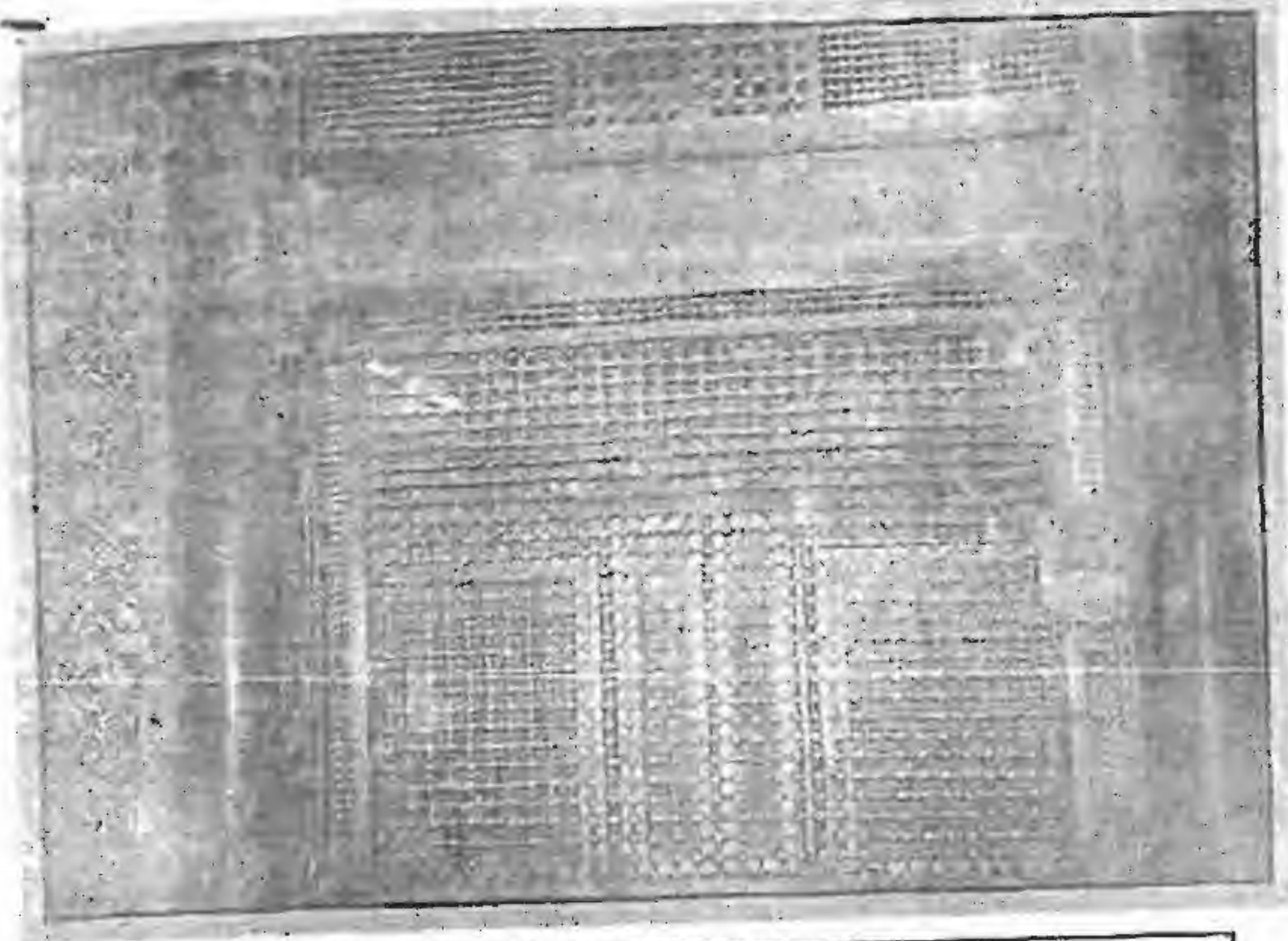
Qabar al-Sharīf of Sayyidunā Khālīd ibn Walīd Ṣaḥābī
 Hama, Syria



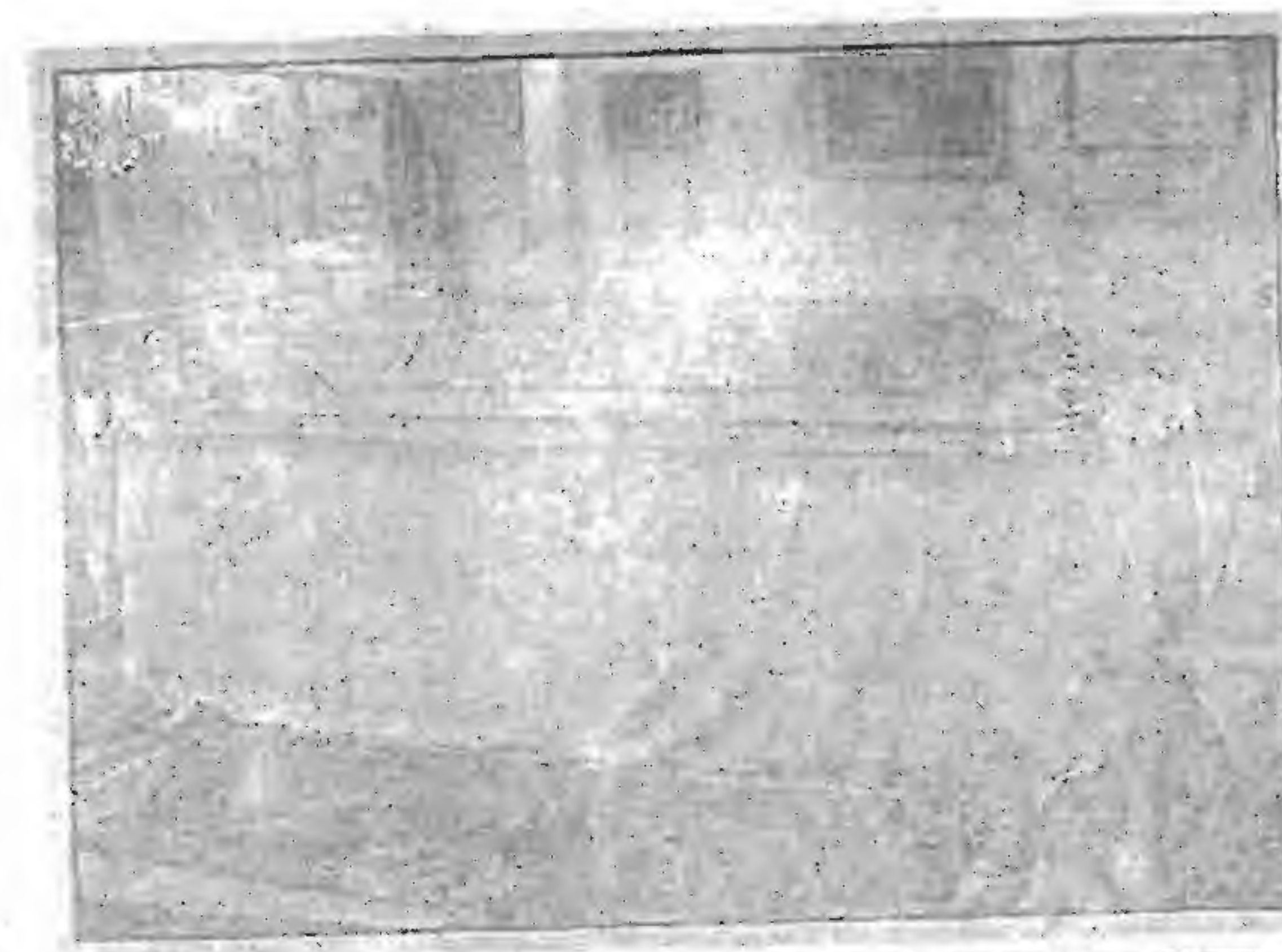
Mazār al-Sharīf of Sayyiduna Talḥa ibn 'Ubaydullāh Ṣaḥābī
Basra, Irāq



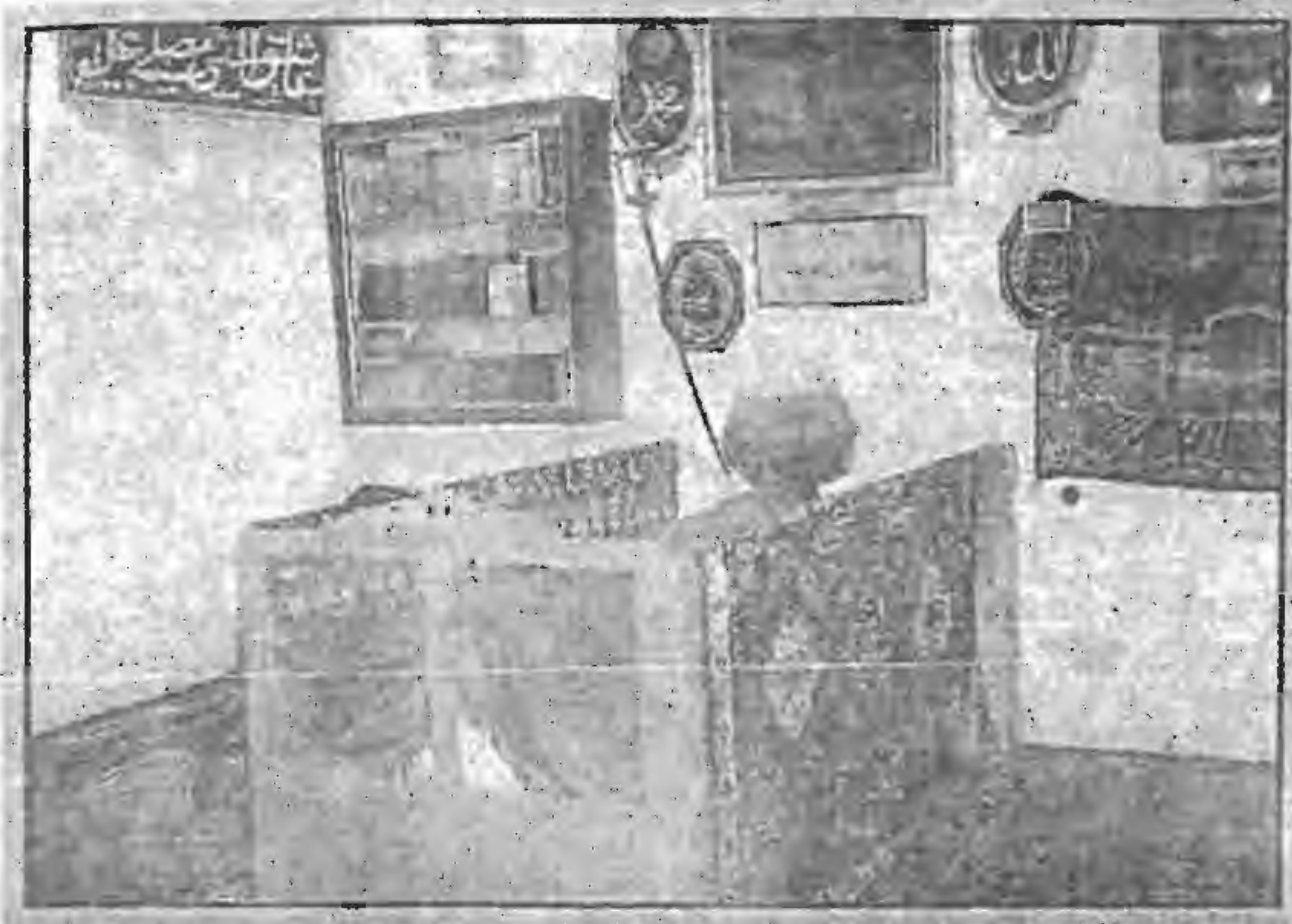
Mazār al-Sharīf of Sayyiduna Nabī Mūsā
Jerico, Palestine



Mazār al-Sharīf of Nabī Zakariyyah
Ḥalab (Aleppo), Syria



Mazār al-Sharīf of Sayyiduna Ubay ibn Ka'ab al-Anṣārī Ṣaḥābī
Damascus, Syria



Mazar al-Sharif of Sayyiduna 'Amar ibn 'Absa Sahabi ؓ, 4th person to embrace Islam. Hums, Syria



Mazar al-Sharif of Sayyiduna Dahya bin Khalifa al-Kalbi Sahabi ؓ
Damascus, Syria

then for a short period engage in the *Dhikr* of Allah ﷻ after which he may eat.

COMPILER: After lunch, A'la-Hadrat ؓ asked for the post (letters) to be read. Mawlanā Hakim Amjad 'Alī (*Sadar al-Sharī'ah*) read the letters. One letter came from *Marehra Sharif* sent by Makh'dūm Sayyid Sha Nūr al-'Alam Mia Marchrawī ؓ. He wrote, "I request you to solve a problem for me. I am ashamed that it is not an Islāmic problem and I will be taking up your valuable time. I refer all my Islāmic problems to you for your scholastic solutions. I regard you as the highest authority in Islāmic matters and trust that you will solve the problem. We have tried very hard to understand the problem, but failed. For you, there is nothing difficult to understand or solve. Members of my family were discussing and arguing about a couplet but reached no conclusion. The couplet in question¹⁴¹ is as follows:

ہوا جب کفر ثابت ہے یہ تمنا سے مسلمان
نہ توئی شریعت سے نہ ناز تہیج سیمانی

I tried very hard to understand this but failed. I once more apologise for taking up your valuable time. You are the only one that can understand all matters because you are an Imām of all faculties. You are اعظم الاعظم (most wise amongst the learned). I pray that Allāh ﷻ spare you for a long time and keep you in good health.

﴿إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾ وَإِلَّا جَاءَ بِجَدِيدٍ

ﷻ (Allāh ﷻ) has the power over everything and acceptance is His right.

Please note down a short explanatory diction of this couplet with its correct meaning and send it back with any of your students. We are

¹⁴¹ The above couplet in question is a couplet from the *Qasidah* of Mirza Muhammad Rafi Sawdah.

anxiously awaiting your reply. There were many intricate Islāmic questions baffling great scholars and thinkers who remained startled and dumbfounded. It is you who solved them instantly. So, understanding this couplet will not be a problem for you. Please honour us with happiness by replying. Shukran. Was-Salām."

Mawlanā Amjad 'Alī Sāhib ؒ then asked, "Sir! What is the meaning of this couplet?" The Noble Imām replied, "It is simple and obvious. Okay! Prepare to write the answer."

A'la' Hadrat ؒ had the following answer recorded and posted to the Makh'dūm.

ANSWER:

My honourable Makh'dūm, may Allāh ؒ shower His ؒ infinite blessing upon you. The apparent meaning of the couplet the poet ought to have referred to is to be understood as follows. Sulaymānī beads (type of rosary) are kept by the Durwesh to read Tasbīh. This is beaded in a string in the shape of a Zunnār (roundish like an ordinary Tasbīh/rosary). It is incorrect for the poet and probably he did not fully understand this. This reflects to a vulgar meaning. But coincidentally, his pen wrote such a word that authenticated this verse. That word is Thābit (ثابت). The rosary worn by the Kuf'fār is called Zunār-e-Zā'il (the weak or deficient rosary). This can break by a little jerk. On the contrary, the Sulaymānī beads are regarded as Thābit (strong and firm). The rosary will remain intact and firm as long as the Sulaymānī beads are in them. Likewise, there are two types of Kufr (disbelief). One is called Kufr-e-Zā'il and this is the Kufr of the Kuf'fār. They will be punished permanently in Hell for this. Every Kāfir (disbeliever) will want to withdraw from this Kufr after death. The Holy Qur'ān states:

﴿وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لِيَكُونُوا لَهُمْ عِزًّا ۖ كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ

عَلِيْمٌ ضِدًّا ۖ﴾

And they worshipped another deity besides Allāh ؒ so that they may achieve honour, but they did not (succeed). Shortly they will commit Kufr with the idols by not worshipping them and they (the Kuf'fār) will become adversaries against them (idols).¹⁴²

The other Kufr is called Kufr-e-Thābit, which will manifest till eternity. The illustrious 'Ulamā classify this as a branch of faith (Imān). The Holy Qur'ān speaks of this:

﴿لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِرْ بِاللَّهِ فَقَدْ

اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ۝﴾

Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects Evil (Shaytān) and believes in Allāh ؒ, has indeed held fast to a strong knot which will never open. And Allāh ؒ is All-Seeing and All-Knowing.¹⁴³

Sayyidunā Nabī Ibrāhīm ؑ said to his nation:

﴿إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَءُؤُا مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ ۖ

I am disgusted with you and all your deities, besides Allāh ؒ. I exercise Kufr against you and reject you.¹⁴⁴

It is recorded in a Sahīh Hadīth that when it rains, the Muslim (believer) says, "This rain is from the mercy and blessings of Allāh ؒ." Then Almighty Allāh ؒ replies:

¹⁴² Al-Qur'ān al-Karīm, Sura: Maryam, Verse: 81/82

¹⁴³ Al-Qur'ān al-Karīm, Sura: Al-Baqarah, Verse: 256

¹⁴⁴ Al-Qur'ān al-Karīm, Sura: Al-Mumtahana, Verse: 4

¹⁴⁴ Sahīh al-Bukhārī, Vol.1, pg. 226, Hadīth no.837, on the authority of Sayyidunā Zaid bin Khālid al-Juh'nī ؒ. This complete Hadīth Sharīf is cited as follows:

﴿مُؤْمِنٌ بِي وَكَافِرٌ بِالْكَوْكِبِ﴾

*He has Imān on Me and Kufr (rejection) of the stars.*¹⁴⁵

Alhamdulillah! The *Kufr*¹⁴⁶ of believers will not change and their rejection of the *Shaytān*, idols and all false deities will remain forever unlike the *Kufr* of the disbelievers, which will change on the Day of Judgement. The rejection of the *Kuf'fār* of *Allāh* ﷻ and His *Rasūl* ﷺ will only last till *Qiyāmah*. In fact, it remains only till *Barzakh* (grave) or when they see the Angels of punishment at the time of death. What good would this be?

Now the couplet is clear. So, *Kufr'e-Thābit* is the sign and distinction of a *Muslim*. In fact, it is a part of his *Imān*. *Kufr'e-Zā'il* is the opposite. May *Allāh* ﷻ protect us from this.

I received your blessed letter this moment and I present to you an instant reply. [letter ended]

COMPILER: A *Hāfiz al-Qur'ān* brought a person to the noble *Imām* to clarify some of his incorrect beliefs. After a short discussion he got up, greeted the *Imām* and left. Later the same *Hāfiz al-Qur'ān* returned and reported to the Noble *Imām*, "Respected *Shaykh*! When that person left you, on his way back he said to me that his heart was satisfied with the explanation and guidance that you gave him. He then said that he will shortly, *Insha-Allāh*, become your *Murīd* (disciple)."

حدثنا عبد الله بن مسلمة عن مالك عن صالح بن كيسان عن عبيد الله بن عبد الله بن عتبة بن مسعود عن زيد بن جابر الجعفي أنه قال: «صلى لنا رسول الله صلى الله عليه وسلم صلاة الصبح بالحدسية. على أثر سماء كانت من الليلة. فلما انصرف أقبل على الناس فقال: هل تدرون ماذا قال ربكم؟ قالوا: الله ورسوله أعلم. قال: أصبح من عبادي مؤمن بي وكافر؛ فأما من قال: قطعنا بكذا وكذا فذلك كافر بي ومومن بالكوكب»

بالكوكب

¹⁴⁶ Rejection.

ANSWER:

Did you see the impact of kindness? If I were harsh to him, he would have become angry and stubborn. Always remember this golden rule. If any person is in a state of confusion about beliefs, always be patient with him and give him lots of attention, love and kindness. This will change him. On the contrary, the hard core *Wahābīs* were first met with kindness, but they reacted with arrogance. They refused to accept the truth. Therefore, *Jihād* of the pen was declared on them. Thus, *Allāh* ﷻ commands in the Holy *Qur'ān*:

﴿يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَفِيهَا الْمَصِيرُ﴾

*Oh Beloved Nabī! Declare Jihād on the infidels and hypocrites and be stern with them. Their abode is Hell, an evil refuge indeed.*¹⁴⁷

Regarding the Believers, *Allāh* ﷻ commands:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اقْتُلُوا الَّذِينَ يُلُونَكُمْ مِنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ غِلْظَةً وَاعْلَمُوا

أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ﴾

*O you who believe! Fight the Unbelievers who restrain you, and let them find firmness in you: and know that Allah ﷻ is with those who fear Him.*¹⁴⁸

A *Sahāba* came to the Noble Prophet of *Islām* ﷺ and said, "Ya *Rasūlullāh*! Make *Zina* (adultery) *Halāl* for me." On hearing this, the *As'hāb* became furious and wanted to kill him because he had uttered evil in the presence of the Holy Prophet of *Allāh* ﷻ. *Sayyidunā Rasūlullāh* ﷺ forbade them from taking any action. He called the *Sahāba* close to him so much so that they touched one another's knees. The compassionate *Nabī* ﷺ then said, "Do you desire that someone commit *Zina* with your mother?" He said, "No." He then asked, "Would you like someone to commit *Zina* with your daughter or your sister?" He said, "No." "With your aunt?" the *Nabī* ﷺ asked. The *Sahāba* said, "No." Then the noble

¹⁴⁷ *Al-Qur'an al-Karīm*, Sura: At-Tauba, verse: 73

¹⁴⁸ *Al-Qur'an al-Karīm*, Sura: At-Tauba, verse: 123

Prophet ﷺ said, "The women with whom you intend committing this shameful act will also be either someone's mother, daughter, sister or aunt. Why do you desire that for others that which you do not want for yourself?" After relating this to him, the Glorious Prophet of Allāh ﷺ struck him on the chest and made this Du'ā, "Oh Allāh ﷻ! Remove the desire of Zina from his heart." The Sahāba ؓ said, "When I came to the Holy Prophet ﷺ there was nothing more beloved to me than Zina. But now there is nothing (in the world) that is more detestable to me than Zina".

After this, Sayyidunā Rasūlullāh ﷺ addressed the Sahāba ؓ and said, "The example between myself and you is like the camel that breaks loose and runs away. The master (owner) of the camel then says, 'Leave it! I know how to capture it'. The owner takes a bunch of lush green grass and waves it at the camel. The camel looks at the grass and stands still. The master then slowly but carefully relaxes the disturbed camel and convinces it to sit down. Thereafter, the master mounts the camel and guides it to its home." The Beloved Nabī ﷺ then said to the companions, "If you had to kill this person then he would have ended up in the Fire of Hell."

QUESTION: Sayyidi! A person had borrowed some money from me but refuses to return it. What should I do?

ANSWER: In these times, it is foolish to think that money given on loan will be returned. People owe me 1,400 Rupees and when I gave the loan I made an intention that if they return it, then good, but I will not ask for it. Those persons who took the loan from me do not even speak of returning it. I did not give the loan as a gift (Hiba) because the Hadith Sharīf states, "If there is anyone who is owed money and the stipulated repayment period passes without being paid, the creditor will daily receive the rewards of Sadaqah equivalent to the owed amount." To obtain this great reward I gave the money as loan and not as Hiba (gift) because where am I going to find 1,400 Rupees to give daily Sadaqah (charity)?

QUESTION: How many people will a Hāfiz al-Qur'ān save on the Day of Qiyāmah? I heard about ten persons of his family.

ANSWER: Yes, that is correct. A crown, which will light up the east and west, will be placed on the heads of the parents of the Huffāz on the Day of Qiyāmah. A Shahīd (Martyr) will intercede for 50 persons, a Hāji for 70 persons, and the righteous 'Ulamā will intercede for countless people. The 'Ālim of Dīn will intercede for all those who have any sort of contact or relation with him. Some will say that he gave him water for Wudu, while some will say that he did certain work for him. These people will be judged accordingly and sent to Paradise (Jannah). People will give account (Judgement) along with the 'Ulamā and sent to Jannah while the 'Ulamā will be held back. They will inquire as to why they are held back from entering Paradise. Almighty Allāh ﷻ will say to them, "On this day you are like the Angels to me. Intercede for the sinners, because I (Allāh ﷻ) will accept your intercession and forgive the sinners. All the righteous Sunni 'Ulamā will be ordered to intercede for their students, even though they may be as many as the stars in the sky. Allāh ﷻ will accept their intercession".

QUESTION: What is the revered personal name of the Prophet of Allāh ﷺ?

ANSWER: The Holy Prophet ﷺ has two personal names. He is known as Ahmad in the past Revealed Scriptures and Muhammad in the Holy Qur'ān. There are countless names of attributive connotations of Sayyidunā Rasūlullāh ﷺ. 'Allāma Imām Ahmad Khatīb ؓ (d.923/1517) accumulated 500. Seerāt-e-Shāmī records another 300 and I (A'la-Hadrat ؓ) added another 600. These totals up to 1400. Sayyidunā Rasūlullāh ﷺ is known by a distinct name in different areas. Every area (skies, earth, oceans, mountains, etc.) knows him by a special name and he is addressed accordingly.

QUESTION: Do these numerous names refer to his different qualities?

ANSWER: Yes, they do.

QUESTION: Does this mean that every region addresses him with a different name and he manifests in every place with a different Splendour

(مَجْلِيّ)? Are these names appropriate to the quality of his Splendour (مَجْلِيّ)?

ANSWER: Yes! It is so. There were many *Ayahs* of praises in the original *Injīl* (Old Testament) that confirm the excellence of Sayyidunā Rasūlullāh ﷺ. The Christians altered and distorted some of these *Ayahs* of the *Injīl* and they totally removed them from certain places. But who has the power to change or destroy the Will of Allāh ﷻ? Even in the modern modified revised version of the Bible, many *Ayahs* still remain which could not be perceived by the unwary *Kuf'fār*. The same applies to the *Torah* and the *Zabūr*.

COMPILER: A person from *Shajahanpur* asked a question to the *Imām* ﷺ, "I have heard and also read in some *Kitābs* written by *Deobandis* that you say that Allāh ﷻ and his *Rasūl* ﷺ possess equal knowledge. Your claim of similarity does not make sense to me. Therefore, I have come personally to clarify this matter. How far is this true?"

ANSWER: The Holy *Qur'ān* has clarified this point:

﴿فَنَجْعَلُ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ﴾

Invoke the curse of Allāh ﷻ on the liars.¹⁴⁹

My beliefs are explicit in my books. These books were written by me and published several times. Can anyone pin-point in any of my books of this illegitimate allegation? No one can prove from any of my *Kitābs* that I have claimed similarity of knowledge between Almighty Allāh ﷻ and His Beloved *Rasūl* ﷺ! It is our belief (*Ahle Sunnah*) that the All-Knowing Almighty Allāh ﷻ has blessed His *Habīb* ﷺ with *Ilm al-Ghayb* (Knowledge of Unseen). Allāh ﷻ states in the *Qur'ān*:

﴿وَمَا هُوَ عَلَى الْغَيْبِ بِضِيقٍ﴾

The *Nabī* ﷺ is not a miser in mentioning the *Ghayb* (Unseen).¹⁵⁰

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Tafsīr Mu'ālim and *Tafsīr Khā'zin* both state, "The *Rasūl* possesses 'Ilme-Ghayb and also teaches it to you." But the *Wahābīs* and *Deobandis* reject that the *Nabī* ﷺ has 'Ilme-Ghayb.¹⁵¹ They go to the extent to say that he does not know what state he will pass away in (*Khātimah*) and what is behind the wall. They also say that if anyone believes that the *Nabī* ﷺ possessed 'Ilme-Ghayb becomes a *Mushrik* (polytheist). They say that the extent of the knowledge of the cursed *Shaytān* is proven from the *Qur'ān* while this cannot be said for the knowledge of the *Nabī* ﷺ. They do not even accept that Allāh ﷻ had blessed him with such knowledge.¹⁵² I have never written or claimed similarity of knowledge between Allāh ﷻ and His *Rasūl* ﷺ in any of my books. Let alone similarity, I have distinctly mentioned in my books that if you accumulate all the knowledge of the universe (*Awwalīn* and *A'khirīn*) and compare it with the knowledge of Allāh ﷻ, it will be of no comparison. This comparison will not be similar to a drop of water in comparison to a million oceans. How can one compare finite with infinite?¹⁵³

QUESTION: Is it permissible to give *Sadaqah* of a live animal (goat, sheep, cow, etc.) to a relevant cause?

ANSWER: If it is a *Wājib Sadaqah* with the *Niyyah* of slaughter then it will not be permissible without slaughtering the animal. But if there was a specific time period for the slaughter and that time had elapsed, e.g.

¹⁵¹ refer *Taqwīyat al-Imān ma'āh Bast al-Bayān*, p.14, lines 12-16, published by Maktaba Fa'id al-Qur'ān, Deoband in which the author, Molvi Ashraf 'Alī Thanwī, writes: "If according to Zayd this statement is correct that to attribute the Knowledge of the Unseen ('Ilm al-Ghayb) to the Holy personage of the Holy Prophet, then the question is, is it meant partial or comprehensive knowledge of Unseen. If it means partial knowledge of the Unseen, then what is the specialty (Uniqueness) of the Prophet herein, as such knowledge of the Unseen is also possessed by Zayd and 'Amr (every Tom, Dick and Harry). In fact every child, madman and even all animals and quadruples have such knowledge of Unseen."

¹⁵² Refer to *Barahīne-Qā'īyah*, p.55, lines 24-26, written by Khalīl Ahmad Ambetwī (d.1346/1928).

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(بجلي)? Are these names appropriate to the quality of his Splendour (بجلي)?

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¹⁵³ Refer to Imām Aḥmad Ridā's masterpiece *Al-Doulat al-Makkiyyah* for full details on this subject.

the three days of *Dhul-Hajj Qurbānī* (10th, 11th, 12th), in this situation it will be permissible to give the animal away alive.

QUESTION: Can the parents, grandparents, uncles and immediate families consume the *'Aqīqah* meat of a child?

ANSWER: Certainly! They all can eat this meat. The type of *Sadaqah* in which all can eat is categorically recorded in *Oqūd al-Dariy'yah*. It is stated that the laws of *'Aqīqah* are the same as *Qurbānī*.¹⁵⁴

QUESTION: Is it permissible to perform *Nikāh* in the months of *Muharram* and *Safar*?

ANSWER: *Nikāh* is not forbidden in any month. This is a superstitious belief that there are restrictions in certain months.

QUESTION: Can the adopted daughter of a person marry his own son?

ANSWER: Yes, he can.

QUESTION: Can *Nikāh* be performed in the days of *'Iddah* (4 months, 10 days) after the death of one's husband?

ANSWER: Let alone *Nikāh*, it is totally *Harām* to even send a proposal to such women in these days.

QUESTION: What is the *Islāmic* ruling concerning that *Imām* or *Qādi* who had performed a *Nikāh* in the days of *'Iddah*? Does it affect his own *Nikāh* and does he qualify to remain an *Imām* of a *Musjid*? Is there any *Kaffārah* (payment) on him or not? What is the ruling of *Sharī'ah* on all those who attended such a *Nikāh*? The *Imām* admits that he has erred and *Muslims* must forgive him. But a certain *Mawlanā* insists on the *Imām* to talk a lie that he was not aware that

¹⁵⁴ N.B.: Many *Muslims* hold this as an incorrect belief that the parent of the child or the immediate families cannot eat the *'Aqīqah* meat of their children. This is an un-*Islāmic* practice. There is absolutely no harm for them to eat it.

the woman was passing *'Iddah*. What does the *Sharī'ah* say about such a *Mawlanā* or *Imām*?

ANSWER: If a person is aware that this *Nikāh* is *Harām* and still performs the *Nikāh*, he is a great transgressor (فاسق) and sinner and an agent-of prostitution. His personal *Nikāh* is not nullified. If the *Imām* performed a *Nikāh* in *'Iddah* regarding it as *Halāl* then his own *Nikāh* breaks as well as he leaves the folds of *Islām* (becomes a *Kāfir*), which obviously nullifies his *Imāmat*. He will not be accepted until he makes *Towbah* and repents. The same applies to those who attended the *Nikāh*. If they were ignorant then there is no sin on them, and if they are aware and do not regard such *Nikāh* as *Harām* they are very great sinners. If the attendants were aware and regarded it as *Halāl* then they are all out of the fold of *Islām*. Concerning the *Mawlanā* or *Imām* who teaches lies, is a sinner and *Towbah* is *Fard* upon him.

QUESTION: Nowadays, it is customary that at the time of *Nikāh* the *Wakīl* (representative of the bride) goes to the bride without the two witnesses to seek her consent in *Nikāh*. The *Imām* or *Qādi*, by the virtue of the power of the *Wakīl* and the public as witness, performs the *Nikāh*. Is this method of *Nikāh* acceptable in *Sharī'ah* or not? Furthermore, according to the *Hanafi* School of Law, is it not necessary that two witnesses be present with the *Wakīl* when the bride accepts and grants permission for her *Nikāh*? If *Nikāh* is performed in the first method, will all involved be sinners or not?

ANSWER: There is no need for witnesses to be present with the *Wakīl* if the woman really grants permission to him to perform her *Nikāh*. The *Nikāh* will be valid. Yes, if the woman later denies that she gave permission to the *Wakīl* for her *Nikāh*, and then the Court of Law (*Sharī'ah*) will demand witnesses. However, this is no fault in the performance of *Nikāh*. What certainly is incorrect (fault) is that

someone else performs the *Nikāh* instead of the *Wakīl* who was personally granted permission by the bride to perform her *Nikāh*. The correct procedure in *Nikāh* is that only the appointed *Wakīl* of the bride may perform the *Nikāh* and he does not have the authority to appoint another person to do this. There are numerous complications in this procedure which are explained in my *Fatāwa*¹⁵⁵. One can consult it for details. Therefore, when seeking permission from the woman, take permission from her by name of a specific representative or general permission for any *Muslim* to perform her *Nikāh*.

QUESTION: Is it permissible to tie a *Seh'ra*¹⁵⁶ on the bridegroom at the time of *Nikāh* and play musical bands, etc.?

ANSWER: *Seh'ra* made only from flowers is permitted and the evils of singing, dancing or musical bands are totally *Harām*.

QUESTION: What is the *Islāmic* status of *Walīma*?

ANSWER: *Walīma* after the first night of *Nikāh* is a *Sunnah* and Sayyidunā Rasūlullāh ﷺ commanded the *Ummah* to observe it. He told Sayyidunā 'Abd al-Rahmān ibn 'Auf ﷺ, "Make *Walīma* even if it is at least one sheep or more. Both are permissible".

QUESTION: If nobody in an area or city performs *Walīma* and they just feed the guests before or after the *Nikāh* as is customary, what is the ruling concerning such people?

ANSWER: Such people are neglecting the *Sunnah*. Since this *Sunnah* is *Mustahab* (recommended and desirable), therefore they will not be sinners as long as they do not reject the *Walīma*.

¹⁵⁵ Refer to 'Al 'Ata al-Nabawiyya fi Fatāwa al-Radāwiyya', Kitāb al-Nikāh, Vol. 5, of the *Imām* ﷺ for full details.

¹⁵⁶ A *Seh'ra* is a traditional garland of fragrant fresh floral arrangement which is tied on the head of the bridegroom that hangs over his face and reaches his lap. This is a common practice in weddings in the Indo-Pak sub-continent.

QUESTION: *Hindah's* milk-suckling baby's name is '*Amar*. At the same time, she also breast-feeds a foster child named *Bakr*. They both drank *Hindah's* milk for a full period (two years). *Hindah* later bore three sons, *Sa'id*, *Fādil*, and *Salīm*. *Bakr* later married and had a daughter. Now can *Salīm*, the blood brother of '*Amar* marry *Bakr's* daughter?

ANSWER: *Bakr's* daughter is the real niece of all *Hindah's* sons, therefore none of them can marry their real niece because her father, *Bakr*, is their foster brother.

QUESTION: *Zayd* and *Bakr* are first cousins and foster brothers. Can *Zayd's* blood brother marry *Bakr's* blood sister?

ANSWER: Yes, he can.

COMPILER: While reading a volume of *Tohfa-e-Hanafiyah*, I found a very interesting dialogue. I hereby present it for your benefit and reading pleasure. On the morning of Thursday, 25th *Jamadi al-Awwal* 1316 *Hijrī*, the following illustrious '*Ulamā*, Janab Sayyid Muḥammad Sha Sāhib, Deputy Principal of *Nadwa*, son of Molvi Sayyid Hasan Sha Muḥaddith Rampurī, Respected Janab Sayyid Nausha Mia Sāhib, Janab Molvi Sayyid Muḥammad Ghulam Nabī Sāhib Mukhtār and Janab Tasadduq 'Ali Sāhib Wakīl, came to visit the eminent *Mujaddid*, A'la'Ḥadrat Imām Aḥmad Ridā ﷺ.

Translator: N.B. *Imām* will refer to A'la'Ḥadrat Imām Aḥmad Ridā ﷺ and *Mia* will refer to Deputy Principal of *Nadwa* and whatever is in brackets are the words of the compiler¹⁵⁷.

Mia: (After *Salāms* and introduction) I am the son of Hasan Sha Muḥaddith.

Imām: I am aware of his pre-eminence and I once also had the opportunity to meet you.

¹⁵⁷ Ghawth al-Waqt Sayyidi Mufti A'zam ﷺ.

Mia: I have come to you with the intention to ask a question. I am aware that you are ill and will certainly be uncomfortable with my question, but it is of great importance to me to get your views on the matter concerned.

Imām: I am present at your service. Although I am ill, I will provide you with whatever my limited knowledge can offer.

Mia: My view is not to condemn anyone because it is said:

دین خویش بدشنام میا لاصاب کیں زر قلب بہر کس کہ دہی باز دہد

*Do not soil your mouths by using vulgar language for your enemy
The tongue is the wealth of the heart, whoever you give it to, he will
return it to you.*¹⁵⁸

COMPILER: *Mia Sahib* made this comment because he had already received and

read the book: *Sahl al-Suyūf al-Hindiyyah* 'Ala Kufriyāt Baba al-Najdiyyah]

Imām: You are absolutely correct. This is so when minor differences exists between the illustrious Jurists, namely *Hanafi* and *Shafi'i* etc. The *Ahle Sunnah* does not allow one to condemn the other because of these minor differences. It is also not ethical to be vulgar and ostracize one another.

Mia: This rule is not limited only to minor differences (فروعی). Look at the Prophet's ﷺ period how the hypocrites intermingled with the *Sahaba*, performed *Salāh* with them and sat amongst them in meetings with the *Nabī*.

Imām: Yes, this was so in the early days of *Islām*. Later *Allāh* ﷻ clearly declared:

﴿ مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ

مِنَ الطَّيِّبِ ﴾

¹⁵⁸ Cited from '*Diwaan-e-Sa'ib*'. Hadrat Sa'ib ؓ was a great *Sufi* and poet of his time. He lived in Iran around the time of Hāfiz Shirāzī ؓ and Shaykh Sa'dī ؓ. No dates could be found of his birth or demise.

Allāh ﷻ will not leave the Believers in the state in which you are now, until He separates what is evil from what is good.¹⁵⁹

What happened after this Revelation? It was the Day of *Jum'ah* and the *Musjid al-Sharīf* was full to its capacity when Sayyidunā wa Mawlanā Rasūlullāh ﷺ ascended on the *Mimbar al-Sharīf* in the presence of the *Sahaba* and called out the hypocrites name by name and ordered,

﴿ اُخْرُجْ يَا فَلَانُ فَإِنَّكَ مُتَافِقٌ اُخْرُجْ يَا فَلَانُ فَإِنَّكَ مُتَافِقٌ ﴾

*Get out so and so, verily you are a hypocrite. Get out so and so, verily you are a hypocrite.*¹⁶⁰

He expelled all the hypocrites by name before commencing *Salāh*. This is the conduct of the personality who is addressed by *Allāh* ﷻ as *Rahmat al-'Alamīn* (Mercy onto the Universe). After the Mercy of *Allāh* ﷻ, his mercy is the greatest in the entire universe.

Mia: What about the command of *Allāh* ﷻ when he sent Nabī Mūsā ؑ to Fir'aun:

﴿ فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ ﴾

*But speak to him mildly: perchance he may take warning or fear (Allāh).*¹⁶¹

Imām: But *Allāh* ﷻ commands Sayyidunā Rasūlullāh ﷺ in the Holy *Qur'an*:

¹⁵⁹ *Al-Qur'an al-Karīm*, Sura: Ale-Imrān, verse: 179

¹⁶⁰ *Fath al-Bārī* on the authority of Sayyidunā Ibn 'Abbās ؓ. This *Hadith Sharīf* is also reported by Tabrānī ؓ and Ibn Abī Khātim ؓ also on the authority of Sayyidunā 'Abd al-Allāh Ibn 'Abbās ؓ.

¹⁶¹ *Al-Qur'an al-Karīm*, Sura: Ta-Ha, verse: 44

﴿يَتَأْتِيهَا النَّبِيُّ جِهَادِ الْكُفَّارِ وَالْمُنَافِقِينَ وَأَغْلَظَ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَيُفَسِّسُ﴾

﴿الْمَصِيرُ﴾

Oh Beloved Nabī! Declare Jihād on the infidels and hypocrites and be stern with them. Their abode is Hell, an evil refuge indeed.¹⁶²

Allāh ﷻ orders this to someone to whom He ﷻ addresses in the Holy Qur'ān as,

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾

Verily you have the most exalted standard of character.¹⁶³

This proves that severity with the enemies of Dīn is not an impolite conduct. In fact, it is Divinely prescribed and a praiseworthy conduct.

Mia: I do not refer to the *Kuf'fār* (according to Mia, maybe *Fir'oun* is a *Muslim*).

Imām: Initially you made a general statement. Nevertheless, specify a limit.

Mia: If anyone makes a statement, we should say, "I regard the statement of my brother as *Kufr*."

Imām: *Alhamdulillah!* No person who blurts out words of *Kufr* is my brother. There is no reason for sympathetic words for a person when his *Kufr* is established. Why must you say, "As far as I am concerned these words seem like *Kufr*." This attitude will confuse and mislead the public about the definition of *Kufr*.

Mia: It is a must to say, "As far as I am concerned."

Imām: It is necessary to be clear when the proofs from *Sharī'ah* are established.

Mia: Say, it is the words of *Kufr* but do not say that he is astray (كراه). This is a vulgar word.

Imām: Amazing! To you misguidance (كراهي) is worse than *Kufr*.

¹⁶² *Al-Qur'ān al-Karīm*, Sura: At-Tauba, verse: 73

¹⁶³ *Al-Qur'ān al-Karīm*, Sura: Al-Qalam, verse: 4

Mia: In this way a person who shaves off his beard is a *Fāsiq* (transgressor) and is astray (كراه). But, generally, astray (كراه) is a vulgar word.

Imām: A clean-shaven person knows that it is *Harām* to shave off the beard, but he still does it. Such a person is a *Fāsiq* (transgressor). He will not be regarded as astray because he knows the path of *Sunnah* and believes in it. For some reason or the other, he does not practice it. But on the contrary, the conformation of *Kufr* is surely astray and misleading.

Mia: Even though one acknowledges *Kufr*, but you have labelled a great 'Alim and *Muhaddith*¹⁶⁴ as one who acknowledges *Kufr*. This man has spent his entire life in the service of *Hadith*.

Imām: Did you read my book *Sal al-Suyūf*?

Mia: Yes.

Imām: Did you find in this entire *Kitāb* any place where I had labelled him a *Kāfir*?

Mia: No! You did not label him a *Kāfir*.

[*Alhamdulillah!* This confirmation is a blessing because many *Wahābīs* are spreading false rumours that the great *Imām* had labelled him a *Kāfir*]

Imām: So, as much as I have written is surely clear. His service to *Hadith* is also known. But this service does not exempt him from making a mistake. Almighty *Allāh* ﷻ states:

﴿أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ﴾

﴿وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ﴾

Then do you not see such a one as takes as his god his own vain desire? Allāh ﷻ **has misled them with their knowledge, and sealed his hearing and his heart (and understanding), and put a cover on**

¹⁶⁴ Referring to the Father of *Wahābism* in the indo-Pak sub-continent Molvi Isma'īl Dehlawi (d.1246/1831), who authored the first manual on *Wahābism* "*Strat al-Mustaqīm*" on the principles of Ibn 'Abd al-Wahhāb's, *Kitāb al-Tawhīd*.

his sight: Who, then, will guide him after Allah (has withdrawn guidance)? Will you not then receive admonition?¹⁶⁵

Mia: But you have written that he said, "Do not accept anyone besides Allāh ﷻ."

Imām: Yes, those are his words, not mine. I have quoted his book which was published and I have a copy. He has mentioned this in numerous places.

Mia: Who will make such a statement as not to believe in the Nabī?

Imām: Sir! It is written in the Urdu language. You tell me what the meaning of "accept" is (مانا).

Mia: If we did not believe in the Nabī, why would we have studied the Hadith and obtained a degree to get a job?

Imām: You speak for your self! At that time, there were no degrees or jobs concerned when the book was written.

Mawlanā Hasan Ridā Khan¹⁶⁶ commented: But Sir! Who gets a job after the age of 50 years?

Mia: Who can dare to insult the Holy Prophet ﷺ?

Imām: Allāh forbid! Is it not an insult if one says that the Prophet died and turned to dust?

Mia: (in a negative tone) Hmmm ..., Who said this?

Imām: Isma'īl Dehlawī did.

Mia: No one can possibly say such a thing about the Prophet of Allāh.

Imām: I have the published copy of *Taqwiyat al-Imān*.¹⁶⁷ Have a look at it.

Mia: No one can say such a thing of the Rasūl.

¹⁶⁵ Al-Qur'an al-Karīm, Sura: Al-Jathīya, verse:23

¹⁶⁶ Mawlanā Hasan Ridā (d.1336/1908) is the younger brother of Imām Ahmad Ridā who was a great 'Alim and celebrated Poet of his time. His Na'ats are read throughout the world and he is remembered as Ustāz-e-Zaman and Shahensha-e-Sukhan.

¹⁶⁷ This book was written by the Father of Wahabism in the Indo-Pak sub-continent, Mawlā Isma'īl Dehlawī (d.1246/1831) which is an Urdu Translation of the notorious *Kutāb al-Tawhīd* of Ibn 'Abdul-Wah'hab Najdī (d.1206/1792). It is this horrendous book that planted the seed of dissension amongst the Muslim of Hindustan. It consists of numerous un-Islamic beliefs that were condemned out rightly by the Muslim Scholars of the world.

Imām: Exactly, this was said of the Rasūl. Why do you not have a look at the comment?

Then Sayyid Mukhtār Sāhib commented: Janab Mia Sāhib! These terrible words are found in this book. The heart aches when one reads them, therefore he is upset.

Mia: Mawlanā Rumi ﷻ states in his *Mathnawi Sharīf*, "O Allāh ﷻ! You are a Zālim (oppressor). Oppress me as much as You desire. Your oppression is dearer to me than the justice of others."

Imām: Did Mawlanā (May Allāh ﷻ sanctify his soul) say such a thing to Allāh ﷻ?

Mia: Yes, Mawlanā Rumi ﷻ said this.

Imām: Bring the *Mathnawi Sharīf*.

[Mawlanā Muḥammad Ridā ﷻ brought the *Mathnawi Sharīf* and left it in front of Mia Sāhib who moved it away with his hand.]

Imām: Haḍrat! Show me where this is written?

Mia: [moving the *Mathnawi Sharīf* further away] It is somewhere in this book از که شہیدی دیدہ Look for it with the words 'khar khar Shahīd' etc.

Imām: This verse refers to the condemnation of Fisq (transgression). Allāh ﷻ states in the Holy Qur'ān:

﴿ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ﴾

Taste thou (this)! truly wast thou mighty, full of honour!¹⁶⁸

It is recorded in the lead of this subject:

جان من را دیدی و کدورا ندیدی Mia Sāhib cannot perceive that the words of Mawlanā Jalāl al-Dīn Rumi ﷻ (d.672/1273) substantiate our arguments. If there is severity exercised by the illustrious 'Ulamā on a Fāsiq, then what won't they say about the corrupt and misled?

¹⁶⁸ Al-Qur'an al-Karīm, Sura: Al-Dukhān, verse:49

Mia: What about you who write 'Abd al-Mustafa (servant of Mustafa ﷺ) with your name?

Imām: This is the beauty of having good thoughts about a Muslim.

Allāh ﷻ states in the Holy Qur'ān:

﴿وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ﴾

Marry those among you who are single, or the virtuous ones among your slaves, male or female.¹⁶⁹

What do you say about this? Label this too as *Shirk*!

[A'la' Hadrat ﷺ has written in his *Qasīdah-e-Ak'sīr-e-A'zam*¹⁷⁰ which is a commentary of *Sharḥ Miṣṭir-e-Mu'azzam* that Sha Walī Allāh (d.1180/1767) has recorded a *Hadith Sharīf* in his *Izalat al-Khifā* that Sayyidunā 'Umar al-Farūq ﷺ refers to himself in the sacred court of the Glorious Prophet ﷺ in these words:

﴿قَدْ كُنْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكُنْتُ عَبْدَهُ وَخَادِمَهُ﴾

I was in the company of Sayyidunā Rasūlullāh ﷺ in the state that I was his slave and servant.¹⁷¹

Mia: However brother, it is up to you to speak bad and hear bad.

¹⁶⁹ *Al-Qur'ān al-Karīm*, Sura: Al-Nūr, verse:32

¹⁷⁰ A detailed explanation of the word 'Abd is found in the *Imām's Kitāb*.

¹⁷¹ Sha Walī Allāh Muḥaddith Dehlawī ﷺ records in his *Izalat al-Khifā* citing from *al-Riyāḍ al-Nadārah* that Amīr al-Mo'minīn Sayyidunā 'Umar al-Farūq ﷺ made the above statement from the *Mimbar* of *Musjid al-Nabawī Sharīf*. Hajī Imdādullāh Muḥājir Makkī (d.1317/1899) in *Naf'kha Makkiyya* the translation of *Shamā'im-e-Imdādiyya*, p. 135, states: "There is no harm to to use the term "Ibād al-Rasūl" (servants of the Rasūl) for all the "Ibād-Allāh" (servants of Allāh). This means that all Allāh's servants are the Nabī's servants".

The great 'Arīf Mawlanā Jalāl al-Dīn Rūmī ﷺ (604-672 H) records a *Hadith* in his famous *Mathnawī* that when Sayyidunā Abu-Bakr ﷺ freed Sayyidunā Bilāl ﷺ from his Master and brought him to Sayyidunā Rasūlullāh ﷺ, he said to the Nabī ﷺ: "We are both your slaves ('Abd's), I hereby free him (Bilāl) in your august presence."

Imām: I will definitely call a *Kāfir* a *Kāfir*, a *Rāfdī* a *Rāfdī*, a *Khārijī* a *Khārijī* and a *Wahābī* a *Wahābī*. I do not care if they condemn me. Sayyidunā Abu-Bakr ﷺ and Sayyidunā 'Umar ﷺ are our masters and leaders and they have passed away 1300 years ago, yet they are still insulted to this day.

Mia: They (referring to the other sects/cults) also say the same. What good does this serve?

Imām: It certainly serves a purpose. The *Hadith Sharīf* clearly stipulates:

﴿أَتُرْعَوْنَ عَنْ ذِكْرِ الْفَاجِرِ مَتَى يَعْرِفُهُ النَّاسُ أَذْكُرُوهُ بَعَا فِيهِ يَحْذَرُهُ النَّاسُ﴾

Do you wish to abstain from condemning a fornicator (فاجر)? When will the people recognize them? Expose the mischief and corruption of the Fājir so that people may abstain from them.¹⁷²

Mia: This *Hadith* refers only to the *Fāsiq* (فاسق)

¹⁷² Cited in *Sayr A'lām al-Nubala*, Vol. 4, p. 205, as follows:

حدثنا بشر بن موسى، حدثنا محمد بن مقاتل المرؤزي، حدثنا الجارود، حدثنا هُزَيْلُ بْنُ حَكِيمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ: ﴿أَتُرْعَوْنَ عَنْ ذِكْرِ الْفَاجِرِ مَتَى يَعْرِفُهُ النَّاسُ أَذْكُرُوهُ بَعَا فِيهِ يَحْذَرُهُ النَّاسُ﴾

الفاجر اذكروه بما فيه يحذرهم الناس

Numerous other *Hadith* Masters narrate this *Hadith*. A short list is as follows: Narrated by Imām Ibn Mu'tīn ﷺ (d. 233/847) in *Tahzīb al-Tahzīb*, Vol. 1, p. 327. Also recorded in '*Oun al-Ma'bad*', Vol. 11, p. 346. The following Masters of *Hadith* also narrate this *Hadith Sharīf*: Imām Abu-Bakr Ibn Abi-Duniyah (d. 281/894) in *Dham al-Ghībah* ذم الغيبة, Imām Muḥammad bin 'Alī Tirmidī ﷺ (d. 271/892) in *Nawādir al-Uṣūl* نوادر الأصول, Imām Hākim ﷺ (d. 405/1014) in *Kitāb al-Kuna* كتاب الكنى, Imām Shirāzi ﷺ (d.) in *Kitāb al-Al'qāb* كتاب الاقبا, Imām Ibn 'Adī ﷺ (d.) in *Kāmil* الكامل, Imām Tabrānī ﷺ in *Mu'jam al-Kabīr* معجم كبير, Imām Bayhaqī ﷺ (d.463/1071) in *Sunan Kubrā* سنن كبرى, Imām Khatīb Baghdādī ﷺ (d.463/1071) and Imām Ma'ūya bin Haydah Qushayrī ﷺ (d.) in *Rawat Mālik* رواية مالك, and Imām Khatīb ﷺ in *Tartkh* تاريخ all narrate from Sayyidunā Abu Hurayrah ﷺ.

Imām: Incorrect belief (فسق عقیده) is much worse than incorrect actions (فسق عمل).

Mia: Certainly!

Imām: Sayyidunā Rasūlullāh ﷺ personally stated that all the groups with incorrect beliefs are residents of Hell besides one.

كلمهم في النار الأ واحدة Now, would you not say that a Rāfdī (Shi'a) is misled and a Jahannamī?

Mia: A Rāfdī is not a Jahannamī (dweller of Hell).

Imām: Then what is the meaning of this Hadith?

Mia: (Silent with no answer)

Imām: According to you, all those who regard Sayyidunā Abu-Bakr ؓ and Sayyidunā 'Umar ؓ as non-Believers are not Jahannamis?

Mia: No one says this.

Imām: The Rāfdīs certainly do.

Mia: No Rāfdī says such a thing.

Mawlanā Sayid Tasadduq 'Alī Sāhib commented: There are books published by them, which are available, and you say that nobody says such things.

Mia: I know of about 10 to 12 thousands acquaintances and family members that are Rāfdī's but not a single one of them has ever confirmed or said anything like this in my presence.

Mawlanā Sayyid Mukhtār Sāhib then said: They certainly believe so, but they practice Taqiyya¹⁷³ (hypocrisy) in your presence and hide their corrupt beliefs and pretend to show reverence to Shaykayn.¹⁷⁴

¹⁷³ Taqiyya (Hypocrisy) is one of the fundamental articles of faith of the Rāfdī/Shi'a cult. This is a belief of fraud and based on hypocrisy. When with the Sunni Muslim, the Shi'a will act like them and when with their own, they will curse the Ahle-Sunnah.

¹⁷⁴ Sahykhain refers to Sayyidunā Abu-Bakr al-Siddique ؓ and Sayyidunā 'Umar al-Fārūq ؓ

Imām: Well people, now we understand the reason of support and laxity because Mia Sāhib has 10 to 12 thousand friends and family members who are Rāfdīs!

Mia: Well brother, you condemn them and they condemn you.

Imām: That does not make any difference to me nor does it bother me because to this day they still condemn and insult Sayyidunā Abū-Bakr ؓ and Sayyidunā 'Umar ؓ.

Mia: They also say the same.

Imām: Do you believe that the Yahūd (Jew) and Nasārah (Christian) are astray?

Mia: Maybe!

Imām: This is no answer. Is it "Yes" or "No"?

Mia: Maybe!

[Shocking! A doubt to confirm a basic fundamental belief.]

Sayyid Mukhtār Sāhib said: Does this question also mean, "They also say the same thing to you." [If the astray condemns the righteous as misled, then the righteous must also abstain from condemning the misled.]

Mia: The consequences of severity are evident. The Rāfdīs killed the Sunnis in the past and so did the Sunnis. As far as I am concerned, they both are Mar'dūd (Rejected).

[Compilers comment: Allāh forbid! According to Mia Sāhib, one who speaks Kufr is not astray. So, do not call a Rāfdī Jahannamī. But a Sunni is certainly a Mar'dūd!]

Imām: This may be your belief, but the Ahle Sunnah does not subscribe to this.

Mia: If both are Muslims and they fight amongst themselves, then they are certainly Mar'dūd.

[P.S. The Karijites¹⁷⁵ used this very argument to condemn Sayyidunā 'Alī al-Murtadah ؓ and the participants of the Battle of Jamal and Siffin.]

¹⁷⁵ This was a corrupt and misled group that rejected the Love and reverence of the Ahle-Bayt. They give more preference to the Sahāba in comparison to the Ahle-Bayt. The great 'Ulāma

Imām: What is your verdict concerning Sayyidunā 'Alī ؑ? He killed 5 000 persons that recited the *Kalimah*. They were not only Muslim but also *Qur'ra* and *'Ulamā*. Can you comment on this?

Sayyid Mukhtār Sāhib said: *Mia Sāhib!* This discussion will never end. Come, let's terminate this meeting with a good note.

Mia: [While getting up to leave] Someone spoke ill of Sayyidunā Abu-Bakr ؑ in his presence. People got up to kill him. Sayyidunā Siddique ؑ stopped them and said, "Do not kill anyone who speaks ill of me."

[**COMPILER:** The *Hadith* continues, "But kill those who insult the status of Sayyidunā Rasūlullāh ؑ."]

Mia Sāhib was about to say this portion when the *Imām* intervened and said, "And those who say that the *Nabī* is dead and turned to dust." On hearing this, everyone laughed besides *Mia Sāhib*.

Imām: *Alḥamdulillāh!* We are the followers of *Amīr al-Mu'minīn* Sayyidunā 'Alī ؑ who never regarded the *Karijites* as brothers. He never allowed a misled or corrupt person near him.

• **Mia:** *As-Salāmu 'alay kum* (and left).

The meeting ended in a good note الحمد لله.

The compiler, *Al-Ghawth* Mufti al-A'zam Qutbul-'Ālam ؑ asked this question. It is stated in the *Hadith Sharīf*,

﴿اتَّقُوا مَوَاضِعَ النَّهْمِ﴾

Abstain from blameworthy places.¹⁷⁶

and illustrious *Āimma* of *Islām* have ruled that this group is outside the pale of *Islām*. Refer to *Aḥyā al-'Ulām al-Dīn* of *Imām al-Ghizālī* ؑ for details.

¹⁷⁶ *Imām Muḥammad al-Ghazālī* ؑ (d. 505/1111) *Aḥyā al-'Ulām al-Dīn*, Vol. 3, pg. 3.

This command is not specified to anyone. It refers to everyone in general. Obviously, the illustrious *Awliya* are no exception to this command. Then, how is it possible for some not to abide by this rule? In this situation, they confuse the public unnecessarily by not abstaining from blameworthy places. Is this not *Harām*?

Imām: In *Sharī'ah* the rules of helplessness [حالات اضطرار] are different to the laws of choice [حالات اختيار]. Everyone knows that liquor and pork are absolutely *Harām*, but the Law also says:

﴿فَمَنْ أَضْطُرَّ فِي مَخْصَصَةٍ﴾

But whoso is forced by extreme hunger and thirst.¹⁷⁷

When life is in danger due to hunger or thirst, and nothing besides the forbidden (liquor or pork) is available, then it is a sin not to consume these things to save one's life. It will be a *Harām* death if one dies by not consuming these things. In fact, it is *Fard* to eat or drink a little from it to save one's life. Similarly, if something is stuck in the throat and nothing besides liquor is available to wash it down, one is ordered to drink a little to save one's life. In such circumstances the basic formula of *Sharī'ah* will apply:

﴿الضَّرُورَاتُ تُبَيِّحُ الْمَحْظُورَاتِ﴾

In certain circumstances the forbidden becomes allowed.¹⁷⁸

It is very important to exercise strict control of one's heart when dealing with *Allāh* ؑ. If for some reason of helplessness, one cannot fully control one's heart, then the Law will descend from *Fard* to *Wājib*. Here the ignorant fail to understand one's action and condemn it as *Harām*, while, in reality, this is *Mabāḥ* (permitted) state. Due to ignorance and short sightedness, one evaluates the external actions of a person as wrong and accuses him

¹⁷⁷ *Al-Qur'an al-Karīm*, Sura: Al-Maidah, Verse: 3

¹⁷⁸ Refer *Al-Qawā'id al-Fiq'hiyya'*

of being in blameworthy places. But in reality, the person is actually executing a very big *Wājib*. Is it not *Harām* to cut off a part of the body? But if one portion endangers the rest of the body, then it will be amputated (in the case of gangrene). This act will save the rest of the body.

Once the 'Ārif Shaykh Abū-Bakr Shiblī ؓ (d.334/955)¹⁷⁹ received 100 gold coins. A barber was trimming a man's beard on the banks of the river Euphrates. The *Shaykh* offered the coins to this man who refused it. He then offered it to the barber who also refused it and said, "I have trimmed this man's beard for the sake of *Allāh* ؓ. I will not take any payment for it." The noble *Shaykh* then looked at the money and said to it, "You are such useless wealth that everyone refuses to take you." He said this and threw the coins into the river.

The ignorant will say that this is a waste of wealth (تضييع المال), which is *Harām*. In fact, this is a wise protection of the heart (حفظ القلب), which at that moment demanded throwing it. Two persons present refused it so he had to keep it in his possession until he found a poor man to give it to. The period of finding someone will be in a state of sin because he will be carrying this money with him where ever he goes. This will make one forget death and remember the pleasures of life.

The *Awliya* constantly fear death. The *Shaykh* also had death in front of him along with the fear of the *nafs* to keep the wealth for a certain period. One cannot ascertain when it will be passed on to someone else. What if death came to him while this wealth was with him? Therefore, he had to get rid of it immediately. This was for two reasons.

¹⁷⁹ He was a very great 'Ārif and a disciple of the *Quth*, Shaykh Junaid al-Baghdadi ؓ. Sayyidunā Ghawth al-Ā'zam Shaykh 'Abd al-Qādir Jilānī ؓ states about Shaykh Shiblī: "Every nation has a crown (king) and the crown of the 'Ārifs is Shiblī."

- ❖ Firstly, to be empty-handed (without possession of worldly effects) if death came,
 - ❖ And secondly, to destroy the desire to possess wealth for a short period.
- This is the state of a pure heart filled with Divine Love. It is certainly more excellent than all the wealth of the universe. Will anyone regard this as waste if one buys a kingdom for 100 coins? In fact, one would be praised for buying such a priceless item for such little money. Intentions must always be considered in matters before reaching any conclusions.

QUESTION: What is the meaning of *Wahdat al-Wujūd*¹⁸⁰?

ANSWER: The existence of the Sublime Being of the Almighty ؓ is compulsory for Him and whatever else exists, is the manifestation of *Allāh* ؓ. Thus, in reality, there is only One Single Existence (i.e. *Allāh* ؓ).

QUESTION: This sounds so simple to understand, then why is this topic said to be very intricate?

ANSWER: To ponder over this matter leads either to spiritual amazement or absolute deviation from the Right Path. If I elaborate a little on this subject, your minds will be confused.¹⁸¹

¹⁸⁰ Unitary Existence of Almighty *Allāh* ؓ

¹⁸¹ There are two types of *Wahdat* (Oneness of *Allāh* ؓ). One is *Wujūdi* and the other *Shuhūdi*. *Allāh's* ؓ *Wojūd* means that the *Salik's* sense of sight and knowledge of everything in the universe vanishes. Only *Allāh* ؓ remains. The knowledge and vision of the *Salik* only sees and knows *Allāh* ؓ and the rest of the universe does not exist. This is known to be the final stage of the *Sālik*. After reaching this stage, he becomes a *Wālī*. *Sair-illalāh* ends here and this point is also known as *Maqām-e-Lahūt*. In the *Qādiriyyah* *Silsila*, *Sair* and *Sulūk* is the fourth station and, thereafter, *Sair- Fillah* begins. This journey has no boundaries. Here, the deeper the *Sālik* travels, the higher is he elevated in the station of *Wilāyah*. The *Hadith Sharīf* states:

﴿مَا عَرَفْنَاكَ حَقَّ مَعْرِفَتِكَ﴾

We have not understood and recognized You (*Allāh* ؓ) as we should have actually done.¹⁸¹

The above *Hadith* speaks of this very *Sair*. All *Awliya-Allāh* of the *Qādiriyyah*, *Chishtiyyah*, *Naqshabandiyyah*, *Sohrawardiyyah* Orders and *Tarīqas* follow this *Maslak* (path).

There is a small group that disagree with opinion. They instead agree with *Wahdat al-Shuhūd*. They regard this as the first stage of a *Salik*. *Wahdat al-Shuhūd* has more or less the same meaning as *Wahdat al-Wajūd*. But they only exclude the vision of things in the sight of the *Salik* while they still remain in his knowledge. Only *Allāh* remains in his vision while the rest disappear but still remains in his knowledge. This is similar to the stars in the sky when the sun rises. The stars exist but due to the radiance of the sun, they cannot be seen. So one can only see the sun, although it is a known fact that the stars are not visible, but they do exist. Verily, such *Tawhīd* is defective and a fault in the true concept of absolute extinction of creation and absolute Existence of the Creator. In *Sulūk* if a *Salik* does not reach the stage of absolute extinction of everything including his own existence and experience the sole Divine Existence of the Real Absolute, then he is imperfect. Absolute extinction itself means total disappearance of every existence.

There is only a small group that subscribes to *Tawhīd-e-Shuhūd*, namely Shaykh Rukn al-Dīn 'Ala al-Doula Sim'nānī (d.659/1261), Shaykh Rūz-Bahān Baqlī (d.606/1209), etc. and amongst the later *Shuyūkh*, Shaykh Ahmad al-Farūqī Sirhindī (d.1034/1624) (commonly known as *Mujaddid Alfe-Thānī*) and his disciples who were known as *Naqshabandī Mujaddidī*. They agree with *Shuhūd*, but a few amongst them acknowledge *Wajūd*, namely Sha Walī-Allāh Muḥaddith Dehlawī (d.1180/1766). Although Sha Walī-Allāh belonged to the *Naqshabandī Mujaddidī* Spiritual Order, a few of his letters were published concerning Shaykh Ahmad Sirhindī's anecdotes on the subject of *Wahdat al-Shuhūd*. Sha Walī-Allāh Muḥaddith Dehlawī interpreted the words of Shaykh Ahmad Sirhindī and Shaykh Molvi Gholām Yahya Naqshabandī Mujaddidī, who was a *Murīd* of Shaykh Mirza Mazhar Jāne-Jana (d.1195/1700) refuted this. This refutation was later discredited by Molvi Rafī al-Dīn Sha Walī-Allāh in his book, *Raf' al-Baṭl* (رفع الباطل). Now, it is left entirely on the individual to apply justice and see which of the two, *Tawhīd-e-Wajūd* or *Tawhīd-e-Shuhūd* is correct. However, we find that in most of the manuals of *Tasawwuf* that the majority of the distinguished *Sufiyyah* have agreed to *Tawhīd-e-Wajūd*. [Cited in *Sirāj al-'Awārif fi al-Wasāya wa al-Ma'ārif* by Sirāj al-'Arifī Sayyid Abul-Husain Ahmad-e-Nūr al-Husainī al-Qādirī Barkātī, published by and available at the Imām Ahmad Raza Academy, Durban, South Africa.]

Translator's Note: We should take the advice of the Great *Mujaddid* on this intricate subject and I humbly request the "General Public" not to probe into and argue on this subject, as it is not simple to understand. It is wise to accept the consensus of the senior *Mashā'ikh* on this subject viz: Sultan al-Awliya Sayyidunā Shaykh 'Abd al-Qādir Jilānī, Sayyid al-Makāshifīn

The compiler, Mufti al-A'zam Imām Mustafa Ridā al-Qādirī is the youngest son of the noble Imām. He states that the noble Imām mentioned many examples pertaining to this subject but he clearly remembers only one of them. The great Imām said, "Take for example light. The sun and lamp have its own light and the earth and moon do not possess its own light. Therefore, because of the sun, the entire earth is bright and due to the lamp, the whole room is lit up. The light of the earth and moon are actually the own light of the sun and lamp. Hence, if this light is cut off from the objects, it will remain absolutely dark. The same rule may be applied to the Sublime Creator and the universe".

QUESTION: Then why does a *Walī* of *Allāh* see *Allāh* everywhere?
ANSWER: You can understand this by this example. If a person enters a room of mirrors, he will see himself everywhere. This is so because he himself is the original and the rest of the images are all his personal reflections. But these images will not be the attributive qualities of his personal self, i.e. they (images) will not have the same hearing, seeing and moving qualities, etc. like that of his personal self. This is so because the images on the mirror are a mere external manifestation (shadow) of himself, and not of his complete self (internal and external). The qualities of listening and seeing are those of the complete self and not of the shadow image. Therefore, whatever qualities are found in the original can never be found in the image. On the contrary, the blessed creation of man (*al-Insān*) is the manifestations of Almighty *Allāh* and therefore, *Insān* is blessed with certain Divine attributive qualities according to his degree of spirituality and his power of retention of what has been bestowed upon him by Almighty *Allāh*.

N.B.: Almighty *Allāh* is One. All that He has created including the universe reflects His Power, Beauty and Glory.

Shaykh al-Akbar Muḥiyy al-Dīn ibn al-'Arabī etc. All *Awliya*, no matter which *Silsila* of *Tariq* they follow, are to be honoured and respected.

QUESTION: There was a dispute between *Zayd* and *Bakr* about some monies. The Chief of the village arbitrated and resolved it. *Bakr* owed *Zayd* money and he paid it to *Zayd*. It is the custom of the village to pay a fee to the Chief for resolving disputes. He is always paid a fee and he takes it. After solving *Zayd* and *Bakr*'s dispute, he demanded his fee. *Zayd* refused to pay. When the Chief insisted, *Zayd* gave him all the money. The Chief said, "All I want is my fee and nothing else." *Zayd* said, "I am happily giving it to you." The Chief took it. After some time passed, *Zayd* lodged a complaint in the local Court, saying that he did not receive the money. He also produced two sworn affidavits of separate witnesses. These two witnesses were present when *Bakr* paid the monies to *Zayd*. What is the ruling of the *Sharī'ah* regarding this matter?

ANSWER: It is *Harām* for the Chief to take the money, but there is no harm if it was happily given to him. It is *Fard* on the witness to make *Towbah* for lodging a false claim including a false testimony under false oath.

COMPILER: Sir! Bribery is also happily given, but the Chief demanded his fee and *Zayd* refused to pay. When the Chief insisted, *Zayd* gave him all the money expressing his displeasure. It was a lie when he said, "I am happily giving it to you." On the contrary, bribe is given without any demand for it. It is also *Harām* if given by free will. But in this situation the Chief demanded his fee and why is it regarded as permissible? As you mentioned first, it is *Harām* for the Chief to take the money. This must be due to the intention of bribery.

ANSWER: Desires are inherent in humans, as long as there are no *Islāmic* violations found in them. The *Sharī'ah* condemns bribery as *Harām*. It cannot be legalized because of anyone's happiness. The *Sahih Hadith Sharīf* states:

﴿الرَّاشِي وَالْمُرْتَشِي فِي النَّارِ﴾

*The giver and taker of bribe are both in Hell.*¹⁸²

The arbitrator who takes a fee for solving disputes, is not regarded as bribery, but an illegal charge. In such cases, the ignorant demand these illegal dues using the word *Haqq* (meaning rightful or justified dues). Unfortunately, the taker of the bribe also says, "Give me my rights." This is clear *Kufr* because he has made *Harām* (unlawful) as *Haqq* (rightful). The status of piety is evaluated by one's words. Giving all the money to the Chief clearly displays *Zayd*'s dissatisfaction, even though he says, "I happily give it to you." The *Sharī'ah* governs the external state and declaration of man. That which you assert by an "expression of dissatisfaction" is based on assumption. *Fatāwa Qādi Khan*, etc. state:

﴿الصَّرِيحُ يَفُوقُ الدَّلَّةَ﴾

*Clarity overrules assumption.*¹⁸³

Numerous *Masā'il* in *Fiqha* are based on this rule. It is recorded in *Khaniyyah*, *Hindiyyah*, *Durre-Mukhtār* and all other books of *Fiqhah* that everything is based on apparent circumstances and not the intentions of the heart. If one sews a garment by a tailor without a quotation then the payment becomes *Wājib* because the tailor's profession itself is the proof of payment. If the tailor said he would sew the garment free of charge, then it's not permissible for him to charge labour even though he may have said it in friendship or perhaps not from his heart. It must have been said in a kind gesture or humility. However, it is *Wājib* on one to have good thoughts about a fellow *Muslim*. Intentions should be considered. *Zayd* spoke a lie when he said that he gave the money happily. There are three major sins to this.

¹⁸² Cited in *Jame'h Asūnīd wa al-Murāsīl*, Vol. 4, p. 406, *Hadith* no.12602, narrated by Sayyidunā Ibn 'Umar ؓ. Another similar *Hadith* is cited in *Musnad of Imām Ahmad* ؓ, no.22021, narrated by Sayyidunā Thu'bān ؓ which reads:

لَمَّا رَسُوهُ اللهُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الرَّاشِيَّ وَالْمُرْتَشِيَّ وَالرَّاشِيَّ بِعَيْنِي الَّذِي يَمْسِي بِهِمَا

¹⁸³ Refer '*Qawā'id Usul al-Fiqh*'

- ❖ Firstly, for speaking a lie.
- ❖ Secondly, for deceit. He is unhappy at heart but pretended to be happy.
- ❖ Thirdly, for giving money in circumstances when it is *Harām* to give and also *Harām* to take. Therefore, his words will be judged according to the understanding and information present.

QUESTION: Is there any payment (*Kaf'fārah*) for a *Qasam* (oath)?

ANSWER: In this case, there is no *Kaf'fārah*, but *Towbah*. *Kaf'fārah* is applicable when one does the opposite of an oath, which is taken to be or not to be done in the future. There is no *Kaf'fārah* for swearing an oath on events of the past.

COMPILER: It was Friday night and the youngest brother of A'la'Ḥadrat ❖, Mawlanā Muḥammad Riḍā ❖ (d.1356/1939) came in and said, "The City of Bukharah was under Russian control. According to today's newspaper, the Sultān of the Ottoman Empire has recaptured it." A'la'Ḥadrat ❖ replied, "This is an ancient Islāmic empire where many great Imāms and Mujtahids lived. The Barakāt of these great personalities still exists to this day. The Adhān is called at a specific time collectively from the minarets of all the Masājid. All businesses come to a standstill and everyone performs Salāh with Jamā'at."

A'la'Ḥadrat ❖ then related a personal experience with the *Rijāl al-Ghayb*, (Men of the Unseen). He said that once he was going to the home of Hakīm Wazīr 'Alī. It was about 10 a.m. and he was as young as Jilānī Mīa¹⁸⁴. A saintly person with a long white beard confronted him. He was an exceptionally handsome man with radiant features. This saintly man said to me, "Nowadays, I hear that children are 'Abd al-Azīz, then later 'Abd al-Ḥamīd and finally 'Abd al-Rashīd." He said this and disappeared. The comment of

¹⁸⁴ The Imām's grandson refers to Mawlanā Ibrāhīm Riḍā ❖ (d. 1385/1965) who was at the time about 10 years old.

the unknown Saint correctly befitted that time of my youth. Similarly, I met another saintly person around the same age near a *Musjid* who kept on staring at me for a long time. He then questioned me, "Who are you to Mawlanā Riḍā 'Alī Khan¹⁸⁵?", I replied, "His grandson." The Saint then said, "No wonder!" and walked away.¹⁸⁶

QUESTION: If one does not get to perform his *Sunnats* before the *Fard* of *Salāh*, would these *Sunnats* be regarded as *Qadah*?

ANSWER: They would be regarded *Qadah* of their time and not generally as *Qadah* of *Fard* or *Wājib Salāh* times. *Sunnah Salāh* is unlike the *Fard* or *Wājib Salāhs*. They are to be read in their specific times, i.e. before or after any *Fard Salāh* as prescribed.

QUESTION: Is there any difference of opinion among the four *Imāms* that some tie their hands on the chest while others tie their hands on the navel?

ANSWER: Eat the melon and do not question the peel. (Meaning, do not enter in this matter). Whatever the four *Imāms* say is all in accordance to the *Sharī'ah*. If they disagreed with the *Sharī'ah*, then why were they called *Imāms*? It is the duty of every *Muslim* to obey and follow the *Imāms*.

QUESTION: What is the method of achieving the blessed *Ziyārah* of the Beloved Master Sayyidunā Rasūlullāh ❖?

ANSWER: Recite *Salawāt (Darūd Sharīf)* excessively at night. Also continue reading *Darūd Sharīf* during the day, in fact, at all times. The following *Darūd Sharīf* has been proven most effective for *Ziyārah*.

¹⁸⁵ This was the Grandfather of A'la'Ḥadrat ❖ and a *Qutub* of his time.

¹⁸⁶ The Saint must have seen the glow of *Imān* of the young man who was to be a future *Mujaddid* of the Century. Therefore, he carefully inspected his insight and then inquired, "What are you to Riḍā 'Alī Khan?" It must have been announced in the spiritual world that Riḍā 'Alī's grandson would be the next *Mujaddid* and *Qutb al-Irshād*. Thus he exclaimed, "No wonder." How true was his comment! [Translator]

Recite this *Salawāt* 100 times or more daily without fail after *Salāt al-'Esha*.

- اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ كَمَا أَمَرْنَا أَنْ نُصَلِّيَ عَلَيْهِ
- اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ
- اللَّهُمَّ صَلِّ عَلَى رُوحِ سَيِّدِنَا مُحَمَّدٍ فِي الْأَرْوَاحِ
- اللَّهُمَّ صَلِّ عَلَى جَسَدِ سَيِّدِنَا مُحَمَّدٍ فِي الْأَجْسَادِ
- اللَّهُمَّ صَلِّ عَلَى قَبْرِ سَيِّدِنَا مُحَمَّدٍ فِي الْقُبُورِ
- صَلِّ اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَمَوْلَانَا مُحَمَّدٍ

There is no better *Salawāt* than the above to be blessed with the sacred *Ziyārah* of *Sayyid al-'Alamīn* ﷺ. Bear in mind that this *Salawāt* (*Darūd Sharīf*) must not be read with the intention of *Ziyārah*, but purely for the love and respect of the beloved Prophet of *Allāh* ﷺ. Let the rest lie in the mystic favours and blessing of the glorious *Habīb* ﷺ.

After this discussion another question was forwarded to the noble *Imām* ﷺ. Since it was a very simple question therefore, he ordered that the answer be extracted from the relevant *Kitāb* of *Fiqah* and sent to the questioner. Then A'la' Hadrat ﷺ stated, "At the time of the noble *Sahāba*, *Islāmic questions* (*Fatāwa*) were also posed to them which they answered. There weren't many *Kitābs* that existed at that time and the only reference was the Holy *Qur'ān* and the *Sunnah*. But, nowadays inquiries request for detailed references of authors, publishers, line and page numbers, etc. though the inquirer knows nothing about the *Laws of Fiqah*.

QUESTION: Respected Master! I wish to present an *Islāmic inquiry* (*Fatāwa*). Is there any specific day prescribed for this?

There are no specific days for this purpose. Of course, it is mentioned in the *Hadith Sharīf* that if any person who leaves his home before sunrise on a Saturday morning for a (valid/legal) personal purpose, then I (Holy Prophet ﷺ) will be the guarantee for the fulfilment of that purpose.

QUESTION: Did the Holy Prophet ﷺ refer to any specific purpose or need?

ANSWER: Yes, only for a legitimate (*Jā'iz*) purpose or need.

QUESTION: In the first chapter of the Holy *Qur'ān*, the *Ayah* is read عذاب عظيم. If one reads عذاب اليم instead, will his *Salāh* be valid or not?

ANSWER: Yes, it is valid because this mistake does not change the meaning or concept of the *Ayah*. It is a general rule of *Sharī'ah* that if the pronunciation of a letter changes the meaning of a word or distorts the meaning of the context, then *Salāh* is nullified¹⁸⁷.

QUESTION: What is the ruling in *Fiqah Hanafi* if one mistakenly recites *Tasmiy' yah* (*Bismillāh*) loudly before a *Surah* in *Salāh*?

ANSWER: If one mistakenly reads it aloud, then there is no harm. But if it is read intentionally, then it is *Makrūh* (undesirable).

QUESTION: There are two *Masājid* very close to each other. One gets totally destroyed by a storm while the other gets slightly damaged. Can the *Muslims* utilise goods from the destroyed *Musjid* to repair the damaged *Musjid*?

ANSWER: It is certainly not permissible. In fact, it is not permissible to utilise a single brick from one *Musjid* for another. It is compulsory on the *Muslims* to restore both the *Masājid* and also frequent them for *Salāh*. What was the necessity to build two *Masājid* in such close proximity?

QUESTION: What is the ruling of the *Sharī'ah* on a person who collects monies in the name of a *Musjid* but uses it for himself?

¹⁸⁷ For details refer to *Fatāwa-e-Radawīyya* of A'la' Hadrat ﷺ.

ANSWER: His abode is the Fire of Hell.

QUESTION: Can a person pre-dig his grave and keep it ready to be buried in it?
ANSWER: Almighty *Allāh* ﷻ states:

﴿وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ﴾

*Nor does anyone know in what land he is to die.*¹⁸⁸

This is not a correct thing to do. One can by all means prepare his *Kafan* and carry it around with him (travel). On the contrary, he cannot possibly carry his grave wherever he goes.

QUESTION: Can a *Khatīb* recite *Bismillāh* (*Tasmi'ah*) in the *Jum'ah* and both *'Eid Khutbahs*?

ANSWER: Read it softly with *Ta'ūz*¹⁸⁹ before the *Khutbah*.

QUESTION: Is it in order if one ties his *'Amāmah* (Turban) for his *Fard Salāh* and remove it for the remaining *Sunnah* or other *Salāh*. One does this because of constant headaches. What does the *Sharī'ah* say about this?

ANSWER: There is no harm in doing so but it is preferable and excellent to leave it on. One *Jum'ah Salāh* performed with an *'Amāmah* is equivalent to 70 *Jum'ahs* performed without an *'Amāmah*. The noble *Imām* went on further to say that headache and fever are blessed ailments which were experienced by all the Prophets of *Allāh* ﷻ. Once a *Walī* of *Allāh* experienced a headache and he was so overjoyed that *Allāh* ﷻ had blessed him with the ailment of the Prophets ﷺ. He then spent the entire night performing *Nafil Salāh* to thank *Allāh* ﷻ for this mercy. *Allāhu Akbar!* But, today, if someone gets a mild headache then he wants to perform his *Salāh* quickly and at times not perform it at all. The rule is that pain becomes *Kaf'farah* (expiation of sins) for that specific part of the body in which it is found. This is not so in the case of fever. This ailment penetrates the entire body and therefore, fever is a

¹⁸⁸ *Al-Qur'an al-Karīm*, Sura: Luqman, Verse:34

¹⁸⁹ *Ta'ūz* is اعوذ بالله من الشيطان الرجيم

Kaf'farah for the sins of the entire body. Indeed, this is a great blessing of *Allāh* ﷻ on this *Ummah*. This sickness cleanses one of sins. *Alhamdulillah!* Almighty *Allāh* ﷻ is infinitely merciful on me because I often experience headaches and fever. الحمد لله على نعمة الله

QUESTION: Did the *Wahābīs* exist in the time of the *Khulafah al-Rashidīn*?

ANSWER: It was this very sect that Sayyidunā 'Abdullāh ibn 'Abbās ﷺ requested permission from *Amīr al-Mu'minīn* Sayyidunā 'Alī al-Murtudāh ﷺ to confront. They were 10,000 in number. *Amīr al-Mu'minīn* ﷺ granted him permission and he went to them and asked, "What was it about *Amīr al-Mu'minīn* that you so strongly disagree with?" They replied, "Why did the *Amīr* appoint Sayyidunā *Abū Mūsā Ash'arī* ﷺ as a judge (*Hakam*) in the event of *Siffīn*?" This is *Shirk*, because *Allāh* ﷻ states in the *Qur'ān*:

﴿إِن الْحُكْمُ إِلَّا لِلَّهِ﴾

Judgement is from none, but Allāh ﷻ¹⁹⁰

Sayyidunā 'Abdullāh ibn 'Abbās ﷺ replied, "Is it not in the very same *Qur'ān* that *Allāh* ﷻ states:

﴿وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا أَحْكَمًا مِّنْ أَهْلِهِمْ وَحَكْمًا مِّنْ أَهْلِهَا إِن

يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا﴾

*And if you fear a dispute between husband and wife, then appoint an arbiter (Hakam) from the side of the family of the man and an arbiter from the side of the family of the woman (to solve the problem). If these two will desire reconciliation then Almighty Allāh ﷻ will cause unity between them. Undoubtedly, Allāh ﷻ is All-Knowing, Aware.*¹⁹¹

¹⁹⁰ *Al-Qur'an al-Karīm*, Sura: Yusuf, Verse:40

¹⁹¹ *Al-Qur'an al-Karīm*, Sura: An-Nisā, Verse:35

Remember that this is the same format of argument used by the present day *Wahābīs*. They turn a blind eye to the differences between bestowed and personally acquired knowledge and also reject the legality of seeking assistance from anyone other than *Allāh* ﷻ. It is an *Islāmic* belief that *Allāh* ﷻ has bestowed His elite servants with this science of knowledge and powers. This knowledge and power is purely *'Ata'ī* (bestowed) and not *Zānī* (personal). But, the *Wahābī* rejects this in totality and says that such beliefs are *Shirk*.

However, after quoting the above *Ayah*, Sayyidunā 'Abd-Allāh Ibn 'Abbās ﷺ then asked them, "What type of belief do you hold that you claim *Imān* with all the *Ayahs* of negation (*naḥī*), and *Kufr* with the *Ayahs* of affirmation (*Ith'bā*)?" On hearing this realistic statement of Sayyidunā Ibn 'Abbās ﷺ, half of this group (5,000) repented and joined *Amīr al-Mu'minīn* ﷺ. The remainder of the group (5,000) were devious and held fast to their false beliefs. After this dialogue, *Amīr al-Mu'minīn* ﷺ issued the order to the *Muslim* army to kill the remainder.

Sayyidunā Imām al-Hasan ﷺ (d.49/669), Sayyidunā Imām al-Husain ﷺ (d.61/680) and many other eminent spiritual personalities hesitated because this group spent the entire night in *'Ibādah* and recited the Holy *Qur'ān* during the day. They protested, "How could we raise our swords on such people who are soaked in *'Ibādah*?" Meanwhile in the past, Sayyidunā Rasūlullāh ﷺ had already informed Sayyidunā 'Alī ﷺ about this sect. The *Nabī* ﷺ said, "These people will revolt against *Islām* and they will be very staunch in their external duties of *Salāh* and fasting, etc. They will leave the *Dīn* as an arrow leaves the bow for its target never to return again. They will recite the Holy *Qur'ān* but it will not proceed below their throats." Eventually the *Muslim* army was compelled to execute the command of *Amīr al-Mu'minīn* ﷺ. Hence, the battle commenced. In the course of the *Jihād*, the *Amīr* was informed that the enemy had retreated to the banks of a river.

On hearing this Sayyidunā 'Alī al-Murtadāh ﷺ said, "By *Allāh*! Not even 10 of them will cross the river and all will be killed on this side." So it did happen. Every single one of the 5 000 were killed before crossing the river.

Since the army of the *Amīr al-Mu'minīn* ﷺ was impressed by the piety of the enemy, he had to clear their minds and hearts of their misconception. To do this, he ordered his army to search the corpses of the enemy and find one named *Zūl-Thadiyya*. Sayyidunā 'Alī ﷺ also gave some physical description of this person to make it easy to find him. The *Amīr* said, "If you find him dead, then you have verily killed the most evil man on earth. But if you do not find him amongst the dead, then you have killed the best of men on earth." The search began and every corpse was inspected. This cursed person was found below a pile of bodies. His one hand was shaped like the breast of a woman. When *Amīr al-Mu'minīn* ﷺ saw him he glorified *Allāh* ﷻ and shouted the *Takbīr* (*Allāhu-Akbar*). The entire *Muslim* army was convinced and satisfied by the *Karamah* ('*Ilm al-Ghayb*) of *Amīr al-Mu'minīn* ﷺ. They too praised *Allāh* ﷻ and thanked Him ﷻ for cleansing the earth of this filth. Then, the illustrious *Amīr* ﷺ addressed the army and said, "Do you think that this cursed sect and their following are totally cleansed? Certainly not! Some of them are still in the womb of their mothers and others are in the sperm of their fathers. When one of these groups is exterminated, another will rise with *Fitnah* and this will continue till the last group emerges with the cursed *Dajjāl*!"

This is the very sect that will emerge in every era with different names and disguise. Now, in this last period of time, the very sect has emerged as "*Reformers of Dīn*" and called themselves *Wahābīs*. Their signs and descriptions are foretold in the *Sahih Ahādith Sharīf*, which clearly befit the present day *Wahābīs*.

Some of the Prophecies are as follows:

﴿تَحْقِرُونَ صَلَاتَكُمْ عِنْدَ صَلَاتِهِمْ وَصِيَامَكُمْ عِنْدَ صِيَامِهِمْ وَأَعْمَالَكُمْ عِنْدَ أَعْمَالِهِمْ، يَقْرُونَ الْقُرْآنَ لَا تَجَاوِزُ تَرَاتِيمَهُمْ، يَقُولُونَ مِنْ قَوْلِ خَيْرِ الْبَرِيَّةِ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُونَ السَّهْمُ مِنَ الرِّمَّةِ، سِيَمَاهُمْ التَّحْلِيقُ، مَشْمَرَى الْأَرْزُ﴾

- *If you compare your Salāh with their Salāh, you will regard yours as insignificant and insufficient. Likewise will be the situation of your fasting and good deeds.*
- *They will recite the Holy Qur'ān but it will not go below their throats (not enter their hearts).*
- *Their words and speech will be very sweet and appealing and they will quote the Ḥadīth Sharīf in every thing they say.*
- *They will leave the (boundaries) Dīn as an arrow leaves the bow for its target (never to return again).*
- *One of their signs is that most of them will have shaven heads.*
- *Their pants will be raised high above the ankles.*¹⁹²

¹⁹² Musnad Imām Ahmad ibn Ḥambal, Ḥadīth no. 11047, narrated by Sayyidunā Abu Sa'īd al-Khudrī. A similar Ḥadīth is also cited in *Tahzīb al-Kamāl*, Vol.7, p.409, Ḥadīth no.3061, narrated by Sayyidunā Abī-Bar'za which reads:

(3061). شَرِيكُ بْنُ شِهَابٍ الْحَارِثِيُّ الْبَصْرِيُّ رَوَى عَنْ أَبِي بَرَّةَ الْأَسْلَمِيِّ (س). (رَوَى عَنْهُ: الْأَزْرَقُ بْنُ قَيْسٍ (س))
 رَوَى لَهُ النَّسَائِيُّ حَدِيثًا وَاحِدًا. وَقَدْ وَقَعَ لَنَا عَالِيًا جَدًّا مِنْ رَوَائِهِ.
 أَخْبَرَنَا بِهِ أَبُو الْحَسَنِ بْنُ الْبَخَارِيِّ، قَالَ: أَنْبَأَنَا الْقَاضِي أَبُو الْمَكَارِمِ اللَّبَّانُ، وَأَبُو جَعْفَرٍ الصَّبَّاحِيُّ، قَالَا: أَخْبَرَنَا أَبُو عَلِيٍّ الْحَدَّادُ، قَالَ: أَخْبَرَنَا أَبُو هَيْمٍ الْحَافِظُ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا يُونُسُ بْنُ حَبِيبٍ، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ الطَّلِيسِيُّ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ حَمَّادِ بْنِ سَكْمَةَ، عَنْ الْأَزْرَقِ (بْنِ قَيْسٍ)، عَنْ شَرِيكِ بْنِ شِهَابٍ، قَالَ: كُنْتُ أَمْتَنَى أَنْ أَلْقَى رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ أَسْأَلُهُ عَنِ الْخَوَارِجِ، فَلَقِيتُ أَبَا بَرَّةَ الْأَسْلَمِيَّ فِي يَوْمٍ عِيدٍ فِي نَاسٍ مِنْ أَصْحَابِهِ قُلْتُ لَهُ: هَلْ سَمِعْتَ رَسُولَ اللَّهِ يُحَدِّثُ فِي الْخَوَارِجِ. قَالَ أَبُو بَرَّةَ: سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: «يُخْرِجُ قَوْمٌ فِي آخِرِ الزَّمَانِ كَأَنَّ هَذَا يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرِّمَّةِ سِيَمَاهُمْ التَّحْلِيقُ يَخْرُجُونَ حَتَّى يَخْرُجَ آخِرُهُمْ مَعَ الْمَسِيحِ، فَإِذَا لَيْسَ لَهُمْ فَاكُلُوهُمْ ثُمَّ شَرُّوا خَلْقًا وَخَلِيقَةً». رَوَاهُ عَنْ مُحَمَّدٍ

COMPILER: [It is known that the father of the present day Wahābīs is Ibn 'Abd al-Wahhāb Najdī (d.1206/1792). It is said that he exercised the shaving of the head so strongly that if any woman accepted Wahābism, he ordered the hair on their heads to be shaven off. This was done because he said, "This is the hair of the period of Kufr and therefore it must be shaven off." The shaving of hair of the females carried on for some time until one frustrated lady confronted him and said, "Why do you not order the beards of your new recruits to be also shaven off when they enter your Dīn? That is also the hair of the Kufr period." It was after this objection that he stopped this shameful and irreligious practice.

Look at the present day Wahābīs. The majority of them shave off their hair and lift their pants high above their ankles. How true are the Prophecies of Sayyidunā Rasūlullāh ﷺ? They perfectly fit the norms of the present day Wahābīs.]

Once while the Holy Prophet ﷺ was distributing booty after the Battle of Hunain, a person objected to the manner of the Holy Prophet's ﷺ distribution. This disrespectful person remarked, "I don't find justice in your distribution because some persons are getting more while others less." On hearing this absurd remark, Sayyidunā 'Umar al-Farūq was outraged. He drew his sword and said, "Ya Rasūlallah ﷺ! Grant me permission to behead this Munāfiq (hypocrite)." The loving Ḥabīb ﷺ replied, "Leave him because such and such type of people will be from his offsprings." Then the Holy Prophet of Allāh ﷺ further said, "Unfortunately, if I don't exercise justice with you, then who will be just to you? May Allāh ﷻ have mercy on my brother Mūsā who was oppressed more than me!"

The illustrious 'Ulamā state that the distribution of the Holy Prophet ﷺ on this single day was more than a lifelong charity of

N.B. There are some parts of this Ḥadīth that are narrated separately. How precise is the bestowed Knowledge of Ghayb of Sayyidunā Rasūlullāh ﷺ that every single prediction immaculately fits in place!

generous kings. The jungle was full of booty and the *Sahāba* came in huge numbers to collect their share. The *Nabī* of *Allāh* ﷺ distributed the booty to them moving backwards as it got lesser until all of it was given out. While this virtuous distribution was carrying on, a *Bedouin* came up to the Noble Prophet ﷺ and excitedly pulled away his mantle (*Rida*) from his blessed shoulders. The force of that snatching left marks on the shoulders and back of the Beloved *Nabī* ﷺ. This did not annoy him, instead he compassionately said, "Oh people! Do not hasten, by *Allāh* ﷻ! You would never find me a miser at any given time." Certainly, by the Lord of Power who has sent his beloved *Rasūl* ﷺ with truth and ultimate guidance, the most esteemed *Khalīfah* of the Almighty *Allāh* ﷻ is Sayyidunā *Rasūlullāh* ﷺ. Whatever bounties and Mercy are received in this universe, are indeed his blessings. In fact, his blessings in this universe are not equal to an atom of his Divine *Rahmah*.

'*Arif-Billāh*, Imām Sharf al-Dīn Bū'sayrī ﷺ (d.696/1296) states in his famous *Qasīdah al-Burdah Sharīf*,

فَإِنَّ مِنْ جُودِكَ الدُّنْيَا وَضَرَّتْهَا
وَمِنْ عُلُومِكَ عِلْمُ اللَّوْحِ وَالْقَلَمِ

Verily the Mercy of this Duniya and Akhirah are but a trace of your blessings (Beloved *Nabī* ﷺ) and the Knowledge of the Unseen (*Ilm-e-Ghayb*)¹⁹³ is but a glimpse of your knowledge.¹⁹⁴

One day the eminent *As'hāb* were assembled around the Holy Prophet ﷺ and a person came by and stood at the edge of the *Majlis Sharīf*. He glanced at the *Majlis Sharīf* and proceeded to the *Musjid*. The Holy Prophet ﷺ said to the *Sahāba*, "Who amongst you will go

¹⁹³ Refer *Al-Daulat al-Makkiya an Maddat al-Ghaybiyya*, a masterpiece on the '*Ilm-e-Ghayb* *Allāh* ﷻ bestowed on Sayyidunā *Rasūlullāh* ﷺ written by A'la-Hādrat Imām Ahmad Ridā ﷺ.

¹⁹⁴ *Qasīdah Burdah Sharīf*, ch: 10, on *Dhikr and Manājāt*, verse no. 4, written by 'Arife-Billāh Imām Muḥammad Sharf al-Dīn Bū'sayrī al-Shazālī ﷺ.

and kill him?" Sayyidunā Abū-Bakr al-Siddique ﷺ got up and went towards this person. He found him engaged in *Salāh*. He could not kill someone engaged in *Salāh* and therefore, returned to the Holy Prophet ﷺ and explained the situation. The Beloved *Nabī* of *Allāh* ﷻ again said, "Who is it that will kill him?" Sayyidunā 'Umar al-Farūq ﷺ got up and went towards him. He too found him in the same situation and returned. For the third time, the Holy Prophet ﷺ stated, "Who is it that will kill him?" Sayyidunā 'Alī al-Murtadah ﷺ got up and said, "I will kill him." The Holy Prophet ﷺ said, "Yes you would, if you find him. He will not be there." When Sayyidunā 'Alī ﷺ went into the *Musjid Sharīf*, he found nobody there. The man had already left as predicted by the Glorious Prophet ﷺ. The exalted *Habīb* ﷺ remarked, "If you had killed him, then verily a very great *Fitnah* (problem) would have been removed from this *Ummah*."

This man was the father of *Wahābism* whose contemporaries are found today. They are soiling this earth and causing *Fitnah* in this *Ummah*. That rude person stood on the edge of the *Majlis Sharīf* and looked at everyone present there. His egotism led him to believe that there is no one in this *Majlis* better than he is. He was very proud and boastful of his *Salāh* and piety. Least did he realize that *Salāh* or any other virtue is nothing but the mercy of the Glorious Prophet of *Allāh* ﷻ. One can never be a devout servant of *Allāh* ﷻ until one sincerely pledges one's allegiance to the Beloved of *Allāh* ﷻ. *Allāh* ﷻ places great emphasis in the Holy *Qur'ān* concerning the respect and honour of His Beloved *Nabī* ﷺ before His worship. Therefore, *Allāh* ﷻ states:

﴿لَتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا﴾

So that you may believe in *Allāh* ﷻ and His Messenger (*Rasūl*), and respect and honour him, and glorify *Allāh* ﷻ day and night, (reference to *Salāh*).¹⁹⁵

¹⁹⁵ *Al-Qur'ān al-Karīm*, Sura: *Al-Fataḥ*, Verse: 9

The first and foremost factor of *Imān* is respect for the *Rasūl*. *Salāh* or any form of *'Ibādah* is useless without reverence for the *Rasūl*. There are many *'Abd-Allāhs* (servants of *Allāh*) in this world, but the true and sincere *'Abd-Allāh* is he, who is *'Abde-Mustafa* (servant of the Holy Prophet). If it is not so, then he is surely an *'Abde Shaytān* (servant of the cursed Devil). May the Merciful *Allāh* save us all from this curse!

QUESTION: Sir! People generally place the Holy *Qur'ān* safely in a box or bag and travel in a train. Sometimes the rush is so heavy that there is barely place for the passengers to sit. In this situation, can one keep the box or bag with the *Qur'ān* on the floor?

ANSWER: Certainly not! Man himself creates problems. Otherwise, there are no difficulties. If a man has the love and honour of the Holy *Qur'ān* at heart, he will always have in mind the love and respect for it.

QUESTION: What is not a good time of *'Asr Salāh*?

ANSWER: There is no harm if *'Asr* is read 20 minutes before sunset. There should be 20 minutes left for sunset after completing your *'Asr Salāh*. This 20-minute period is regarded as *Makrūh* (not good) time. In this period, one is able to stare at the sun without any problems.

QUESTION: Respected Sir! Worldly transactions have held me so much so that I cannot perform my past *Qadah Salāh*. I intend to do it daily but I fail. Can I first pray all my *Fajar Qadah*, then *Zuhr*, then *'Asr*? Is there any harm in performing them in this order? I also cannot recall how many of my *Salāh* are *Qadah*. What should I do in this case?

ANSWER: It is compulsory to perform all *Qadah Salāh* as quickly as possible. One cannot say when death will come. There is no difficulty in performing 20 *Rak'ats* daily (2 *Fajar*, 4 *Zuhr*, 4 *'Asr*, 3 *Maghrib*, and 7 for *'Esha*, i.e. 4 *Fard* and 3 *Witr*.) One can perform this *Salāh* anytime of the day 20 minutes after sunrise, before *'Asr* or after sunset and before and after *Zawāl*. One has the option to read all the *Fajar Qadah* first, then *Zuhr*, *'Asr*, and *Maghrib* and *'Esha*,

or each one for a day. A maximum estimate record of all the *Qadah* must be made and performed accordingly. It is better to read more than the estimated *Rak'ats* and not less. If one reads this daily in this manner then all *Qadah* will eventually be completed. So, do not delay or be lazy to complete them. No *Nafil Salāh* is accepted if one has *Qadah* of any *Fard Salāh*.

Niyyah for *Qadah Salāh* can be performed in the following manner. Say you have 100 *Fajar Qadah*. Every time you perform one *Qadah*, say, "I intend to perform my first *Fajar Qadah*." In this way you will perform them all. The same method may be used to complete all *Qadah Salāh*. If one has a lot of *Qadah* to complete, then one must perform them quickly. One may recite *Subhān-Allāh* (سبحان الله) 3 times instead of *Surah al-Fateha* only in the empty *Rak'ats* (the third and fourth *Rak'ats* in 4 *Rak'at Fard* (i.e. *Zuhr*, *'Asr* and *'Esha*) or the third *Rak'at* in 3 *Rak'at Salāh* (*Maghrib*). There is no harm if one reads one *Tasbīh* instead of three in the *Ruku'* and *Sojūd*. The *Fard* will be completed. One may read this *Darūd Sharīf* (*Salawāt*) اللهم صل على سيدنا محمد وآله in *Tashah'hūd* instead of the complete *Darūd-e-Ibrāhīm*. In *Witr*, read رَبِّ اغْفِرْ لِي once instead of the complete *Du'ā-e-Qunūt*.

One can read *Qadah Salāh* 20 minutes after sunrise and 20 minutes before sunset. It is not permissible before or after these times. One must also perform this *Salāh* in secrecy, as the exposure of sins in public is not permissible.

Say if one has about 40 or 50 years *Qadah*, one has to give up his entire daily routine to complete this important task. If such a person has to die within a month or so in this engagement, then the ultimate Mercy of the Compassionate Lord will complete the remainder of one's *Salāh*. The Merciful *Allāh* states:

﴿ وَمَنْ يَهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَافِقًا كَثِيرًا وَسَعَةً وَمَنْ يَخْرُجْ

مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ الْوُتُّ فَقَدْ وَقَعَ أَجْرُهُ

عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿١٩٦﴾

He who forsakes his home in the cause of Allah, finds in the earth many a refuge, wide and spacious: should he die as a refugee from home for Allah and His Messenger, his reward becomes due and sure with Allah: and Allah is Oft-Forgiving, Most Merciful. ¹⁹⁶

The general rule is mentioned in this *Ayah*. Even if one takes a single step out of his home and dies, then complete *Thawāb* will be noted in one's Book of Records. Here the intention will be taken into account. Every action is based on good intentions. The *Hadith Sharīf* states:

﴿ إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ ﴾

Indeed, all actions are based on one's intentions. ¹⁹⁷

QUESTION: Respected *Imām*! If all Prophets and Angels are *Ma'sūm* (sinless) then why is *Thawāb* sent to them by saying, *عليه الصلوة والسلام* "Peace and blessing be upon them?"

ANSWER: Firstly, *عليه الصلوة والسلام* is not *Esāl-e-Thawāb* (sending rewards). It is an expression of respect and reverence to them and if sending peace

¹⁹⁶ *Al-Qur'ān al-Karīm*, Sura: An-Nisaa, Verse: 100

¹⁹⁷ The first *Hadith* of *Sahīh al-Bukhārī* narrated by *Amīr al-Mu'minīn Sayyidunā 'Umar al-Fāruq* which reads:

(1) حَدَّثَنَا الْحُمَيْدِيُّ عَبْدَ اللَّهِ بْنُ الزُّبَيْرِ قَالَ: حَدَّثَنَا سُعْبَانُ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْأَنْصَارِيُّ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ التَّيْمِيُّ أَنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وَقَّاصٍ

الْبَلْبَاسِيَّ يَقُولُ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَلَى الْمِنْبَرِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ ﴿ إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ ﴾ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى.

فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا، أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا، فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ. ﴿

and blessing as *Du'ā* upon them is intended, then the Angels and Prophets are not exempted from peace and blessings. Once, *Sayyidunā Nabī Ayyūb* عليه السلام was taking a bath. Almighty *Allāh* ﷻ rained gold on him. He spread out his mantle and picked up the gold. *Allāh* ﷻ called out to him, "O *Ayyūb*! Did I not make you wealthy and independent of wealth?" He replied, "Undoubtedly, my Lord! You have made me wealthy, but I am never independent of your *Rahmah*."

The noble *Imām* ﷺ continued: A *Sayyid* ¹⁹⁸ always visited me and complained about his poverty. Once he came to me very depressed and complained of his poverty. I asked him if one could marry his mother after the father divorces her. He said, "Never!" I then said, "You are a descendant of *Amīr al-Mu'minīn Sayyidunā 'Alī al-Murtadāh* ﷺ. One day, in privacy, he rubbed his palms over his face and said, 'O *Duniyah*! Fool someone else. I have given you such a *Talāq* (divorce) that can never be revoked.' No one should be amazed at the poverty of the *Sa'dāt*". The *Sayyid* heard this and said, "By *Allāh*! I am now fully satisfied." He never complained after that day.

QUESTION: *Mawlanā 'Abd al-Rahmān Sāhib Jabalpurī* said: "Oh *Imām*! *Hajī 'Abd al-Jabbār* suffers from constant depression and distress. Is there any cure for this?"

ANSWER: Ask him to constantly recite:

﴿ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ﴾ ¹⁹⁹

This has cure and treatment for 99 different calamities and misfortunes. Distress is the lowest degree amongst them. Recite this *Kalimah Sharīf* 60 times daily. Then blow into some water and drink it. It will greatly ease the depression.

¹⁹⁸ A descendant of the lineage of *Sayyidunā Rasūlullāh* ﷺ.

¹⁹⁹ Reported by *Sahīh al-Bukhārī*, *Hadith* no. 6237, on the authority of *Sayyidunā Abu-Mūsā al-Ash'arī* ﷺ.

QUESTION: One person present said: "Nowadays I am very depressed because of great debts. Can you suggest some Du'ās to be recited so that my debts can be paid off?"

ANSWER: Once a *Sahāba* came to the Beloved *Rasūl* and complained that the world has turned its back on him (referring to poverty). Sayyidunā Rasūlullāh said to him, "Do you not know that *Tasbīh* which is also the *Tasbīh* of the Angels of Sustenance? It is due to this *Tasbīh* that Allāh gives sustenance. The needs of this Duniyah will come to you in abundance. Recite this *Tasbīh* 100 times daily at the rise of early morning (just after Subḥu-Sādiq). This is the sacred *Tasbīh* of the Angels:

200 ﴿سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ أَسْتَغْفِرُ اللَّهَ﴾

Seven days passed and the *Sahāba* returned to the Holy Prophet and said: "Ya Rasūlallah! The Duniyah (wealth) is coming to me so abundantly that I do not know how to carry it or where to put it. I am absolutely amazed and astonished as to what to do with it."

A'la'Ḥadrat Imām Aḥmad Riḍa then said to the complaining person, "You too also recite this Du'ā daily bearing in mind the time, i.e. immediately after Subḥu-Sādiq or else before Fajar Salāh. If you are late and the Jamā'at of Fajar had started, join the Jamā'at and complete the recitation after Salāh. Always try to complete the recitation of this Du'ā before sunrise."

QUESTION: While seated one day, someone mentioned the ancient Pyramids of Egypt. The illustrious Imām commented as follows.

ANSWER: These buildings were constructed about 14 000 years before the appearance of Sayyidunā Ādam. It was the 1st of Rajab when Allāh sent the storm on the 'Ummah of Nabī Nūḥ. It was raining from the skies as well as water was bubbling out of the

²⁰⁰ *Fath al-Bārī* narrated by Umm al-Mu'minīn Sayyidah 'A'ṭesha

earth. By the command of Allāh Nabī Nūḥ built the Ark (boat) which began floating on the 10th of Rajab. There were 80 people aboard this Ark, including two Prophets, one being Nabī Nūḥ and the other, the body of Nabī Ādam. The females were placed on one side of the Ark, while the males on the other side. The water level had risen to 30 yards (+- 27.6 meters, 90 feet) above the highest mountain peak on earth. The storm subsided after six months and on the 10th of Muḥarram (Yum al-'Āshūra) this blessed ship safely stopped on the peak of the Jodī Mountain. Everyone disembarked and inhabited the first city. It was named *Souq al-Thama'nīn* (سوق الثمانين). This settlement was near Mount *Nihāwand*, alongside the city of *Mousul* (now Irāq). All that survived this global storm were buildings shaped like domes or minarets. Nothing besides these structures existed on earth.

Amīr al-Mu'minīn Sayyidunā 'Alī al-Murtuḍah commented about these very minarets when he said:

﴿بُنِيَ الْهَرَمَانُ الْكَسْرُ فِي سَرَطَانٍ﴾

The period when these buildings were erected, the star *Nasr* had entered the Cancer constellation.²⁰¹

Nasr is the name of two stars, one *Altar* (الطائر) and the other *Vega*

(واقع). When *Nasr* is mentioned in Astronomy it generally refers to the *Vega* star. At the entrance of this building there is a figure of a falcon²⁰² holding a crab in its claw. This refers to the actual date of its construction. (If one understands these signs then one will be able to decipher the exact date of its construction). This means that the building was constructed when the *Vega* star moved into the Cancer constellation. If one calculates this, one will get 12,640 years 8.5 months, because a star takes 64 years 7 months, and 27

²⁰¹ Refer *النجوم الظاهرة في تاريخ ملوك مصر والقاهرة* for details.

²⁰² The bird mentioned here may be a falcon, eagle or vulture.

days (Lunar) to travel 1 degree. Now, the *Vega* star is in the Capricorn constellation, which lies at 16 degrees. Hence, from the time of construction to now, the *Vega* star has travelled more than 6 stations and 15.5 degrees. So the construction took place some 5,750 years before the creation of Nabī Ādam ﷺ. Nabī Ādam ﷺ appeared on earth more than 7,000 years ago. This construction was certainly the work of the *Jinns* who had already inhabited the earth 60,000 years before the physical appearance of Nabī Ādam ﷺ.

QUESTION: Did the entire human race spread from the 80 people aboard this Ark?

ANSWER: None of the 80 members survived for a long period of time after the storm subsided with the exception of Sayyidunā Nabī Nūḥ ﷺ. Therefore, the entire human race is Nabī Nūḥ's descendants. The Holy *Qur'ān* states as follows:

﴿وَجَعَلْنَا ذُرِّيَّتَهُ هُمْ الْبَاقِينَ﴾

*And we made his progeny the only survivors (on earth).*²⁰³

It is for this reason that Nabī Nūḥ ﷺ is known as *Adam* the second (آدم ثاني).

QUESTION: Is it true that Nabī Nūḥ ﷺ lived on this earth for 1000 years?

ANSWER: No! In fact he lived for 1400 years (refer to *Qur'ān* and Commentary).

QUESTION: Was *Hajj Fard* (compulsory) on all the Prophets?

ANSWER: As for *Hajj* being *Fard* on all of them, this *Allāh* ﷻ knows best, but various Prophets ﷺ did perform *Hajj*. Once the Noble Prophet Sayyidunā Sulaymān ﷺ was flying on his throne over the Holy *Kā'bah*. The Holy *Kā'bah* cried to *Allāh* ﷻ and said, "Oh *Allāh* ﷻ! A Prophet from Your Prophets and an army from Your armies flew over me but did not descend on me nor did they perform *Salāh* in

²⁰³ *Al-Qur'ān al-Karīm*, Sura: As-Saffat, Verse:77

me." Almighty *Allāh* ﷻ replied, "Don't cry, I will make *Hajj Fard* on My servants who will hasten towards you as the birds hastens towards their nests. They will come to you and cry bitterly as a she-camel cries hysterically in search of its lost baby. I will send to you the Seal of Prophets who will be the most beloved of all Prophets".

QUESTION: What is the difference between these two words *Gha'rūr* and *Ghu'rūr*? One is pronounced with a *Fat'ha* [*Zabar*] and the other with *Damma*. [*Pesh*]

ANSWER: *Gha'rūr* with the *Fat'ha* means "deceitful", and *Ghu'rūr* with the *Damma* means "deceit".

QUESTION: A person leaves his wife and children under the care of his nephew and goes out of town for a period of time. In his absence, the wife gives birth to a child. He was informed about the birth but did not comment. When he returned home, he remained silent and did not investigate or express any suspicion. He then left home for the second time to continue his business. He was again informed that his wife had given birth to a second child. On hearing this, he commented to the informer, "People are wrongfully accusing my wife of committing adultery (*Zina*).". What is the ruling of *Sharī'ah* on the above-mentioned incident? Are his children legitimate or not?

ANSWER: Four trustworthy adults will have to testify in the court of the *Sharī'ah* of eyewitnessing the wife committing adultery. If no such evidence is available then the wife cannot be accused of adultery.

QUESTION: Were there any such cases at the blessed time of the Holy Prophet ﷺ?

ANSWER: In that blessed time, no proof of *Zina* was presented with witnesses. In fact, the violators personally presented themselves in the court of Sayyidunā Rasūlullāh ﷺ on two occasions and admitted their guilt. In one case, a male *Sahāba*, Sayyidunā Mā'az ﷺ, and the other, a female (*Sahabiyyah* ﷺ), both in different incidents came up to Sayyidunā Rasūlullāh ﷺ and requested *Islāmic* punishment to be

meted out for their crime so that they could be purified. Both were stoned to death.

When Sayyidunā Mā'az ؓ was being stoned, he began running, but the people caught hold of him and stoned him to death. They reported this incident to the Holy Prophet of Allāh ﷺ. He said, "Why did you not leave him when he was fleeing? At the time of fleeing, he made such sincere Towbah that if it had to be distributed amongst this entire city, it would have sufficed for everyone." After this incident, someone made nefarious comments about Sayyidunā Mā'az ؓ and Sayyidunā Rasūlullāh ﷺ reprimanded him with the following words, "Don't speak ill of him because I see him bathing in the streams of Jannah."

Similarly, when the female Sahabiyyah ؓ personally admitted to her crime, she requested purification in accordance to the punishment of Sharī'ah. The Holy Prophet ﷺ replied, "You are pregnant, come back after your confinement." ²⁰⁴ After her confinement, she returned with the child to the Holy Prophet ﷺ and he inquired about the care of the child. The Holy Prophet ﷺ replied, "Go back and breast feed the child." She returned after two years. The child was holding a piece of bread in the hand. She said, "Ya Rasūlallah ﷺ! Now this child can hold bread in its hands and eat by himself." The child was taken away and the mother was stoned to death.

QUESTION: Does the punishment of the Holy Sharī'ah purify a person?

ANSWER: Yes, by *Rajm* ²⁰⁵, but not by *Qi'sās* ²⁰⁶. This is so because murder has three rights. Firstly, of the family of the murdered, secondly, of the murdered, and thirdly, of Almighty Allāh ﷻ. *Qi'sās* only fulfils the rights of members of the family of the murdered. The other two rights will still remain till the Day of Judgement.

²⁰⁴ This is one of hundreds of examples of the Holy Prophet's ﷺ Knowledge of the Unseen. Allāh ﷻ blessed him with amazing knowledge and he could see what was in the womb of a woman.

²⁰⁵ The punishment of stoning to death by the Sharī'ah for the offence of adultery.

²⁰⁶ The punishment of execution for committing a murder.

QUESTION: Will *Salāt al-Janāzah* be performed on a person who is executed by *Qi'sās*?

ANSWER: Yes, but the *Salāt al-Janāzah* for one who commits suicide, murderer of his/her parents, a traitor of an *Islāmic* state and a robber killed while robbing should not be performed by the 'Ulama. Such person's *Salāt al-Janāza* should be performed by anyone from the general public. ²⁰⁷

QUESTION: What is the ruling of the Sharī'ah on a person who performed the *Salāt al-Janāzah* of a *Wahābī* that prescribed to anti-Islāmic beliefs?

ANSWER: There is no *Salāt al-Janāzah* for a *Wahābī*, *Rāfdī*, *Qadiyānī* and all heretics whose *Kufr* has been established. *Salāt al-Janāzah* is for a *Muslim* who holds correct *Islāmic* beliefs and not for the *Kuf'fār* or an apostate. After knowing this fact and to still read *Salāt al-Janāzah* for such a person is *Kufr*.

QUESTION: Is there any harm if an *Imām* does not ascend the *Mimbar* (Pulpit) and deliver the *Jum'ah Khutbah*? Is such *Salāh* valid?

ANSWER: The *Imām* must be explained that it is contrary to the *Sunnah*. In the sacred time of Sayyidunā Rasūlullāh ﷺ, the *Mimbar* was made after many years. Prior to the *Mimbar*, the Holy Prophet ﷺ delivered his *Khutbah* by resting his back on a date tree stump.

QUESTION: After what distance can one cross over a person engaged in *Salāh*?

ANSWER: Perform *Salāh* as the *Khāshi'in* ²⁰⁸ and focus your sight on the spot of *Sajdah*. It is the nature of the sight to exceed the spot that it is focused on. My personal experience and estimate of that excessive area ahead of the spot of focus is approximately 9 feet (2.8 meters). It is absolutely forbidden to cross this area of a worshipper [i.e. within 9 feet or 2.8 meters]. Yes! One may cross over beyond this

²⁰⁷ The illustrious 'Ulama of Dīn state that this is so, because of protest against such *Harām* death and undesirable actions of people so that the *Muslim* should take heed from such protest and refrain from forbidden action stipulated by the sacred Sharī'ah.

²⁰⁸ A Devotee engrossed in the fear of Allāh ﷻ

area. This is only possible in a big *Musjid* with a large area and not possible in a small *Musjid*.

The Noble *Imām* ﷺ went on to explain which *Musjid* is known as a big *Musjid* in *Fiqh*. According to the honourable Jurists (*Fuqahā*) of *Islām* there are no big *Masājīd*. The other is the *Musjid al-Harām al-Sharīf* in *Makkah al-Mukarramah* and *Tawāf* in front of the worshipper is permissible because *Tawāf* is also *'Ibādah* similar to *Salāh*.

A'la-Hadrat ﷺ further commented: If a person is performing *Salāh* alone at home or in a *Musjid* and if someone knocks on the door or wants to cross over in front of him, it is permissible for him to say سبحان الله loudly to make them aware that he is in *Salāh*. If a child comes and sits in front of you while performing *Salāh*, it is permissible to move the child and continue *Salāh*. If you are performing *Salāh* with a child on a platform or high place and there is a possibility that the child may fall, it is permitted to place the child on your lap and continue *Salāh*. The Holy Prophet ﷺ personally took Sayyidah Amāma bint Zaynab²⁰⁹ on his blessed lap and performed his *Salāh*. If a child has impurities on its body or clothes that will not soil your body or clothes, then it is permissible to carry that child and perform *Salāh*. If the child is the carrier of impurities and it soils your body or clothes, then *Salāh* will not be permissible. This is so because you will also become a carrier of impurities.

QUESTION: Can one demand a miracle from a false prophet (impostor)?

ANSWER: If one intends to disgrace and embarrass an impostor by demanding a *Mu'jizah*²¹⁰, then there is no harm, but if one wants to establish or

²⁰⁹ The Holy Prophet's ﷺ grand-daughter.

²¹⁰ Any unusual or extraordinary happening is known as a miracle, for example, steps are used for ascending heights and if someone reaches the height without using steps, it will be regarded as strange or anomalous. There are six such abnormalities:

1. *Mo'jizah* معجزه

2. *Irhās* ارماس
3. *Karamat* کرامت
4. *Ma'oonat* معونت
5. *Istidrāj* استدراج
6. *I'hānat* اهانت

A Muslim or a *Kāfir* can perform such extraordinary happenings. If a Prophet of *Allah* performs an extraordinary happening in the period of Prophethood, it is called a *Mo'jizah*. If it manifests before the period of Prophethood, then it is called *Irhās*. Any miracle shown by a *Wali* of *Allah* is called *Karamat*. If an ordinary man performs any abnormal happening, it is known as *Ma'oonat*. Any astonishing thing displayed by a *Kāfir* according to his desires, is called *Istidrāj* or if it does not happen as he desires, then its called *I'hānat*. The example of *I'hānat* is that of the impostor, Musailima Kazzāb, who tried to do as Sayyidunā Rasūlullāh ﷺ did and claim similarity. When our Master and Master of the Universe, Sayyidunā Mustafā ﷺ, placed his sacred hand of Prophethood on the head of a child, strong fragrance of musk emanated from the child's head. But when Musailima Kazzāb placed his hand of *Kufr* on the head of the child, the child fell to the ground and died. People said to this impostor that bitter or salty water in a well became sweet when the beloved *Rasūl* ﷺ placed his sacred saliva into it. So Musailima also spat in the sweet water well and it became bitter and undrinkable. This devil heard that when Sayyidunā Rasūlullāh ﷺ placed his sacred hand on the eye of the blind, his vision was restored, so he place his hand on a squint (blind with one eye). The squint person lost the vision of the good eye and became totally blind.

However, it is not difficult to distinguish between *I'hānat* and its opposite. Similarly, it is not necessary to explain the difference between *Mo'jizah* and *Istidrāj*. Suppose a fake person claims Prophethood, he will never be able to perform an extraordinary act and if the master of all the magicians of the world claims Prophethood, then too, all his powers and magic will at once disappear.

On the contrary, if anyone claims that he is the "Creator", and then he will display magic and extraordinary things that will certainly baffle the observer. Such will be the state of *Dajjal* when he will appear towards the Last Hour. First, he will claim Prophethood but all his *Istidrāj* will fail him. Then, he will claim Divinity and display amazing magic. This may be very confusing to some people, but yet very simple to understand. *Mo'jizah* can only establish divine proof and confirmation of the Prophethood of a Prophet. So if any false prophet claims to be a Prophet, what difference will remain between true and false? The mission and teachings

verify if the impostor can or cannot show a *Mu'jizāh*, then he will immediately become a *Kāfir*.

(The *Imām* ﷺ further mentioned): People make conditions in debates that one will accept the others religion if one cannot answer any question. This is absolutely *Harām* and sheer ignorance. It

of all the *Sharī'ah* will be destroyed. Therefore, no false prophet can display any *Mo'jizah* and any *Mo'jizah* that is displayed by a true Prophet cannot be false.

On the contrary, if a person claims Divinity, and becomes a manifestation of miracles from head to toe and fills the earth from east to west with millions of miracles, then at this point one's common sense will simply say that such a person can never be *Allāh* ﷻ or be worthy of worship, والحمد لله رب العالمين and all Praises is to due to *Allāh* ﷻ, Lord of the Worlds.

There is some difficulty in distinguishing the difference between *Karamat* and *Istid'rāj*. The *Sharī'at-e-Muhammadiyah* is the only yardstick that can be used to differentiate between these two. If you discover a miracle that is shown by a person who is staunch and steadfast in the *Sharī'ah*, then it will be a *Karamat*. A person, who pays no heed to the *Sharī'ah*, neglects his *Salāh* and other *Fard* duties, etc. then his extraordinary acts and displays will be regarded as *Istidrāj*. However, miracles (extraordinary happenings) are things not only displayed by a *Wali* of *Allāh* ﷻ. A non-*Wali* can also display them as was done by the magicians and sorcerers of *Fir'oun* (Pharaoh). *Istid'rāj* powers can be attained by strenuous devotion as done by hermits in seclusion. Such are the cases of *Hindu Jogis*, Jewish and Christian hermits, and Popes. Sometimes the insane and the lunatic display such amazing things. This is so because the curtains of *'Alām-e-'Ulwi* (Upper Heavens) are lifted from their eyes and they see things that others cannot. All this happens by the Command of Almighty *Allāh* ﷻ.

Therefore, all miracles cannot be taken for granted. In fact, every miracle must be measured by the scale of *Sharī'ah* and the state of relation with *Allāh* ﷻ. True miracles or *Karamat* will emanate from a saintly personality who loves *Allāh* ﷻ. Such a person is always obedient to the *Sharī'ah* at every place and moment. His personality will be so dynamic that just by seeing him, one will immediately develop the thought of *Allāh* ﷻ in one's heart and the love and attachment for the *Duniya* will also disappear. [Cited in *Sirāj al-'Awārif fi al-Wasāya wa al-Ma'arif*, Second Lustre, 6th Nūr, Concerning the Belief of the *Ahle-Sunnah*. This splendid book is available from the *Imām Ahmad Raza Academy* Durban, South Africa.]

happens sometimes that one forgets the answer. This forgetfulness of an individual is no proof of weakness in the religion. The truth of *Islām* does not depend on an individual. We are human and one of the natures of human is forgetfulness. Maybe at that specific moment the answer would not come to mind.

The compiler of *Malfuzāt*, *Imām* Mustafa Ridā ﷺ records a meeting as follows: *Malik al-'Ulamā* Mawlanā Sayyid Zafar al-Dīn Qādirī Bihārī (d.1382/1922), *Sadar al-Afādil* Mawlanā Sayyid Nā'im al-Dīn Muradabadī (d.1368/1947), *Sadar al-Sharī'ah* Mawlanā Amjad 'Ali Qādirī A'zamī (d.1367/1965), *Haḍrat* Mawlanā Sha Ahmad Mukhtār Siddiqī Meerutī, *Haḍrat* Mawlanā Ahmad 'Alī Meerutī ﷺ, and *Haḍrat* Mawlanā Sha Raham-Elāhī Qādirī assembled around the noble *Imām* ﷺ. These were all senior students and celebrated *Khulafah* of the *Imām* ﷺ. They had just returned victorious from a debate with the *Hindu Shaytān*, Arya Nariya Ramchandar and were reporting the entire procedures of the debate. They were speaking about the arrogance of the *Shaytān*. He is so ignorant and unruly that he understands no rules of debate. He arrogantly goes on speaking nonsense. The *Imām* ﷺ stated that it is a big mistake to have a verbal debate with a *Kāfir*. All they do is blurt out defamatory statements and the ignorant audience are fooled by his speech and thinks that he is very knowledgeable. This is so because he constantly speaks and always counteracts comments on all questions, though his comments are futile. One person does not have the power to shut the mouth of another. On the Day of *Qiyāmah* the shameless *Kuf'fār* will also not shut their big mouths in the Court of Almighty *Allāh* ﷻ. They will continue speaking until the Divine Command seals their mouths. The other organs of the body will then be ordered to speak and give evidence against him. It is mentioned in *Surah al-Yasīn*:

﴿الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ

بِمَا كَانُوا يَكْسِبُونَ﴾

That Day shall We ﷻ set a seal on their mouths. But their hands

will speak to Us, and their feet bear witness, to all that they did.²¹¹

It is foolish to have verbal debates with the *Wahābīs*. Debate in writing leaves no room to escape or lie. It is also foolish of those who have debates with the *Wahābī* Cults on secondary *Islāmic* issues (viz. *Mawlid*, *Fateḥa*, *Zikr* and *'Urs* etc., etc.). This is what they want. They prefer to confuse the unwary *Muslim* that there is no serious problem between the *Sunnī* and *Wahābī*. They always deceitfully hide the fundamental issues of *Kufr* and *Imān*. The actual problem and points of debate must be strictly focused on their insults to *Allāh* ﷻ and His beloved *Rasūl* ﷺ. If a debate ever arises, never entertain these side issues. Ask them to first establish their *Imān*, which they will certainly fail to do.

QUESTION: Is there a prohibition in shaking hands at the time of departure?

ANSWER: No. When the *Sahāba* met, they shook hands and when they departed they embraced each other.

QUESTION: Is embracing done on both sides (right and left) or on one side?

ANSWER: It is correct on one side but the original residents of *Hijāz Sharīf* embraced on both sides.

QUESTION: Is it permissible to shake hands after the daily *Salāh*, *Jum'āh* and both *'Eids*?

ANSWER: Yes, it is permissible.²¹² It is recorded in *Nasīm al-Riyād* as:

﴿الأصح أنها بدعة مباحة﴾

The most correct meaning is that this *Bid'ah* is a permissible practice.

²¹¹ *Al-Qur'an al-Karīm*, Sura: *Yāsīn*, verse: 65

²¹² The noble *Imām* ﷺ has written a detail book on this subject. Please refer to "*Safa'ih al-*

Luj'jain" صفائح اللجين في كون التصافح بكنى الدين

QUESTION: Can one turn his face towards the sacred *Rowḍa al-Sharīf* of Sayyidunā *Rasūlullāh* ﷺ when taking his blessed name in the *Adhān*?

ANSWER: No, this is contrary to the *Sunnah*. One is only allowed to turn one's face when saying the words حي على الفلاح and حي على الصلوة in *Adhān* and also remain silent when the *Khatīb* mentions the names of *Allāh* ﷻ and His *Rasūl* ﷺ in *Khutbah*. To do the opposite of this is contrary to the *Sunnah*. True love is when all actions are within the framework of the *Sharī'ah*. Any action outside this is not regarded as love for *Allāh* ﷻ and His Beloved *Rasūl* ﷺ. When the *Khatīb* mentions the sacred name of Sayyidunā *Rasūlullāh* ﷺ in the *Jum'āh Khutbah*, people generally say "*Sallallāhu-alayhi-wasallam*" loudly. This is incorrect. No personal feelings can be classified as an act of love if they are contrary to the Laws of *Sharī'ah*. Nevertheless, there is no harm to raise one's forefinger (*Shahādah*) when the *Khatīb* reads the *Kalimah Shahādah* in the *Khutbah*.

QUESTION: What is the difference between a minor sin and a major sin?

ANSWER: There are about 700 different types of major sins which is very lengthy to explain in detail. Any sin against the Almighty *Allāh* ﷻ is a major sin. If you categorise the major and minor sins separately, then people will disregard a minor sin, which will then become greater than a major sin. If one regards any minor sin as insignificant, then it will become a major sin. For the purpose of differentiation and a guideline, all that is important to know is that omission of a *Fard* duty is a major sin and the omission of a *Wājib* is a minor sin. If anyone commits any sin without the fear of *Allāh* ﷻ, then it becomes a major sin.

QUESTION: Which women can go to the home of a foreign man (غير محرم)?

ANSWER: A sick woman (for treatment), a washer-woman (to bathe the sick or deceased), and a very old woman (unable to bear children or does not have the feeling of sex).

QUESTION: What is the procedure of reverting a non-believer into *Islām*?

ANSWER: Make him recite the *Kalimah Sharīf* لا اله الا الله محمد رسول الله and repeat the following: "Allāh ﷻ is One. He ﷻ has no partners whatsoever. He ﷻ is One who sends down rain from the skies and germinates the crops from the earth. There is only One Allāh ﷻ Who gives life and takes it. He gives sustenance to everyone. Allāh ﷻ is the Sovereign and the Unique One Who is worthy of being worshipped. No one besides Him ﷻ is worthy of worship. Worship to any deity other than Allāh ﷻ is Kufr. Almighty Allāh ﷻ had sent for guidance of mankind His chosen and pious servants known as Nabī and Rasūl (Prophets). Whatever they say is nothing but the truth. I testify and bring Imān on all His Prophets, Kitābs, Angels and the Day of Judgement. The greatest and most excellent Prophet amongst them is our Master Sayyidunā Muḥammad ﷺ. Whatever he brought from Allāh ﷻ and taught mankind is true and Divine. My religion is the religion of the Muslims (Islām). The religion of the Muslim is the true religion. All religions besides the religion of Islām are false." Thereafter, explain to the new revert about the pillars and principles of Islām, and how they will govern his future life. Also teach him the method of Salāh and other duties of a Muslim.

QUESTION: What can be done to overcome the temptation of evil (وَسْوَسه)?

ANSWER: Recite:

﴿أَمِنْتُ بِاللّٰهِ وَرَسُوْلِهِ هُوَ الْاَوَّلُ وَالْاٰخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ﴾

يَكُنْ شَيْءٌ عَلِيْمٌ

and it will stop immediately. In fact, if you just recite:

﴿أَمِنْتُ بِاللّٰهِ وَرَسُوْلِهِ﴾ it will go away.

QUESTION: Would the *Fard* duty be executed if one performs *Salāh* and observes Fasting just to boast or put up an exhibition?

ANSWER: Allāh ﷻ forbid! One's *Fiqh* (external) *Fard* of *Salāh* and Fasting will be executed because one fulfilled the duty. One will not get any

reward for it. In fact, he will be punished in the Fire of Hell for boasting to impress creation. On the Day of *Qiyāmah*, he will be told, "Oh transgressor! Oh disbeliever! Oh mischievous! Oh boastful! Your worship has been rejected. Seek the reward of your actions from whom you performed it for." This single example is sufficient for boastfulness and pride.

QUESTION: Can a person recite *Surah al-Mulk* while he is alive or can someone else recite it for him after his demise for the protection in the *Qabar*? What quantity of bread must be given in charity to the poor?

ANSWER: Perform this virtuous act every day of your life for the purpose of *Esāle-Thawāb*. There is no specific quantity stipulated for *Sadaqah* in *Sharī'ah*. Whenever possible, give charity of bread with clean earnings. It is not a good practice to do it continuously and then omit it. There are numerous benefits mentioned in the *Hadith Sharīf* concerning the blessed *Surah al-Mulk*. There are no other *Surahs* or virtues equivalent to the recitation of *Surah al-Mulk* for the evasion of the punishment of the grave and securing tranquillity in it. When the Angels of Punishment try to approach the reciter of this *Surah* from all sides in the grave, this *Mubarak Surah* rebukes the Angels, "Do not come close to this person. He recited me regularly." The Angels will reply, "We are sent by Allāh ﷻ Whose speech you are." The *Surah* will say, "Wait till I return. Do not go near him." This *Surah* will rush off towards the Divine Presence of Allāh ﷻ and dispute this matter with Him ﷻ in such a manner that no creation will have the courage to do so, so much so that there will be a delay in the pardoning of the reciter.

The sacred *Surah* will again request Allāh ﷻ for pardon by saying, "Oh Allāh ﷻ! This person regularly recited me and You do not forgive him. Oh Allāh ﷻ! If I am not your *Kalām* then remove me from Your *Kitāb* (*Qur'ān*)." Then the Merciful Lord ﷻ will reply, "Go back, I have forgiven him." *Surah al-Mulk* will immediately proceed to *Jannah* and get silk clothes, a comfortable pillow, flowers and fragrance and return with all these heavenly gifts to the grave. It will then console the reciter very affectionately saying to him, "I hope you did not feel frightened and uncomfortable in my

absence." The sacred *Surah* will lay the comfortable bedding on the floor of the grave for the reciter to relax. *Allāh* ﷻ will order the Angels of Punishment to return at once.²¹³

QUESTION: Respected *Imām*! A man dreamt of his deceased daughter several times. He sees her sick and naked. What must he do?

ANSWER: Recite *Kalimah Tayyiba Sharīf* لا اله الا الله محمد رسول الله 70,000 times with *Darūd Sharīf* in one sitting and offer the *Thawāb* for the deceased daughter. *Insha-Allāh*! It will be an effective means of salvation for both the reciter and the deceased. The calculation of this virtuous work is as follows: if one offers the *Thawāb* of the recitation to one person (deceased), then the reciter will get double *Thawāb* (reward). If offered to two persons (deceased), the reciter will receive triple rewards. Likewise, he may offer it to millions and rewards for him will be calculated accordingly. And if he offers the rewards to the entire believers (*Muslimīn*), then his rewards will be infinite.

Once *Sayyid al-Makashifīn*, *Shaykh al-Akbar* Muḥiyy al-Dīn Ibn al-ʿArabī ﷺ (d.638/1240) was invited for a meal at someone's home. Others were also invited there. While they were eating, a young person suddenly started crying. When he was asked the reason for crying he replied, "My mother was ordered to be taken to *Jahannam* and the Angels are now taking her there." In that city, this young Saint was famous for his spiritual perception known as *Kashf*²¹⁴. *Shaykh al-Akbar*, Muḥiyy al-Dīn Ibn Al-ʿArabī had in the past recited the *Kalimah Sharīf* 70,000 times and had it ready to be offered, and he secretly offered it to the mother of the young *Walī*. Immediately after this, the young *Walī* became happy and smiled. When he was asked the reason for smiling he replied, "Oh Great *Shaykh*! Now I see the Angels taking my mother to *Jannah*." *Shaykh al-Akbar* ﷺ states, "I have received the confirmation of the *Hadith*

²¹³ Cited in *Sunan Tirmidī*, *Fath al-Bārī*, *Sharḥ Zurqānī* etc. under the caption of *Faḍāil Sarat al-Mulk*.

²¹⁴ One who possesses deep Spiritual Perception of the Unseen.

Sharīf from this youngster's Kashf and the confirmation of his Kashf from the Hadith Sharīf."

QUESTION: Is punishment inflicted only on the soul or also on the body?

ANSWER: It is inflicted on both the soul and the body. Likewise are the rewards. It is reported in a *Hadith Sharīf* that a crippled person, who was without hands and feet, was lying in front of an orchard. He watched the beautiful fruit, but could not reach it. By chance, a blind man, who could neither go inside the orchard nor see the fruit, came by. The crippled person suggested to the blind person that both of them go into the orchard and eat the fruit together. So the blind person carried the crippled person on his shoulders and went inside. The crippled broke the fruit and both ate it. In this situation, who is the criminal? Obviously both are, the blind is the "body" while the cripple is the "soul".

QUESTION: How many souls are there within each person?

ANSWER: Only one. If he is a *Muslim*, his soul will live in the upper region of mercy (*'Illī'yīn*) and the soul of a *Kāfir* (will live) in the lower region of punishment (*Sijjīn*). Those who go to visit the graves are observed, recognised and heard by this soul. The powers of the soul are greatly increased after death, immaterial if one is a *Muslim* or a *Kāfir*. Sha 'Abd al-'Azīz Muḥaddith Dehlawi ﷺ (d.1241/1826) states that the distance or the closeness of place is no criteria for the soul. Can one imagine the sight of the soul that can see the stars in the sky from the floor of a well? When it looks up into the sky it can clearly see the fixed stars in the Heavens, which is approximately a journey of 8,000 years from earth. In the *Hadith Sharīf*, a bird was given as an example for the *ruh* of a living and a dead person, meaning that when a bird is caged, its performance is restricted because of limited space, and when it is released from captivity, then its flight is unlimited.

QUESTION: A grave was dug and some human bones were found. What must be done with them?

ANSWER: If there is place elsewhere to dig up a grave, then that grave must not be used and closed up. If there is no place available besides that

one, then bury those bones on one side of the grave and use the other side for another burial. If there remains no sign of a grave, but it is known that this was a grave, then it is not permissible to dig it up. Yes, if there is no other place and that grave is an old one, then in this case, it is permissible to dig it up for re-burying purposes.

QUESTION: Is it a major or a minor sin to shave off or cut the beard very short?

ANSWER: To shave off completely or trim the beard very short once is a minor sin and to habitually do so is a major sin. This continuous act will make you a *Fāsiq al-Mu'lin* (open transgressor) and the Court of *Sharī'ah* will reject you as a valid witness. To perform *Salāh* with *Jamā'at* behind such a person is forbidden and if *Salāh* performed, it will be incumbent to repeat that *Salāh*. If one does not do so, then one will be a great sinner.

Once Hadrat Mawlanā Sayyid Ahmad Ashraf Kachochawi (d.1344/1925) came to visit the great *Imām* . On his departure, he requested, "I would like to send my nephew Molvi Sayyid Muhammad (Muḥaddith-e-A'zam) to you. I leave it entirely upon you to educate him as you desire."

The Noble *Imām* . replied: Certainly, do send him, he can write *Fatāwa* and teach in the *Madrassa*. Refutation of *Wahābism* and *Iftah*²¹⁵ are similar faculties to *Tibb* (medicine). One cannot master them by merely reading books. One has to sit in the company and supervision of a Master to perfect this science. I also sat for 7 years in the company of a Master²¹⁶ to perfect *Iftah*. I clearly remember those questions, questioners, and places where they came from.

Once I spent many hours of hardship to answer a question and ended up writing an eight page detailed reply. I then presented it to my honourable father for correction. He mentioned one phrase that

²¹⁵ Writing *Fatāwa* in reply to *Islāmic* inquiries. This is the work of a *Mufti*.

²¹⁶ The Master here refers to the *Imām's* illustrious father, 'Arif-Billah *Imām* al-Foqahā 'Allamā Muḥammad Naqī 'Alī al-Qādirī (d. 1297/1880).

refuted my entire eight-page reply. I will never forget that phrase. I still feel the impact of it in my heart. Self-praise is not allowed, but at times, the exposure of reality is mentioned as gratefulness to *Allāh's* Bounties. Sayyidunā Nabī Yusuf said to the King of Egypt:

﴿قَالَ أَجْعَلْنِي عَلَىٰ خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلَيْهَا﴾

*Entrust in my hands the treasures of the earth
and verily I am the protector and knowledgeable.*²¹⁷

By the Grace of *Allāh* and blessings of Sayyidunā Rasūlullāh , in the entire *Hindustan*, one will not find these two important sciences of *Fiqh* and *Radde-Wahābīyyah*²¹⁸ better than here. I cannot speak of overseas or other countries. It will be a great pleasure to teach anyone. Sayyid Muḥammad Ashraf is my prince. Everything that I have is through the blessing of Sayyidunā Ghawth al-A'zam Shaykh 'Abd al-Qādir Jilānī (d.561/1164). *Tafaq'qoh*²¹⁹ (تفقه) is to be found in all my students. You will find this more in Mawlanā Amjad 'Alī Sāhib²²⁰. This is because he reads all the questions to me and records my answers. He is intelligent and has an absorbent nature. He has understood the manner and art of *Fatāwa*. Similarly, is the Science of Timings - (علم توقيت). There are very few Masters left on earth. Though the great Jurists of *Islām* regard the seeking of this knowledge as *Fard-e-Kifāya*, but some of the present day *'Ulamā* cannot even correctly calculate the sunrise and sunset of any given day. However, the greater part of my life has elapsed and there is very little time left. If there is anyone who

²¹⁷ *Al-Qur'ān al-Karīm*, Sura: Yusuf, Verse:55

²¹⁸ Refutation of *Wahābism*.

²¹⁹ Sound knowledge of *Islāmic* Law i.e. the *Sharī'ah*.

²²⁰ The *Imām* refers to his beloved student, *Sadar al-Sharī'ah*, author of the famous 17 volumes of *Bahare-Sharī'ah*.

wishes to learn anything from me, he must do so now. Sayyidunā 'Alī al-Murtuḍah ؒ states:

﴿سَلُونِي قَبْلَ أَنْ تَفْقَدُونِي﴾

*Ask me now before I depart from you.*²²¹

How true is the comment of Shaykh Sa'adī Shirāzī ؒ (d.688/1291),

قد رعت پس از زوال بود

The value of Ne'mah is realized after its departure.

There is a rule for one who wishes to learn something from another. No matter how learned one may be, one must be humble outside the door of the Master. Surely, only an empty vessel can be filled. On the contrary, if one regards oneself full of knowledge then where will one keep the knowledge of the Master? Nothing can be put into a full vessel. Unfortunately, such is the state of present day students. They regard themselves as Masters when they come to learn from the true Master.

انائے کہ پرشد دگر چوں پرد

Nothing can be filled in a full container

I was living in the home of my younger brother, Marḥūm Ḥasan Mīa (d.1336/1908). It had a stairway from outside that led to the rooftop. In those days, a teacher (*Mudarris*) was given *Hida'ya-A'khirain* (*Kitāb of Fiqah*) to teach in the *Madrassa*. This is not an easy *Kitāb* to teach. When this teacher experienced difficulties in teaching, he approached me to teach him this *Kitāb*. He also put a condition to this that he must be called secretly *via* the outside stairway and taught. In this way nobody will know about it. I said to him, "Mawlanā Sāhib! The lesson of *Hidāyah A'khirayn* is no theft that requires to be hidden. I cannot fulfil your condition."

²²¹ Cited in *Tad'karat al-Huffāz*, Vol. 1, p. 144

There was another Mawlanā Sāhib who worked in my *Dār al-Iftah*. He first prepared his answers and sent it to me for correction. I corrected them and sent them to him. One day I said to him, "Mawlanā! I correct your answers and send them to you but you are not aware why I had changed your words or added others to them. It will be wise if you personally come to me after *Salāt al-'Asr* so that I may explain to you the wisdom and principles of *Fiqh* as I correct your answers." He said, "There are too many people present at that time. I will be very embarrassed to be corrected in their presence." People from all over the world send inquiries addressed to him because he personally signs the answers. No one is aware that his answers are first rectified and verified by me.

The Director of the Library of *Haram al-Sharīf*, 'Allama Mawlanā Sayyid Isma'il Khalīl Efendi Makkī ؒ (b.1328/1919) was my guest in those days. He travelled all the way from *Makkah al-Mukarramah* to meet me. I was very honoured by his esteemed presence. However, this incident was mentioned to him. The great 'Ālim said, "Such a person will be stripped of the *Barakāt of 'Ilm*." How true were the words of the illustrious Sayyid! It happened as he had commented and the said Mawlanā resigned from the services of *Dīn* and enrolled himself in the college for BA degree.

A'la'Ḥadrat ؒ further said: Once Sayyidunā 'Abdullāh ibn 'Abbās ؒ went to Sayyidunā Zayd ibn Thābit ؒ to seek knowledge. On reaching the home of the Master, he found that the doors were closed. Sayyidunā 'Abdullāh ibn 'Abbās ؒ did not knock on the door. He instead placed his head on the doorstep and waited. The desert wind blew sand particles on his face. After some time Sayyidunā Zayd ibn Thābit ؒ came out and found the beloved cousin of Sayyidunā Rasūlullāh ؐ lying on his doorstep with dust on his face. He said to him, "Oh son of the uncle of the Prophet of Allāh ؐ Why did you not inform me of your arrival?" He replied, "It was not appropriate for me to disturb you by knocking at your door." The Holy *Qur'ān* verifies the respect displayed by Sayyidunā ibn 'Abbās ؒ:

﴿إِنَّ الَّذِينَ يُتَادُونَكَ مِنَ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ﴾

﴿وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾

*And those that call out to you from outside the rooms, most of them lack manners. It will be better for them to be patient until you come out, and Allāh ﷻ is Most Forgiving and Kind.*²²²

Once Sayyidunā Zayd ﷺ was sitting on horseback and Sayyidunā ‘Abdullāh ibn ‘Abbās ﷺ grabbed hold of the saddle. Sayyidunā Zayd ﷺ said, *يا ابن عم رسول الله!* “Oh son of the uncle of the Prophet of Allāh! What are you doing?” He replied, “I was taught to exercise Adab with the ‘Ulamā”. On hearing this, Sayyidunā Zayd ﷺ got off the horse and kissed the hand of Sayyidunā ibn ‘Abbās ﷺ and said, “And this is what we are commanded to do with the sacred family (Ahle-Bayth) of the Prophet of Allāh ﷺ.”

The mighty Khalīfah Harūn al-Rashīd (d.193/809), requested Imām Kasā’ī²²³ (d.179/795) to teach his son, Mamūn Rashīd (d.218/833). The Imām was the maternal cousin of Imām Muḥammad ﷺ (d.189/803). He was one of the seven great Imāms of Qirāt-e-Sab’ah. The Imām said, “Your son must come to my home for studies. I cannot come to the Palace to teach him.” The Khalīfah replied, “Certainly, he will come to your home but you must take his lesson first.” The Imām said, “This is also not possible. It will be based on first come first served.” However, the Khalīfah agreed and Mamūn al-Rashīd began his studies at the home of the great Imām. Co-incidentally, once Harūn al-Rashīd passed by the home of the Imām and saw him washing his feet while Mamūn Rashīd was pouring water. The Khalīfah became furious at this sight. He went up to his son, whipped him and said,

²²² Al-Qur’ān al-Karīm, Sura: Al-Hujurat, Verse:4-5

²²³ He was one of the great Imāms of Qirāt.

“Oh disrespectful! Why did Allāh ﷻ give you two hands to wash with one hand and wash the Master’s feet with the other?”

Once Harūn al-Rashīd invited Shaykh Abū Mu’āwiyah to his palace. He was blind and was a great Walī of Allāh. When his servants came with a container to wash the hands of the Khalīfah Harūn al-Rashīd took the container from them and personally poured water over the hands of the Shaykh. After the Shaykh had washed, the Khalīfah asked if he knew who was washing his hands. The Shaykh replied, “No.” The Khalīfah said, “Harūn.” The Shaykh made this Du’ā for the Khalīfah: “O Allāh, showed respect to knowledge, may Allāh ﷻ bless you and your family likewise.” The Khalīfah replied, “Oh Walī of Allāh, I have given you this duty to earn this very Du’ā from you.”

It is said that whenever an ‘Alim came to the Khalīfah, he would leave his Throne and stand up in respect to honour the ‘Alim. This was a unique practice of Khalīfah Harūn Rashīd. Once an ‘Alim said to him, “Oh Amīr al-Mu’minīn! The honour and dignity of the Kingdom is decreasing due to such practices.” The Khalīfah replied, “If the dignity of this Kingdom is decreasing respecting the ‘Ulamā of Dīn, then such dignity must be restored to this respect that all mighty Kings and Kingdoms would honour him.”

It is said that all Christian Kingdoms and countries were absolutely terrified of Harūn al-Rashīd. At that time, a woman was ruling Constantinople. She sent annual tributes to the honourable Khalīfah. When she died, her son succeeded her Throne and he refused to pay the tributes. A reminder was sent to him from Baghdad Sharīf. The son sent a reply with his messenger that read, “The woman is dead and barefoot and scared of you.” The note was then sent to the Minister to be read in the presence of the Khalīfah. The Minister with fear and said to the Khalīfah, “Your Majesty! Please have the courage to read this message to you.” The Khalīfah read the note and brought the note.

After reading the note, the *Khalifah* became so furious that on seeing his rage everyone besides the Minister and the Christian messenger ran away from the Royal Court. In this state of anger, he ordered his Minister to compile a reply. The atmosphere was very tense and the Minister could not reply due to fear. The *Khalifah* then took the pen and wrote the following. "This letter is from the servant of *Allāh* ﷻ, *Amīr al-Mu'minīn Harūn al-Rashīd to the Dog of Rome. Oh! Offspring of a Kāfirah! The answer is not what you hear but what you shall see.*" This Royal Order was handed to the messenger and a second order was given to the army to prepare themselves. Both were then dispatched to Constantinople. The Christian Ruler was captured on arrival and imprisoned. He started crying and pleading to be pardoned and promised to send the regular taxes. He was pardoned and his Throne was returned to him. On the way back, the *Khalifah* was informed that the King of Constantinople retracted his pledge. The army then recaptured him, and this time he again fell on his knees and sought forgiveness. He was once again pardoned, for such was the respect and dignity of this powerful and mighty *Khalifah* who greatly honoured and respected the 'Ulamā of Islām. May Almighty *Allāh* ﷻ shower His Mercy on them!

QUESTION: Can the servant of *Allāh* ﷻ obtain the Station of Proximity (مقام قرب) by any other way besides *Salāh*?

ANSWER: Yes. He gets close to *Allāh* ﷻ in every *Sajdah* (prostration). There are four types of *Sajdah* - *Sajdah* of *Salāh*, *Sajdah* of *Tilāwat*, *Sajdah* of *Sahw*, and *Sajdah* of *Shukr*.

QUESTION: Is *Sajdah* of *Shukr* a *Sunnah* or *Mustahab*?

ANSWER: It is *Sunnat-e-Mustahab*. Sayyidunā Rasūlullāh ﷺ performed *Sajdah-e-Shukr* when the head of the cursed *Abū-Jahl* was cut and brought to him.

QUESTION: Did the cursed *Abū-Jahl* cause great pain to the blessed heart of the Holy Prophet ﷺ?

ANSWER: He certainly did. He was amongst those twelve-cursed *Kuf'fār* who constantly plotted against the Beloved *Habīb* ﷺ and his mission.

They were all destroyed²²⁴. Some were struck on the lightning while falling stones destroyed others. Various punishments destroyed them.

Once, one of them went on a journey. He was very tired and put his head on a tree to relax. *Allāh* ﷻ commanded Sayyidunā *ʿĀḍī* to crush his head against the tree. He began screaming and asked who was bashing his head against the tree. His companions said that they could not see anyone. The bashing continued until he died. On the Day of *Qiyāmah*, the condition of this *Kāfir* was totally different. This heretic claimed that he was *Karīm*²²⁵. The caretaker of *Jahannam* will be ordered to strike him on the head with a weapon. This will create a huge hole in his head, which cannot be imagined by one. The size of one head will be the size of *Mount Uhud*.²²⁶ By this description, you can imagine the size of the hole that will be created. This hole will be filled with boiling water from *Jahannam*. It will be a punishment for him.

﴿ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ﴾

*Taste thou (this)! Truly, you are mighty, full of honour!*²²⁷

The *Kuf'fār* will be given this boiling water to drink. Their bodies will melt when this water will be given to them. Their stomachs will burn and their intestines will be torn to pieces. The *Kuf'fār* will be given this water the same way as a hungry and thirsty camel is given water. They will be given hot, thorny cactus boiled in boiling water and their hunger will never end. They will be given many types of painful punishments and death will be decreed for them from all sides, but they will never die, nor will their punishment be decreased.

²²⁴ Refer *Sahīh al-Bukhārī*: *Abū-Jahl* was killed in the Battle of *Badr* by Sayyidunā *Muḥammad* ﷺ and Sayyidunā *Ma'ūz* and Sayyidunā *Mā'az*.

²²⁵ Omnipotent and Magnificent are both qualities of *Allāh* ﷻ.

²²⁶ The huge mountain on the outskirts of *Madinah al-Munawwarah*.

²²⁷ *Al-Qur'ān al-Karīm*, Sura: *Ad-Dukhān*, verse:49

The same will be the condition of others such as the *Rāfḍī*, *Qadiyānī*, *Wahābī* and Atheist, etc. The astray will protest to *Allāh* ﷻ that a certain person had misled them. Almighty *Allāh* ﷻ will order the Angels to inflict double punishment on all those corrupt persons who misled people. The bodies of the dwellers of *Jahannam* will be so big that each tooth will be the size of *Mount Uhud*. (May the Almighty *Allāh* ﷻ save us all from this chastisement. *Āmīn*).

QUESTION: Is it permissible to sew clothes in a *Musjid*?

ANSWER: If one sews and charges labour for it, then it is forbidden, otherwise it is permissible.

QUESTION: What is the *Sunnah* way of eating food?

ANSWER: To sit on the floor with the right leg upright and the left leg lying flat across you. Hold the bread with the left hand, break and eat with the right. To break and eat bread (or anything) with just one hand is the practice of proud people and is forbidden by Sayyidunā Rasūlullāh ﷺ.

QUESTION: The *Wahābīs* forbid us to recite *Surah al-Fateḥa* in *Du'ās*. Is there more *Thawāb* in this recitation?

ANSWER: Whatever is found in the 30 chapters of the Holy *Qur'ān* is found in just *Surah al-Fateḥa*. Concerning this, the *Hadīth Sharīf* states:

﴿إِنِّي قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ﴾

*I (Allāh ﷻ) have distributed Surah al-Fateḥa between My servants and Me.*²²⁸

"The first half is for Me and the second half is for My servant. When the servant recites the first three verses, then *Allāh* ﷻ states, 'My servant glorified Me.' When he recites the middle *Ayah*, i.e.

²²⁸ This is *Hadīth al-Qudsī* recorded in *Musnad Imām Aḥmad* ﷺ on the authority of Sayyiduna Abu-Hurayra ﷺ.

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ then *Allāh* ﷻ states, 'Half of this is for me and the other half for My servant.' And, finally when the last three *Ayahs* are recited, *Allāh* ﷻ states,

﴿هَذَا لِعَبْدِي وَعَبْدِي مَا سَأَلَ﴾

*This is for My servant and My servant gets whatever he asks for.*²²⁹

Therefore, it is said that the first three *Ayahs* till *مَالِكِ يَوْمَ الدِّينِ* are absolutely Praises and Glorification of *Allāh* ﷻ (حمد وثنا). The last three *Ayahs* beginning from *اهدنا الصراط المستقيم* are for one's personal *Du'ās* and the middle *Ayah* ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ lays emphasis on worship and seeking Divine help. Worship is for *Allāh* ﷻ and help is for the benefit of His servants. What can be said about the ignorance of the *Wahābī* who forbids the recitation of such a sacred *Surah*!

QUESTION: Were the 30 chapters of the Glorious *Qur'ān* already established in the sacred era of the *Sahāba*?

ANSWER: Imām Jalāl al Dīn Suyutī ﷺ (d.911/1505), in his famous *Kitāb, Al-Itqān fī 'Ulūm al-Qur'ān*, has compiled all the relevant *Aḥadīth* and narrations pertaining to the compilation of the Holy *Qur'ān*. It is not mentioned anywhere in this *Kitāb* of the distribution of the chapter which tells us that it was done in that sacred era. Yes, the *Ruku's* existed. Eight years later, the *Mashā'ikh* and the '*Ulamā* have allocated 540 *Ruku's* in *Tarāwīḥ*, excluding *Surah al-Fateḥa*. If one *Ruku'* is recited in one *Rak'āt* then the entire *Qur'ān Al Karīm* will be completed on the 27th Night of *Ramādān*, i.e. *Lailat al-Qadr*, (20 *Rak'āts* daily for 27 nights with 1 *Ruku'* per *Rak'āt* will total 27 x 20 = 540 *Ruku's*).

²²⁹ *ibid*

QUESTION: How did the grouping of the Holy Qur'ān begin (أحزاب)?

ANSWER: *Aḥzāb* (أحزاب) and *A'shār* (أغشار) existed in the sacred era of Sayyidunā Rasūlullāh ﷺ. *A'shār* means groups of 10 *Ayahs*. The eminent *Sahāba* used to recite 10 *Ayahs* to the Holy Prophet ﷺ and then learnt from him the secret sciences according to their individual capacity. Then they studied another 10 *Ayahs*. This is how they learnt the Holy Qur'ān. Amīr al-Mu'minīn, Sayyidunā 'Umar al-Farūq ﷺ spent 8 years under the tutorship of the Holy Prophet ﷺ to complete *Surah al-Baqarah*. On completion, he sacrificed a camel and fed the Muslims of *Madinah al-Munawwarah*. His illustrious son, Sayyidunā 'Abdullāh ibn 'Umar ﷺ, spent 12 years at the feet of the Nabī ﷺ to study *Surah al-Baqarah*.

QUESTION: What is the situation if due to cold weather, one covers his hands (with a blanket or puts it in his pocket) at the time of *Du'ā*?

ANSWER: If I am correct, it was Ḥaḍrat Shaykh Zun-Nūn al-Misrī ﷺ (d.245/859) who once lifted one hand in *Du'ā* because of the cold. *Allāh* inspired (إلهام) him as follows, "You only lifted one hand and I (*Allāh* ﷻ) have placed in it whatever I wanted. Had you lifted the other one, I would have also filled it."

QUESTION: Do *Du'ās* get accepted all the time?

ANSWER: It is stated in the *Ḥadith Sharīf* that Almighty *Allāh* ﷻ is very modest and generous. He is very unhappy if His servants lift up their hands towards Him and get nothing. *Allāh* ﷻ is very displeased with those who do not make *Du'ā* to Him.

COMPILER: *Sadrush Sharī'ah*, Mawlanā Amjad 'Alī ﷺ (d.1367/1963) was a beloved student and disciple of A'la-Ḥaḍrat ﷺ. He presented the great *Imām* his third volume of *Bahār-e-Sharī'ah* for correction. While reading this volume to the *Imām*, a question arose. The question was, "Will *Salāh* be nullified if one uses a feminine tense to *Allāh* ﷻ while reciting the Holy Qur'ān in *Salāh*?"

ANSWER: *Salāh* will be nullified if such tenses are used. Once Sayyidunā Abū-Sa'id ﷺ suddenly got up from his sleep and cried very bitterly. When he was asked the reason for crying, he said, "I saw my Creator ﷻ saying to me, 'You attribute Layla and Salma to Me in your poetry! Had I not known that you love Me, I would have punished you with such severe 'Azāb (punishment) that no one would have ever experienced.'" ²³⁰

QUESTION: Is it true that there are more rewards in performing *Salāh* in the first *Saf* of the *Jamā'at*?

ANSWER: It is recorded in the *Ḥadith Sharīf* that if people knew of the magnitude of rewards for performing *Salāh* in the first *Saf*, then they would certainly put it to a raffle. This means that all will rush to stand in the first *Saf* because there is limited space there. The Mercy (*Raḥmah*) first descends on the *Imām* then, on the person behind the *Imām*, then to the right of him and then to the left of him. This pattern carries on till the last *Saf*.

QUESTION: Is it permissible for a woman to travel without a *Mahram*²³¹ for *Hajj* when she is sick and has limited funds for herself only?

ANSWER: It is not permissible for a female to perform *Hajj* without a *Mahram*.

QUESTION: Can one address the Holy Prophet ﷺ as "*Khudawande-Arab*"?

ANSWER: Yes, this means "the Master and Messiah of the Arabs".

QUESTION: Sir! Does the word "*Ajam*" means "an illiterate foreigner"?

ANSWER: *Ajam* means "dumb and speechless" and *Arab* means "eloquent and fluent".

QUESTION: Is this correct that the *Shaykh al-Mashā'ikh*, Khawaja Sultan Nizām al-Dīn Awliya Meḥ'būb-e-Ilāhī ﷺ (d.725/1325) stood bare-headed

²³⁰ N.B. *Layla* and *Salma* were Arabic poetesses. They used such feminine tenses and pronouns in their poetry.

²³¹ Those males whom she cannot marry. Marriage with such males is *Ḥarām* in *Islām*.

ANSWER: in his grave and cursed the singers and musicians? This is the incident of the Cardinal Pole of noble Saints (Qutb), Khawaja Qutb al-Dīn Bakhtiyār Kākī (d.633/1236). There was a *Majlis* of *Qawwalī* with music taking place at his *Mazār al-Sharīf*. The people had introduced many *un-Islāmic* practices. They even dance at the graveside of the *Awliya*. All these undesirable things, including musical instruments, did not exist in the *Majlis* of Qutb al-Aqtāb. ²³²

²³² *Jawāme'h al-Kilām Malfūzāt al-Sharīf* of Ḥadrat Khawaja Sayyid Muḥammad Geso-darāz Banda-Nawāz al-Husainī (d.824/1421) compiled by his illustrious son, Khawaja Sayyid Muḥammad Akbar Husainī, check the section of Sunday 25 Zil-Qa'dah 802 Hijri, page no. 469 in which Khawaja Geso-darāz Banda-Nawāz al-Husainī states that "Our Khawajagan never listened to *Sima* with music". Furthermore, refer to *Akh'bār al-Akh'yār fī Ahwāl al-Abrār* p.176 Chapter on biography of Ḥadrat Khawaja Sayyid Nastrudīn Mehmūd Chirāgh Dehlawī (d.775/1373) by the great *Muhaddith* and *Sufi*, 'Arife-Billāh Imām 'Abd al-Haqq Bukhārī Muhaddith Dehlawī, citing from *Sayr al-Awliya* and *Khayr al-Majālis* that someone asked the Grand Master Khawaja Sayyid Nastr al-Dīn Mehmūd Chirāgh Dehlawī if *Sima* consisting of *Duff*, *Bāns'ri*, *Sitār* and other musical instruments and Dervish dancing was permitted or not? He replied: "It is an agreed fact and consensus [of our *Mashā'ikh*] that music is forbidden and it is a sin. If anyone leaves the boundary of *Tariqah* then it is imperative for him to remain in the bounds of the *Sharī'ah*. But if one wants to leave the boundaries of the sacred *Sharī'ah*, then where would he go!"

Sayr al-Awliya is the *Malfūzāt* of Sayyiduna Khawaja Sultān Nizāmud-Dīn Mehbūb-e-Ilāhī records that there was never music or clapping of hands in in the *Mehfil-e-Sima* of Ḥadrat Khawaja Nizāmud-Dīn Awliya. This issue is grossly mis-understood by many people. It is best to consult and adhere to the commands of the senior *Mashā'ikh* in this matter. For details on this subject, refer to the last chapter of "*Kashf al-Mahjūb*", "Rules of Audition" by Shaykh Sayyid 'Alī bin 'Uthmān al-Hijwari (d.456/1063), better known as *Data Ganj Baksh Lahori*. The great *Sufi* Master, Khawaja Sultān Nizāmudīn Awliya Mehbūb-e-Ilāhī states about "*Kashful-Mahjūb*", "If one does not have a *Murshid al-Kāmil*, he should read *Kashf al-Mahjūb* then he will find a *Murshid al-Kāmil*."

Tāj al-'Ulamā wa al-'Arifīn, Khawaja Sayyid Ibrāhīm Erajī al-Hasanī (d.953/1546) is one of the Grand Masters of my (A'la'Ḥadrat's) spiritual *Silsila*. He was also present outside the *Mazār Sharīf* at that time. Shaykh Rukn al-Dīn bin Shaykh 'Abd al-Quddūs Gangohī came up to him and requested of him to join the *Majlis* of the *Qawwalī*. Khawaja Sayyid Ibrāhīm Erajī replied to him, "You are a man of spiritual perception and qualities. Go to the *Mazār Sharīf* of Qutb al-Aqtāb and communicate with him. If he is happy then I will join you at once." This *Walī* performed *Murāqibah* in the presence of the Grand Shaykh. While in that state, he saw Ḥadrat Khawaja Qutb al-Aqtāb standing distressed in his grave pointing out towards the singers (*Qawwals*) saying,

ایں بدبختان وقت مارا پریشان کر دے اند

These wicked people are ruining my valuable time and irritating me!

Shaykh Rukn al-Dīn immediately returned to Khawaja Ibrāhīm and before he could utter a word, Khawaja Ibrāhīm said to him, "Did you see and would you now excuse me from attending

The Senior Master of the *Chishtiyyah Silsila*, Khawaja-e-Khajigān, Shahensha-e-Hindustan; Sayyiduna Khawaja Gharīb Nawāz Mo'in al-Dīn Sayyid Ḥasan Chishti Ajmeri first went to the *Mazār Sharīf* of this great Shaykh at Lahore when he entered the Indo-Pak sub-continent. Here he sat for forty days in *Murāqibah* at his feet before proceeding to Ajmer. This by itself tells us of the status of this great Shaykh. I suggest that the reader consult with the books of the *Mashā'ikh* before jumping to conclusions. However, many *Mashā'ikh* did and do listen to *Sima* with musical instruments. They are in the state of engrossment and qualify for such audition. Hence, the authorities of the *Sharī'ah* have unanimously declared:- *that Sima is Mubah [allowable] for the Ahl [senior Awliya intoxicated in Divine Love] and Harām for others [ignorant Sufis and the general public]*. 'Arife-Billāh Imām Ahmad Rīdā also holds this view along with the majority of the *Mashā'ikh*.

Allāh the Almighty and His Rasūl knows best!

such Majlis or not? The Shaykh replied: "You are certainly correct and indeed what you say is the truth."²³³

QUESTION: What is the meaning of "Kāki" and why was this title attributed to Qutb al-Aqtāb ❀?

ANSWER: Once some visitors came to Ḥaḍrat Khawaja Qutb al-Dīn Bakhtiyār ❀. There was no food available at home to feed the visitors. Suddenly, some bread (*kaak*) appeared from the Unseen. This was served to the guests and everyone ate a full meal. Thereafter, he became known as "Kāki".

The noble Imām ❀ further said: Once Ḥaḍrat Tāj al-Fuḥūl, Mawlanā Faḍl al-Rasūl Qādirī Badayūnī ❀ (d.1289/1873) and my Murshid al-Kāmil, Khātim al-Akābir, Sayyid Sha Ale Rasūl al-Husainī Marehrawī ❀ (d.1296/1879) went to a function of the famous Wahābī Molvī, Isma'īl Dehlawi (d.1246/1831) in Delhi. They were both students of Ḥaḍrat Mawlanā 'Allamā Nūrul-Ḥaqq Sāhib Farangi-Mahalli ❀ (d.1236/1821). This function was famous for holy bread (*kaak*) and dried dates (*chohara*) raining from the sky. It was said that this fell from Jannah. However, this *kaak* and dates began falling. One *kaak* and date also happened to fall on Ḥaḍrat Mawlanā Faḍl al-Rasūl ❀. He broke the date and a worm emerged. The bread was burnt on one side. On seeing this, he smiled and addressed the people in a loud voice, "Gentleman! It is said that Angels are faultless and never make a mistake. How is it they forgot and burnt the bread? It is also said that the fruits of Jannah never rot. How is it that the date falling from Jannah is rotten and has worms in them?"

This announcement caused chaos in the Majlis. Mawlanā Faḍl al-Rasūl ❀ became furious and went towards the curtain where these dates and bread were coming from. He ripped it down and everyone was amazed at what they saw. They saw the servant of Molvi

²³³ Cited in *Akh'bar al-Akh'yār fī Ahwāl al-Abrār*, p.512, by Shaykh al-Muḥaqqiq Sha 'Abd al-Ḥaqq Muḥaddith Dehlawi ❀ (d.1052/1642)

Isma'īl Dehlawī (i.e. the father of Wahābism in the Indo-Pak Sub-continent) who had two bags from which he was throwing the so-called "heavenly *kaak*" and "dates" into the crowds. The servant's name was 'Abd al-Latif. Ḥaḍrat Mawlanā exposed this Wahābī trick. They then returned to Lucknow for their studies.

Ḥaḍrat Mawlanā Faḍl al-Rasūl ❀ went to meet his illustrious Ustāz. The Khādim informed him that the Ustāz refuses to meet him and he was not to enter the house. Ḥaḍrat Mawlanā sat at the doorstep crying. He admitted to what his crime was and enquired whether it was pardonable or not. After some time, Ḥaḍrat Mawlanā Nūrul-Ḥaqq Naqshabandī Farangi-Mahallī ❀ (d.1236/1821)²³⁴ came out and angrily said to him, "Did I educate you to sit in the Majlis of Wahābīs?" Mawlanā breathed a sigh of relief. He knew that his crime was pardonable. He explained the entire episode to his Ustāz. Finally, he said, "Respected Master! I did this to expose the Wahābī fraud because they were misleading thousands of people." The Master was very happy to hear this and his mood and attitude changed towards the beloved student.

Ḥaḍrat Mawlanā 'Abd al-Qādir Badayūnī ❀ (d.1319/1901) narrated this incident to A'la'Ḥaḍrat ❀ in the year 1309. They were travelling together to Lucknow to check references from some books. Ḥaḍrat Mawlanā 'Abd al-Qādir Badayūnī ❀ was the son of Tāj al-Fuḥūl, Mawlanā Faḍlur-Rasūl ❀ (d.1289/1873).

QUESTION: After the demise of a Murīd's Murshid, how must he respect his grave?

²³⁴ Some historian state that his name was Anwārul-Ḥaqq but I regard the name Nūrul-Ḥaqq more authentic. The Master lived and passed away in Lucknow UP, India. The Suḥf Master, Ḥaḍrat Khawaja Sha Ḥāfiz Muḥammad 'Alī Khayrabādī ❀ greatly revered Ḥaḍrat Nūrul-Ḥaqq ❀ and often visited him to derive Spiritual and Academic benefits from him.

ANSWER: Stand humbly about six feet away from the grave and respect him as you used to do when he was alive. Approach the grave from the front (feet-side) and not the head side because the *Shaykh* will have to turn around by which he will be disturbed.

A'la-Hadrat ؒ further said: Once a *Walī* of *Allāh* had passed away. His daughter visited his grave daily and recited the Holy *Qur'ān*. After some time, her enthusiasm dwindled and she neglected those daily visits. One night the father came in her dream and said, "Do not do this (stay away). Come and stand in my presence so that I may see you to my satisfaction. After making *Du'ās* of *Rahmah* for me, you may go away so that the Mercy of *Allāh* ؒ may remain as a curtain between us both."

In another incident a pious lady came in the dream of her son and said to him, "My *Kafan* has become so bad that I feel ashamed in the company of my companions. In two days, a certain person is coming to us so please place in his *Kafan* some nice cloth for my *Kafan*." When the son awoke, he inquired about the person his mother had mentioned. He was fine and in good health. On the third day, a message came that the very same person had passed away. The son immediately prepared a very nice *Kafan*, and placed it in the *Kafan* of the deceased and said, "Please give this to my mother." The very same night, the son saw his pious mother in his dream saying, "May *Allāh* ؒ reward you for sending me such a nice *Kafan*."

In another incident of an eminent *Sahāba*, Sayyidunā Oh'bān Ibn Saifī ؒ, an extra piece of cloth was mistakenly left in his *Kafan* when he was buried. He appeared in the dream of his daughter and said, "Take this piece of cloth." He said this and left it on the washing line. When his daughter got up, she found the extra piece of *Kafan* hanging on the washing line.²³⁵

Once a person went into a graveyard and sat next to a grave. He felt drowsy and slept away. He dreamt that a lady from the very same

²³⁵ Refer *Sharh al-Sudūr fī Ahwāl al-Qubūr* of Imām Jalāl al-Dīn Suyūtī ؒ (d. 911/1505)

grave telling him, "Oh servant of *Allāh*! Save me from the disaster that is to befall me in a short while." The man immediately jumped up from his sleep and looked around. He saw some men digging a grave next to the one he was sitting in front of. In a distance, he saw a *Janāza* approaching. It was of a very wealthy man. The man then tried to convince the diggers that the ground that they were digging was not good. He convinced them to dig a grave in another spot. They agreed and dug a grave at a distance. That same night the man again dreams of this lady. She said to him, "May Almighty *Allāh* ؒ reward you because you moved fire away from me."

COMPILER: One day I was sitting in the company of A'la-Hadrat ؒ. He was discussing the *Barakāt* (virtues) of the *Awliya-Allāh*. He said: Once the great Cardinal Pole of noble Saints (*Qutb*), Sayyid al-Tā'ifāh, Shaykh Junaid al-Baghdadī ؒ (d.297/910) fell sick. His urine was taken to a Christian physician for analysis. When this physician carefully examined it he suddenly cried out:

اشهد ان لا اله الا الله واشهد ان محمدا عبده ورسوله

and embraced *Islām*. The people asked him why he had embraced *Islām*. He said, "This urine is of such a person whose liver is burnt in the love of *Allāh* ؒ". (*Allāhu-Akbar!*). The urine of these *Awliya* has such great impact that is not found in words of others.

Once in Yemen, a Christian heard this *Sahih Hadith Sharif*:

﴿ اتَّقُوا فِرَاسَةَ الْمُؤْمِنِ، فَإِنَّهُ يَنْظُرُ مِنْ نُورِ اللَّهِ ﴾

Beware of the perception of a true believer because he sees with the *Nūr* of *Allāh* ؒ²³⁶

He decided to test a *Muslim* whether this saying and the religion was true or not. The Christians of this region used to wear a Cross around their necks as a symbol of Christianity. He disguised himself

²³⁶ *Sunan Tirmidī*, Vol. 8, p.540, *Hadith* no.3239, narrated by Sayyidunā Abī-Sa'īd al-Khudrī ؒ.

by wearing the *Muslim* garb and hid the Cross inside it. He also put on a turban on his head and then set out to the gathering of various *Awliya* questioning them about the meaning of this *Ḥadith Sharīf*. The *Awliya* explained him but he was not satisfied. He then went to the *Majlis* of the senior Cardinal Pole of noble Saints (*Qutb*), Sayyidunā Shaykh Junaid al-Baghdadī and asked the same question. The great *Shaykh* replied, "This *Ḥadith Sharīf* means that you break the hidden Cross, abandon the religion of Christianity and embrace *Islām*." He was so astonished and inspired by the answer that he immediately read the *Shahādah* and embraced *Islām* on the hands of the great *Qutb*. He then asked, "Oh Master! I visited so many *Mashā'ikh* and *Awliya* but none of them recognised me?" The *Shaykh* answered, "They recognised you but your *Imān* was awaiting you in my hands."

QUESTION: What is the meaning of *Mujāhidah* (Spiritual Struggle)?

ANSWER: The entire concept of *Mujāhidah* is enclosed in this *Ayah*:

﴿وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ۖ فَإِنَّ

الْجَنَّةَ هِيَ الْمَأْوَىٰ﴾

*And those who tremble with fear in the presence of their Lord and abstain from the desires of Nafs. Verily, their abode is Jannah.*²³⁷

This is actually known as *Jihād al-Akbar* (the great struggle in spiritualism). It is stated in the *Ḥadith Sharīf* that after returning victoriously from *Jihād* with the *Kuffār* at *Badr*, the Holy Prophet of *Allāh* ﷺ stated:

﴿رَجَعْنَا مِنَ الْجِهَادِ الْأَصْغَرِ إِلَى الْجِهَادِ الْأَكْبَرِ﴾

*Now we return from the minor battle to the major battle.*²³⁸

²³⁷ *Al-Qur'ān al-Karīm*, Sura: An-Nazī'at, Sura: 40-1

²³⁸ see *Sharḥ Zurqānī*, Vol. 1, p. 324

A certain *Walī* of *Allāh* spent three years in worship struck by the desire of eating pomegranate. He dreamt of Sayyidunā Rasūlullāh ﷺ who said to him:

﴿وَإِنَّ لِنَفْسِكَ عَلَيْكَ حَقًّا﴾

*There are also certain rights of your nafs upon you.*²³⁹

The next morning he got up and ate one. Now he desired to drink milk, but he said to himself, "Be patient for 30 years, perhaps Sayyidunā Rasūlullāh ﷺ will appear again with Divine advice. He may say that patience is better than this desire!" This mere thought instantly removed the desire for milk from his heart.

Both these desires can be easily identified. Satanic desires are very demanding. They want things done without delay. On the contrary, the desire of the heart is patient and constant about the thing it desires. It does not change its taste to something else because it is sincere about a specific thing. On the other hand, Satanic desires are different. If it cannot get what it wants immediately, then the greed is so great that it will crave for the second thing, and if that is not obtained quickly, it will desire for the third, and it will continue again and again. Thus, a person with Satanic influence is very greedy and desires for everything. This is so because the devil's intention is to mislead, irrespective of how he does it.

Once, a person visited a devout *Sufī*. He saw a container of drinking water kept in the sun. He said to the *Sufī*, "Oh *Shaykh*! This drinking water was left in the sun and it must have now become hot". The *Sufī* replied, "In the morning, there was shade on it, but as the sun rose, its rays fell on it. I am now embarrassed to ask *Allāh* ﷻ and move my legs from His ﷻ devotion to satisfy my personal desire."

²³⁹ see *Musnad Imām Ahmad ibn Hambal* ﷺ, Hadith no. 25909, narrated by *Umm al Mo'minīn* Sayyidah 'A'iesha ﷺ.

Shaykh al-Mashā'ikh, 'Arife-Billāh Sayyidī Shaykh Sirrī al-Saqtī ؓ (d.253/864) was once Fasting, so he kept a container of water on the shelf of the wall to get cold. He intended to drink it at the time of *Iftār*. While engrossed in his '*Asr Muraqibah* (meditation) he saw Virgins of Paradise (*Hūrs*) passing by one by one in front of him. As one approached him, he inquired, "For whose service are you?" She replied, "A certain person." Likewise, he questioned each one of them and they all gave various names until one of them replied, "I am for him who does not desire cold water at the time of fast." The *Shaykh* then said to her, "If what you say is true then drop my container of cold water." As she dropped it down, the noise distracted the *Shaykh* from his *Muraqibah* and he returned to his normal state. He saw the broken container lying on the floor of his room.

Once, two Angels met. One asked the other where he was going. He answered, "There is a *Walī* who has a cup of milk in his hand and is about to drink it. I am ordered to go and flap my wings so that I drop the cup from his hand". He then asked the other Angel, "Where are you going?" He said, "A sinner has placed his fishing gear for a long time in a river and caught no fish, I am ordered to go and hook up a fish in his gear." (*Allāh* ؓ tests His ؓ Beloved servants and gives abundantly to the transgressors so that they may remain astray).

The Great *Imām* ؓ went on further to say that if 40 days passes without experiencing mishaps or calamities, then fear that Almighty *Allāh* ؓ may have abandoned you. It is stated in the *Hadith Sharīf* that when a beloved servant of *Allāh* ؓ lifts his hands, cries and pleads to *Allāh* ؓ, then the Sumlime Lord ؓ orders the Angel *Jibra'īl* ؓ not to grant him his request because He (*Allāh* ؓ) loves his crying and pleading. On the contrary, when a transgressor (*Fāsiq*) lifts up his hands and asks *Allāh* ؓ for anything then *Allāh* ؓ orders Sayyidunā *Jibra'īl* ؓ to quickly grant him his request because *Allāh* ؓ dislikes the face of a *Fāsiq* focused towards Him ؓ. There is a great lesson taught in this *Hadith Sharīf*. If the Angel *Jibra'īl* ؓ can grant desires and requests by the Divine Command

of *Allāh* ؓ, then which *Muslim* will question the favours of Sayyidunā wa Mawlanā Rasūlullāh ؓ? The *Wahābī* should take heed from this *Hadith al-Sharīf*!

QUESTION: What is *Khilāfat al-Rāshidah* and who were those that held this seat and who in the future will qualify for it?

ANSWER: *Khilāfat al-Rāshidah* is that *Khilāfat* which is on the path of *Nubuwwah* (Prophethood) like the *Khulāfah al-Rāshidīn*²⁴⁰, *Imāmain Hasnain Karīmāyn* (Imām al-Hasan ؓ d.49/669) and Imām al-Husain ؓ d.61/681) and *Amīr al-Mu'minīn* 'Umar ibn 'Abd al-'Azīz ؓ (d.101/720). All of these great personalities were on the seat of *Khilāfat al-Rāshidah*. According to my knowledge, such honourable *Khilāfat* will finally be established by Sayyidunā Imām al-Mahdī ؓ. (*Allāh* ؓ knows best).

QUESTION: When will *Qiyāmah* (Day of Judgement) be established and when will Sayyidunā Imām al-Mahdī ؓ appear?

ANSWER: As far as this is concerned, Almighty *Allāh* ؓ knows best and by His Divine Blessing and information, His Beloved *Rasūl* ؓ knows. Hence, this fact is explained in the *Ayah* of Holy *Qur'ān* as follows:

﴿عَلِيمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا ۖ إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ ۖ

يَسْأَلُكَ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ۖ﴾

He ؓ (alone) knows the Unseen, nor does He ؓ make anyone acquainted with His ؓ Mysteries, except a Messenger whom He ؓ has chosen: and then He ؓ makes a band of watchers march before him and behind him.²⁴¹

²⁴⁰ The correct sequence of the four Righteous *Khulāfā*, Sayyidunā Abu-Bakr al-Siddique ؓ, Sayyidunā 'Umar al-Farūq ؓ, Sayyidunā 'Uthmān al-Gha'nī ؓ and Sayyidunā 'Alī al-Murtadāh ؓ.

²⁴¹ *Al-Qur'ān al-Karīm*, Sura: Al-Jinn, Verse:26-7

Imām Aḥmad Qastalānī ؒ (d.923/1517) and others have commented that the above-mentioned *Ghayb* refers to *Qiyāmah*. Some 'Ulamā before Imām Jalāl al-Dīn Suyūṭī ؒ (d.911/1505) calculated that this *Ummah* would not exceed beyond 1000 *Hijrī*. Hence Imām Jalāl al-Dīn Suyūṭī ؒ wrote a *Kitāb* on this subject,

﴿الكشف عن تجاوز هذه الأمة الألف﴾

He refuted their calculation and proved that this *'Ummah* will exceed 1000 years. Imām Jalāl al-Dīn ؒ passed way in 911 *Hijrī* and predicted that *Qiyāmah* will be around 1300 *Hijrī*. By the Grace of *Allāh* ؒ, 26 years²⁴² have passed since then, and let alone *Qiyāmah*, not even the great signs of *Qiyāmah* have appeared.

There are many *Aḥādith Sharīf* pertaining to Imām Muḥammad al-Mahdī ؒ but nothing is mentioned about the date or year of his appearance. By the virtue and calculations of certain science of knowledge²⁴³, I (A'la-Haḍrat) assume that there will be no *Islāmic* rule on this earth in the year 1837 *Hijrī* and in 1900 *Hijrī*, Imām al-Mahdī ؒ will appear.

Mawlanā Shaykh 'Abd al-Haqq Muhājir al-Makkī ؒ (d.1332/1914) compiled a beautiful *Kitāb* in which he proved from the Holy *Qur'ān* and *Hadith Sharīf* that Sayyidunā Rasūlullāh ؐ possessed the Knowledge of Unseen (علم غيب). In this *Kitāb*, he accumulated many *Aḥādith Sharīf* pertaining to the signs of *Qiyāmah*. But he has not mentioned at any place about a specific time. The *Hadith Sharīf* states, "The age of this *Duniyah* is seven days and I (The

²⁴² According to the calculation, I assume that this discussion took place in the year 1326 *Hijrī*.

[Translator]

²⁴³ *Ilm al-Jafar*, is a secret esoteric science of knowledge, which is a speciality of the noble Household (*Ahle-Bayt*) of Sayyidunā Rasūlullāh ؐ. This mystical faculty is only entrusted to senior *Awliya* of the *Ummah* and A'la-Haḍrat Imām Aḥmad Riḍā ؒ was certainly one of them.

Holy Prophet ؐ) was sent to this world in the latter day." Another *Hadith Sharīf* states, "I trust that Almighty *Allāh* ؒ will grant my *'Ummah* another half a day." According to the above two *Aḥādith Sharīf*, the age of this *'Ummah* adds up to 1500 years. This calculation is made according to this *Ayah* of the Holy *Qur'ān*:

﴿وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ تُخْلِفَ اللَّهُ وَعْدَهُ وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ

سَنَةٍ مِّمَّا تَعُدُّونَ﴾

Yet they ask you to hasten on the Punishment! But *Allāh* ؒ will not fail in His promise. Verily a Day in the sight of your Lord is like a thousand years of your reckoning.²⁴⁴

The above *Hadith Sharīf* confirms my calculation because the Holy Prophet ؐ requested *Allāh* ؒ to increase the life span of his *'Ummah* to another half a day. It is entirely on the Will of *Allāh* ؒ to increase the period to as much as He ؒ pleases. This assumption is similar to the Battle of *Badr* when Almighty *Allāh* ؒ promised to send 3,000 Angels to assist His Beloved *Rasūl* ؐ and his honourable *Sahabah* ؓ. *Allāh* ؒ states:

﴿إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ

بِثَلَاثَةِ آلْفٍ مِنَ الْمَلَائِكَةِ مُنَزَّلِينَ﴾

Remember you said to the Faithful: Is it not sufficient for you that your Lord sent 3000 Angels to assist you?²⁴⁵

On this promise, *Allāh* ؒ increased the numbers of the Angels. Thus He ؒ states:

﴿بَلَىٰ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّنْ فُورِهِمْ هَذَا يُمْدِدْكُمْ

²⁴⁴ *Al-Qur'ān al-Karīm*, Sura: Al-Hajj, Verse:47

²⁴⁵ *Al-Qur'ān al-Karīm*, Sura: Ale-'Imran, Verse:124

رَبُّكُمْ بِخَمْسَةِ أَلْفٍ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ ﴿١٢٥﴾

Why not, if you are patient and stay steadfast and if shortly the Kuf'fār attack you, then your Lord will send 5000 skilled (in warfare) Angels that will assist you.²⁴⁶

QUESTION: Respected Imām, did you calculate all these dates through the Science of Jafar?

ANSWER: Yes. (Then with a very low tone he said) Eat the mangoes and do not count the trees (this remark means not to ask too many questions).

The Imām ﷺ continued on this subject by saying: I calculated both these dates from the formulas of Sayyid al-Makāshifīn Shaykh al-Akbar Muḥiyy al-Dīn Ibn al-'Arabī ﷺ (d.638/1240). Allāhu Akbar! What powerful and precise *Kashf* (spiritual insight) did Shaykh al-Akbar ﷺ possess! He passed away long before the founder of the Ottoman Empire, Sultān Uthmān Pasha, but he foretold the names and disposition of all the *Sultans* of his dynasty along with their Ministers. He mentioned all these prophecies discreetly and briefly in his works. He pointed out to big events that were to take place during the rule of the Ottoman Empire. He also used soft words for certain *Sultans* and temperamental words for others. This pointed out to the personality and events of different *Sultans* in the period of their rule. It was from these prophecies that I calculated that no *Muslim* rule will exist on earth around the year 1837 *Hijrī* and Sayyidunā Imām Muḥammad al-Mahdī ﷺ will appear 63 years later, around 1900 *Hijrī*.

Concerning his own grave, Shaykh al-Akbar ﷺ said, "For a number of years my grave will be hidden from the people." He further said,

﴿إِذَا دَخَلَ السَّيْنُ فِي الشَّيْنِ ظَهَرَ قَبْرِ مُحْيِي الدِّينِ﴾

²⁴⁶ Al-Qur'ān al-Karīm, Sura: Ale-'Imran, Verse:125

When "Seen" will enter "Sheen", the grave of Muḥiyy al-Dīn will be exposed.²⁴⁷

Hence, when Sultan Salīm entered *Shām* (Syria), Shaykh Ibn al-'Arabī ﷺ informed the *Sultan* of his grave in a dream. The first letter of "*Salīm*" is *Seen* (س) and the first letter of "*Shām*" is *Shīn* (ش). So this was what Shaykh al-Akbar ﷺ referred to in the above prophecy. However, Sultan Salīm 1, the Resolute (d.925/1520) found his grave and built a beautiful *Mazār Sharīf* on it which today stands as saccour and *Rahmah* for the millions that visit him. Now the *Muslim* world knows his sacred grave and go there to pay their tributes and reap spiritual benefits from him. Subhān-Allāh! How powerful and precise is the knowledge and perception of the 'Arifīn²⁴⁸ of Allāh ﷻ.

QUESTION: Should you feel pity on every beggar even though he is a *Kāfir* because the Holy *Qur'ān* orders:

﴿وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ﴾

And do not turn away a beggar.²⁴⁹

ANSWER: The beggar must be genuine. It is stated in *Baḥr al-Rā'iq*²⁵⁰ that giving alms to a *Harbī Kāfir*²⁵¹ is not at all permissible. Allāh ﷻ states, أقم الصلوة "Perform *Salāh*!" Does this mean that it can be performed without *Wudu*? Never generalize the commands of Allāh

²⁴⁷ Shaykh al-Akbar ﷺ had predicted the conquest of Damascus and Egypt by the Ottoman Sultan, Salīm 1, the Resolute, in an essay called "*Shajarat al-Nu'māniyyah fī Dawlat al-Uthmāniyyah*" which described the Ottoman state long before it existed.

²⁴⁸ The Aware one, realization. Whomsoever the Sublime Lord ﷻ causes to witness his own self, so that the states are manifested to him. Those who are entrusted with Divine Secrets.

²⁴⁹ Al-Qur'ān al-Karīm, Sura: Al-Dhuḥa, Verse:10

²⁵⁰ A very authentic manual on *Islāmic Fiqh*.

²⁵¹ A *Kāfir* who is an enemy of the *Muslim* and *Islām*.

ﷺ. They have conditions attached to them. The great Jurists of Islām state, "A man is in a jungle and has just enough water to save one person's life. It happens such that he finds a dog and a Kāfir both dying of thirst. He is ordered to give the dog the water instead of the Kāfir."

It is also stated in the *Hadith Sharīf* that a person will be brought to Almighty *Allāh* ﷻ on the Day of *Qiyāmah* for questioning. He will be asked, "What have you brought back from the *Duniyah*?" He will answer, "Oh *Allāh* ﷻ! I have performed many optional *Salāh* besides my *Fard Salāh*. I have kept many Fasts besides those of *Ramādān*. I gave lots of charity besides my *Zakāt* and I have performed many *Nafil Hajj* beside my *Fard Hajj*, etc". It is recorded in a *Hadith al-Qudsī* that the Almighty *Allāh* ﷻ will state:

﴿هَلْ وَالَيْتَ لِي وَلِيًّا وَعَادَيْتَ لِي عَدُوًّا؟﴾

*Did you ever love for Me My beloved servants and hate for Me My enemies?*²⁵²

The *Hadith Sharīf* states that *Allāh* ﷻ will further state, "*Allāh* ﷻ will reject your 'Ibādah and all good deeds because you did not love His beloved servants and hate His enemies.'" This goes to show that one cannot compare one's devotion and good deeds with the love for *Allāh* ﷻ and His *Rasūl* ﷺ. A wasp is capable of inflicting a very minor sting on you. But, if you have to see it stumbling on the ground with a broken leg or wing, then no mercy will be shown to it. Instead, it will be trampled to death. Similarly, is a person worthy of respect if he shows disrespect to *Allāh* ﷻ and His *Rasūl* ﷺ? Absolutely not! Nowadays, the condition of the general public is very distressing. They regard every poor man in the street as worthy of mercy and assistance immaterial who or

²⁵² *Si'yar Ah'lām al-Nubalāh*, Vol. 13, p.3, recorded as follows:

وأنه كانت له عند ذلك خلوات يدعونه فيها ويأجبه، فقرأ علي مناجاته يقول: ولئن قلت لي يا رب: هل واليت لي وليًّا؟ أقول: نعم يا رب، أبو بكر بن الخاضبة، ولئن قلت لي: هل عاديت لي عدوًّا؟ فأقول: نعم يا رب. ولم يسته. قال: فأخبرت ابن الخاضبة بقوله، فقال: اغتر الشيخ.

what he is. He may be an enemy of *Allāh* ﷻ and His beloved *Rasūl* ﷺ, or he may be one who simply hates *Islām* and the *Muslims*.

Ghawth al-Waqt, Sayyidī 'Abd al-'Azīz al-Dab'bāgh al-Hasanī Maghribī ﷺ (d.1109/1698) states, "*Allāh* cuts all ties with one who gives the slightest assistance to a Kāfir. The example of little assistance is to show him the way if he is lost (this guidance does not refer to guiding him on the path of *Islām*). This little help will cut off one's links with *Allāh* ﷻ and obviously lead to total destruction."²⁵³

It is permissible to assist a (*Zimmī*) Kāfir who lives in a *Muslim* State. Such a Kāfir is under *Muslim* protection. The *Sharī'ah* has set laws pertaining to such situations and always stands firm by its convictions to fulfil them.

QUESTION: Respected *Imām*! In which *Kitāb* is it recorded that once the Cardinal Pole of noble Saints (*Qutb*), Shaykh Junaid al-Baghdadī ﷺ said, "*Ya Allāh* ﷻ" and walked over the river? I cannot remember the entire story. Could you please enlighten me?

ANSWER: This incident is probably recorded in the famous *Kitāb*, *Hadiqat al-Nadiyyah* by 'Arife-Billāh *Imām* 'Abd al-Ghanī Nab'lūsī ﷺ (d.1143/1731). Once, Shaykh Junaid Baghdadī ﷺ came to the shores of river Tigris and began the *Dhikr* of "*Ya Allāh*". He then walked over the water as if he was on solid ground and crossed the river. Before he crossed, a man was also waiting for transport to go across. When the man saw the *Shaykh* crossing, he said, "Oh *Shaykh*! I would also like to go across." The *Shaykh* said, "Repeat *Ya Junaid! Ya Junaid! And follow me.*" The man did that and began walking on the water. As he reached the middle of the river, the *Shaytān* confused his mind by saying, "Who is greater, *Allāh* or the *Shaykh*? The *Shaykh* himself is saying '*Ya Allāh! Ya Allāh!* but orders you to say '*Ya Junaid, Ya Junaid*'. This is *Shirk*. Abstain from this and imitate the *Shaykh* who says '*Ya Allāh, Ya Allāh?*'"

²⁵³ Refer *Al-Ibriz al-Sharīf*.

The cursed Shaytān misled the man and he began to say "Ya Allāh". As soon as he invoked the Name of Allāh ﷻ, he began drowning and screamed for help. The noble Shaykh ﷺ watched this and shouted to him, "Say 'Ya Junaid, Ya Junaid, as I ordered you to do!'" The man did so and was amazed to feel the water under his feet transformed as hard as the ground. He crossed over to safety. When he reached the banks, he inquired from the Shaykh, "O Shaykh! I cannot understand this puzzle. You said 'Ya Allāh, Ya Allāh' and crossed over safely. But when I invoked His ﷻ Glorious Name, I began drowning?" The Noble Walī ﷺ replied "O ignorant! You have not as yet understood Junaid and have dreams of understanding Allāh ﷻ!" Subhān-Allāh! What great powers and deep spiritual wisdom are bestowed by Allāh ﷻ on His ﷻ Awliya!²⁵⁴

Two Awliya lived on opposite sides of the banks of a river. One of them cooked a sweet pudding and ordered his disciple to give some of this pudding to his friend living on the opposite side of the river. The disciple said to his Shaykh, "There is no means of transport to cross the river so how is it possible for me to deliver the pudding?" The Master replied, "Go to the bank and say to the river, 'I have been sent by that person who until this day has never gone to his wife.'"

This confused the disciple because the Shaykh had children from his wife. Nonetheless, obeying the Murshid, he proceeded to the riverbank and uttered the words as commanded by his Shaykh. Immediately, the river split and a dry pathway appeared on which he crossed the river. He presented the pudding to the Walī who ate it and ordered the disciple to convey his Salāms to his Murshid. The disciple said, "I can only convey your Salāms if I cross over to the

²⁵⁴There is a great lesson for the Murīd to learn in this incident. The Murshid is to be obeyed at all times and slightest disobedience or opposition to the Murshid will destroy all virtues of the Murīd. Nowadays, people call themselves Murīds, but their behaviour with the Murshid is pathetic. At times it seems that the Murīd is in fact the Murshid. May the Merciful Lord ﷻ grant us Tawfiq to respect and fulfill the rights of the Murshid.

other side of the river". The Walī replied, "Go to the banks and say, 'I came from that person who has never eaten any food for 30 years.'"

Again the disciple was very confused as he personally saw the Walī eating the pudding. But again out of respect and obedience, he remained silent and went to the bank and uttered the words of the Walī. By the Grace of Allāh ﷻ the river gave way for him to cross.

He was in a state of confusion and felt very restless. He was looking for answers to explain his amazing experiences. He built up courage and went to his Master to inquire about the words of both Shaykhs. He asked: "Oh Master, I am terribly confused. Please explain to me the mystery of what I have just experienced." The Master replied, "The fact of the matter is that we never do anything to satisfy our own ego or desire. Everything we do is solely for the Pleasure of the Almighty Allāh ﷻ."

QUESTION: Can one leave the Jamā'at led by a Wahābī and perform it alone?

ANSWER: Their Salāh is not valid nor is their Jamā'at.

QUESTION: What about the Musjid built by Wahābīs? Is it not a Musjid?

ANSWER: The Musjid built by the Kuf'fār is similar to a house.

QUESTION: If a Wahābī gives Adhān, must it be repeated?

ANSWER: As their Salāh is invalid likewise so is their Adhān. Nevertheless, when they utter the Name of Allāh ﷻ and the Holy Prophet ﷺ, say "Jalla-Jalāluhu" and "Sallallāhu-'alayhi-wa-sallam" out of sheer respect.

QUESTION: Is this a correct Ḥadīth that one day a Kāfir was the guest of the Holy Prophet ﷺ and he ate up all the food with the intention of keeping the sacred family of the Noble Nabī ﷺ hungry? Since he was the Prophet's ﷺ guest, therefore he was put in the room of the Prophet ﷺ. Sometime during midnight the guest felt pain in his stomach. He started experiencing diarrhoea. He felt very embarrassed because he could not control his motions, and messed

the room and bed. Early the next morning he secretly left. When the Beloved Nabī of Allāh ﷺ came to check on his guest the next morning, he found that the room was messed and the guest had left. The Prophet of Allāh ﷺ began cleaning the room. The Sahāba were furious on the disgusting act of the guest. Since this guest left in a hurry he had forgotten his expensive sword. So he returned to collect his sword and saw Sayyidunā Rasūlullāh ﷺ cleaning up the room. Amīr al-Mu'minīn Sayyidunā 'Umar al-Farūq ؓ intended to punish him but was stopped by the Holy Prophet ﷺ who said, "Do not harm my guest". He then said to the guest, "You had forgotten your sword. Take it from where you had left it." The guest was tremendously moved by the amazing conduct of the Holy Prophet ﷺ. He immediately embraced Islām. So does this Hadith mean that we should also be kind and merciful to the Kuf'fār?

ANSWER:

A similar narration is recorded in the *Mathnawi Sharīf*. Sayyidunā Rasūlullāh ﷺ expressed politeness and mercy only on those Kuf'fār who were to embrace Islām. This is evident from the above incident. In general, he always exercised severity on the Kuf'fār. It is recorded in the *Hadith Sharīf* that the Prophet of Allāh ﷺ ordered the eyes of some Kuf'fār to be pieced, and others' hand and feet to be severed. They were not given water if they requested for it. This attitude was adopted for those whose hearts were sealed from accepting Islām.

Once Amīr al-Mu'minīn Sayyidunā 'Umar al-Farūq ؓ was on his way to Masjid al-Nabawi Sharīf. A traveller requested him for some food. The Amīr al-Mu'minīn ؓ took him home and ordered the servant to give him food. While eating, he uttered some irreligious statement. The noble Amīr ؓ heard this and snatched the food from him. He then ordered his Khādim to chase him out of the house.

A'la'Hadrat ؓ states: No matter how much a heretic disguises himself, but when he approaches me, my heart automatically develops a hatred for him. Once in my youth, a lecturer from Delhi came to my illustrious father. Mawlanā 'Abd al-Qādir Badayūni ؓ (d.1319/1901) was also present. He spoke harsh words against Isma'īl Dehlawi (father of Wahābism in India) and the Wahābīs.

He also gave great assurances that he was a sincere Sunni. When he left I said to my father, "This man is a thorough Wahābī." Mawlanā 'Abd al-Qādir Badayūni ؓ said to me, "Did you not hear him insulting?" I replied, "But my heart tells me that he is a liar and he is putting up a false pretence to get permission from my father to lecture in the Jām'eh Musjid. He knows that only my father has the authority to grant permission to lecture in the Musjid. Therefore, he has adopted this attitude." The next afternoon he returned. I asked him a few questions regarding the corrupt beliefs of the Wahābīs. He was caught out and proved to be a staunch Wahābī. He was chased away and left very embarrassingly.

I was confronted by many such incidents. All Praises to Almighty Allāh ﷻ Who always guided my heart. Oh Muslim Brothers! Turn your attention towards Allāh ﷻ and His Rasūl ﷺ. What will be your reaction if one makes it a daily habit to insult your parents? Would you be happy with them? Would you associate yourself with them? Obviously not! If you respect your parents and honour them, then you will at all times safeguard their integrity. You will protect them in all possible ways. You will totally break all relations and contact with such people.²⁵⁵

If this is your attitude towards the enemies of your parents, then the sincerity must be greater towards those who insult Almighty Allāh ﷻ and His Beloved Rasūl ﷺ. If this is not so, then your love and dedication, in fact, your Imān is not sincere. For, if your love and Imān was sincere then you should adopt the attitude of Sayyidunā Abu-Bakr ؓ and Sayyidunā 'Umar al-Farūq ؓ. This attitude is the demand of sincere Imān. The more you love someone, the greater the sincerity of dedication will be for the beloved. Nowadays, one becomes furious if someone insults one's mother. One is prepared to kill him.

²⁵⁵ For detailed explanation on this subject, refer to *Tamhīd al-Imān* by Imām Aḥmad Rīdā ؓ available at the Imām Aḥmad Rīdā Academy, South Africa.

On the contrary, if someone insults the Holy Prophet ﷺ, then people are asked to exercise tolerance. What sort of justice is this? Such unjust characteristics are nothing but hypocrisy and corruption. But a sincere and devout *Mu'min* will stand up in arms to defend the ordinance of Almighty *Allāh* ﷻ and the integrity of His ﷺ beloved *Rasūl* ﷺ and the *Awliya* of *Allāh* ﷻ. Why do we forget that such hypocrites were expelled by name personally by Sayyidunā *Rasūlullāh* ﷺ from *Musjid al-Nabawi Sharīf*. *Allāh* ﷻ commands His Beloved Prophet ﷺ in the Holy *Qur'ān*:

﴿يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ

وَبِئْسَ الْمَصِيرُ﴾

*Oh Nabī! Declare Jihād on the Kuf'fār and Hypocrites and exercise severity on them. Their abode is Hell, an evil refuge indeed.*²⁵⁶

Allāh ﷻ states in another *Ayah*:

﴿مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ

رُحَمَاءُ بَيْنَهُمْ﴾

*Muhammad is the Prophet of Allāh and those that are His companions are severe on the Kuf'fār and kind amongst themselves.*²⁵⁷

Furthermore Holy *Qur'ān* elucidates:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ

وَلْيَجِدُوا فِيكُمْ غِلْظَةً وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ﴾

O you who believe! Fight the Unbelievers who restrain you, and let them find firmness in you (Holy Prophet): and know that Allāh is with those

²⁵⁶ *Al-Qur'ān al-Karīm*, Sura: At-Tauba, Verse:73

²⁵⁷ *Al-Qur'ān al-Karīm*, Sura: Al-Fatah, Verse:29

*who fear Him.*²⁵⁸

These *Ayahs* clearly prove that Sayyidunā *Rasūlullāh* ﷺ expressed a hard and severe attitude towards the disbeliever's (*Kuf'fār*).

QUESTION: What must one do if one coughs phlegm in *Salāh*?

ANSWER: Wipe it out on one side of your *kurta* or handkerchief. Wash it out after *Salāh*.

QUESTION: One's *Satar* (those portions of the body, which is compulsory to cover at the time of *Salāh*) opens and someone sees it. Does the *Wudu* of both persons break?

ANSWER: *Wudu* does not break by seeing or touching anything. There are 30 portions of a woman that are *Satr*, while there are 9 of a man. *Salāh* becomes invalid if a quarter of any one of these is exposed unintentionally in *Salāh* for the duration of a *Rukn* (time period equivalent to reciting '*Subhān-Allāh*' 3 times). *Salāh* is also broken if there is an intentional exposure of any *Satr* for a mere moment.

QUESTION: Sir, what is the meaning of *Wahdat al-Wujūd* (وحدة الوجود)?²⁵⁹

ANSWER: It means that the Divine Existence and Presence of Almighty *Allāh* ﷻ is One. The rest of the universe is His ﷻ manifestation.

QUESTION: How should one regard Isma'īl Dehlawi? (Father of *Wahābism* in the Indo Pak Sub-continent)

ANSWER: My view regarding him is the same as *Yazīd*. I will not forbid anyone who calls him a *Kāfir*, but I personally will not call him a *Kāfir*. However, Ghulām Aḥmad Qadiyāni (d.1300/1883), Aḥmad Rai-Barelli (d.1246/1831), 'Khalīl Aḥmad Ambetwi (d.1346/1928), Rashīd Aḥmad Gangohi (d.1323/1905) and Ashraf 'Ali Thanwi (d.1362/1946) have certainly written words of *Kufr* in their books. Their *Kufr* is clearly exposed, and therefore, doubting their *Kufr* and

²⁵⁸ *Al-Qur'ān al-Karīm*, Sura: At-Tawba, Verse:123

²⁵⁹ This subject has been dealt with earlier in this book.

punishment is also *Kufr*. I, along with the illustrious 'Ulama of *Haramayn Sharīfayn* have clearly declared such beliefs as *Kufr* and its subscribers as *Kāfir*. Refer to *Husām al-Haramayn* for the detail *Fatāwa* and signatures of the noble 'Ulama of *Makkah al-Mukarramah* and *Madinah al-Munawwarah*. The *Sharī'ah* says:

﴿مَنْ شَكَّ فِي كُفْرِهِ وَعَذَابِهِ فَقَدْ كَفَرَ﴾

*It is indeed Kufr to doubt the Kufr and punishment of a Kāfir.*²⁶⁰

QUESTION: Are all *Kāfirs* cursed and rejected?

ANSWER: Yes, as far as the Law of Almighty *Allāh* ﷻ is concerned, all *Kāfirs* are cursed and rejected.

QUESTION: What is the position of a *Kāfir* who makes *Towbah* at the time of death and becomes a *Muslim*?

ANSWER: If the question is about a specific *Kāfir* then surely he will not be regarded as cursed because his *Towbah* could have been accepted. But if the question is asked about the general *Kuf'fār*, then surely they are cursed and rejected by *Allāh* ﷻ.

QUESTION: What should one do to attain the love of *Allāh* ﷻ and His *Rasūl* ﷺ in one's heart?

ANSWER: One can achieve this by excessive recitation of the Holy *Qur'ān* and *Darūd Sharīf*²⁶¹ on Sayyidunā Rasūlullāh ﷺ. Listening to correct *Ash'ār* of *Na'at Sharīf* and *Qasīdah* in praise of Sayyidunā Rasūlullāh ﷺ recited in a very melodious voice further enhances this Divine Love. One must also ponder over the Mercy and Favours of Almighty *Allāh* ﷻ and His *Rasūl* ﷺ.

²⁶⁰ see *Fatāwa Shāmī (Ridd-e-Mohtār)*, *Fatawa 'Alamgiri*, *Fatawa Raḍawīyyā* etc.

²⁶¹ *Salawāt-'alan-Nabī* ﷺ

QUESTION: Can the words *Shahar* (شهر - *Qur'ānic* word for Month) be used with every *Islāmic* month? e.g. *Sha'har Rajab al-Murajjab*, etc?

ANSWER: No. The word *Sha'har* is only used for three months, *Rabī al-Awwal*, *Rabī al-Ākhir* and *Ramaḍān al-Mubarak*,

﴿شهر ربيع الأول، شهر ربيع الآخر، شهر رمضان المبارك﴾

QUESTION: Respected *Imām*, is it permissible to address the Almighty Lord ﷻ as "*Allāh Mia*"?

ANSWER: Certainly Not! In the *Urdu* language, the word "*Mia*" has three meanings. Two of which are disrespectful to Almighty ﷻ and one will be correct to use. Therefore, if a word has more than one meaning with applications of good and bad, then it not permissible to attest such a word to Almighty *Allāh* ﷻ. The one good meaning of the word "*Mia*" is "master" and certainly *Allāh* ﷻ is the Master. But it is also used as "a husband" and "an agent of a prostitute".

QUESTION: Is it waste or abuse of wealth to decorate a venue for celebrating the *Mawlid* of Sayyidunā Rasūlullāh ﷺ with chandeliers and carpets?

ANSWER: The righteous '*Ulamā* of *Islām* state:

﴿لَا إِسْرَافَ فِي الْخَيْرِ وَلَا خَيْرَ فِي الْإِسْرَافِ﴾

*There is no virtue in waste and no waste in virtue.*²⁶²

Anything that is honourable to the sacred *Dhikr* of the Beloved Prophet of *Allāh* ﷺ is not forbidden. *Imām Ghazālī* ﷺ (d.505/1111) in his famous *Ahya al-'Ulūm Sharīf* quotes Sayyidi Shaykh Abū 'Alī Rūdbārī²⁶³ ﷺ (d.321/933) who said that once a pious man organised the sacred *Mawlid Sharīf* celebration of Sayyidunā Rasūlullāh ﷺ. He lit up the venue with a thousand lanterns. A short-

²⁶² It is said that this is a saying of Sayyidunā *Imām al-Hasan* ﷺ.

²⁶³ He was a great *Sufi Shaykh* of Royal descent and a disciple of the Spiritual giant, the *Qutube-Madār*, *Ḥadrat Shaykh Abul-Qāsim Junaid al-Baghdādī* ﷺ.

sighted person came to the venue, saw the extravagance of the function and turned back. As he was leaving, the host grabbed hold of his hand and brought him inside. The host then said to him, "Extinguish all those lanterns which I lit up for other than Allah ﷻ." The guest tried to extinguish the lanterns but could not put off a single one. He was dumb-founded and hence, rectified his heart which was misled by the Devil.

QUESTION: What are the benefits and excellence of *Tahayyat al-Wuḍu'*?²⁶⁴

ANSWER: Once the Holy Prophet of Allah ﷺ said to Sayyidunā Bilāl ᷺, "Oh Bilāl! What is the reason I heard you walking ahead of me in Jannah [on the night of Me'rāj]?" He humbly replied, "Ya Rasūlallāh ﷺ! When I complete Wuḍu, I perform two Rak'āts Nafil." The Prophet of Allah ﷺ agreed, "It is due to the same reason."

QUESTION: Some people have the habit to lift their pants before going to *Sajdah*. What is the Law of *Sharī'ah* concerning such practice?

ANSWER: It is *Makrūh*. According to some Jurist, one's *Salāh* breaks if it is done with both hands.

P.S.: Someone mentioned the following dream and requested an interpretation: I dreamt of a medium size *Musjid* and it was time for *Salāh*. I recognised the person who was giving the *Adhān*. He had strong *Wahābī* beliefs. He read the *Adhān* till the name of the Holy Prophet ﷺ. Then, the *Mukabbir* gave the *Takbīr* for the *Fard Salāh* to commence and he did the same as the *Muezzin*. (On hearing this, I said, "This is a weird style created by the *Wahābīs*.") I entered the *Musjid* when the *Imām* was already on the *Musallāh* to commence with the *Jamā'at*. I said, "As *Salāmu 'Alaikum*" loudly and this startled the *Imām*. He turned around, looked at me, and then moved back away from the *Imām's Musallāh*. I proceeded to the *Imām's* place and led the *Jamā'at*. When I concluded with the *Salām*, I got up from my sleep and it was time for *Fajar Salāh*.

²⁶⁴ Two Rak'āts Nafil performed after making *Wuḍu*.

ANSWER: *Inshā-Allāh!* The *Wahābī* movement will soon end and the true and pristine *Maslak* of *Ahle Sunnat wa Jamā'ah* will gain strength.

Once, I (compiler) presented a *Fatwa* to Sayyidunā A'la'Ḥadrat ᷺. While answering it he noticed the Glorious Name "*Allāh*" written on a post card. At this, he said, "Remember that I never write three things on a postcard.

- ❖ Firstly, the Personal and Exalted Name of *Allāh* ﷻ.
- ❖ Secondly, the name *Muḥammad* or *Aḥmad*, and
- ❖ Thirdly, any *Ayah* of the Holy *Qur'ān*.
If I am compelled to write the name of the Holy Prophet ﷺ, then I will instead write *Hudūr al-Aqdas*.²⁶⁵ Similarly, instead of writing the Sublime Names of Almighty *Allāh* ﷻ, I would write *Mowla-Ta'āla*".²⁶⁶

QUESTION: How must one make *Sajdah* while sitting and performing *Nafil Salāh*?

ANSWER: Bend the head so much so that it is in line with the knees.

QUESTION: How does one perform *Ruku'*?

ANSWER: Do not bend your knees in *Ruku'* if you are standing and performing *Salāh*. Place your palms on your knees with the fingers apart as if an eagle holds its prey.

The noble *Imām* said: I once saw a person performing *Ruku'* with his back virtually upright and his face lifted up. After he completed, I asked him about his style of *Ruku'* as it was contrary to the correct posture. The *Sharī'ah* orders one to bend the back flat like the back of a sheep and not like the hump of a camel while the eyes should be focused to the point of *Sajdah*. The man replied, "I make *Ruku'* in this manner so that my face is in the direction of the *Qiblah*."

²⁶⁵ The sanctified personality of Sayyiduna Rasūlullāh ﷺ.

²⁶⁶ The Exalted Creator.

Then I said to him, "So you must be making Sajdah on your chin."
The man understood my point and rectified his error.

QUESTION: Sir! Do the *Awliya* of *Allāh* possess the power of being present at many places at the same time?

ANSWER: Yes! If they so desire then they can be present in a thousand cities at the same time.

QUESTION: (by the Compiler) Sir! This means that the image of '*Alame-Mithāl*'²⁶⁷ (World of Duplicates) is under the control of the *Awliya*

²⁶⁷ Refer to *Sirāj al-'Awārif fil Wasaya wal Ma'ārif*, Vol.2, fifty-sixth Nūr, in which the great 'Ārif Sayyidi Abul-Husain Ahmade-Nūr explains about '*Alame-Mithāl*'. He states as follows:

A very important and interesting fact is understood here and that is, a duplicate copy of every human is found in '*Ālam-e-Mithāl*'. These are the same spiritual duplicate figures that are seen in a dream. It is by the power of these copies that the *Awliya* can be present and seen in various places at any given time. They also possess the quality to be present at many places in whatever shape or form as desired. According to the *Awliya* of *Allāh*, there are five famous divisions of the Universe. They are as follows:

1. '*Ālam-e-Ghayb Mutlaq*
2. '*Ālam -e-Ghayb Mudāf Qarīb ba Mutlaq*
3. '*Ālam -e-Ghayb Mudāf Qarīb ba 'Ālam -e-Hiss*
4. '*Ālam -e-Hiss Mut'laq*
5. '*Ālam -e-Jame'h 'Awālīm*

- ❖ The first is '*Ālam-e-Ghayb*'. This is the most hidden world and is linked to what is known as *A'hyān-e-Thābita*. This represents the greatest secret of *Allāh's* existence.
- ❖ The second '*Ālam -e-Ghayb Mudāf Qarīb ba Mutlaq*' is the field of one's brain (*Aqal*) and soul (*Nafs*). This is also known as '*Ālam -e-Arwāh*'.
- ❖ The third '*Ālam-e-Ghayb Mudāf ba 'Ālam-e-Hiss*' is known as '*Ālam-e-Mithāl*' (عالم مثال). Here exists the duplicate copy of every living creature.
- ❖ The fourth is '*Ālam-e-Hiss Mutlaq*', which is the world of physical bodies (عالم اجسام). It is the physical universe that we live in (*Duniya*). This world is also known as '*Ālam-e-Shahadah*'.

for one person to be seen in many places. If it is so, then a doubt is created because replica (images) of a thing is not original. Hence, the presence of a replica is not the presence of the original.

The copies or replicas are of the body while the Soul focuses itself on all these replicas and controls them wherever they may be. According to the reality of the Soul, it is one person present in numerous places. This too, is as far as external intelligence or understanding is concerned because it is recorded in *Sab'ah Sanābil Sharīf*²⁶⁸ that 'Ārif-Billāh Sayyidī Shaykh Fathe-Muhammad

❖ The fifth '*Ālam-e-Jame'h 'Awālīm*' is that world which encompasses the entire universe (all worlds).

According to the illustrious *Sufiyyah*, all the lower worlds are replicas of the upper worlds. Hence, '*Ālam-e-Hiss*' is the manifestation of '*Ālam-e-Arwāh Mithāl*'. '*Ālam-e-Mithāl*' is the manifestation of '*Ālam-e-Arwāh*' and '*Ālam-e-Arwāh*' is the manifestation of '*A'hyān-e-Thābita*'. Finally, '*A'hyān-e-Thābita*' is the *Mazhar* (manifestation) of the existence of the Almighty *Allāh*. *Hādrat al-Wāhidah* and *Haḍrath al-Aḥadiyyah*. Therefore, all these worlds are situated adjacent to one another.

The *Sufiyyah* also say that '*Ālam-e-Mithāl*' is the *Barzakh* (purgatory) between '*Ālam-e-Arwāh*' (souls) and '*Ālam-e-Ajsām*' (bodies). It is a reflection of forms of these worlds. Since it deals with forms and limitations, therefore it is similar to '*Ālam-e-Ajsām*'. Due to its brilliance and elegance, it is similar to '*Ālam-e-Arwāh*'. Thus, it is called *Arde-Haqqiqī* and *Khiyāl-e-Munfasil*.

It is stated in the commentary of *Fusus al-Hikam* that according to the technical terms of philosophers, they regard the reflective shadows of bodies as '*Ālam-e-Mithāl*'. The *Ishraqiyya* School regards this world as the station of the soul. The *Sufiyyah* also endorse this view. The Cardinal Pole of noble Saints (*Qutb*), Shaykh al-Akbar Muḥiyyudīn ibn al-'Arabī (d.638/1240) explains this in detail in the 321st chapter of his famous *Futuhāt al-Makkiyyah*. I have mentioned this in the discussion of '*Ālam-e-Barzakh*'. Do remember it!

²⁶⁸ This book is a *Sufi* Classic written by the great *Sāfi* Shaykh and *Mujaddid*, Sayyid Mīr 'Abd al-Wāhid al-Husaini Bilgrāmi (902/1017) *Hijri*. Mīr Sayyid Gholām 'Alī Azād Al-Husaini Zaidi (1708/1786) says that in *Ramadān* 1135 *Hijri*, I was in the company of the grand *Sufi* Master of the *Chishtiyya Silsila*, Shaykh Khawaja Kalīm Allāh Shajahānabādī Chishtī (d.1143/1731) who was speaking about the greatness of Sayyidi Khawaja Mīr 'Abd al-Wāhid

used to be present at ten different gatherings at the same time. Someone remarked at the *Shaykh* when he accepted ten different invitations from separate individuals to be present at their functions at same time they said that this was not possible. The illustrious *Shaykh* replied, "*Krishan Kanayya*²⁶⁹ was a *Kāfir* and could present himself in hundreds of places at the same time. So why would there be a problem if *Fatḥe Muḥammad* is present in a few places at the same time?"²⁷⁰

Then A'la-Haḍrat ❀ stated: Do you still doubt that the great *Shaykh* was present only in one place? No, never! In fact the *Shaykh* was personally present at all the places. The secrets of spirituality are far beyond the comprehension of man. To doubt and ponder over this matter will certainly affect your *Imān*.

QUESTION: Respected *Imām*! Did *Islām* spread in *Hindustan* (India) from the time of Sayyidunā Khawaja Mu'īn al-Dīn Gharīb Nawāz ❀ (d.633/1236)?

ANSWER: No. *Islām* was introduced in India many hundreds of years before Sayyidunā Khawaja Gharīb Nawāz ❀. It is reported that Sultān Mehmūd Ghaznawī ❀ made seventeen attempts to conquer India and this was long before the birth of Sayyidunā Khawaja Garīb Nawāz ❀.

Bilgrāmī ❀. He states that once he was in *Madinah al-Munawwarah* and dreamt of the sacred *Majlis* of Sayyidunā Rasūlullāh ❀. The *Majlis* was filled with illustrious *Sahāba* and eminent *Mashā'ikh*. He saw a person sitting close to the Prophet ❀ and received absolute attention and compassion from him. The Beloved *Habīb* ❀ was constantly smiling at him. I was amazed at this compassion and love shown to this person by the Prophet of *Allāh* ❀. When the *Majlis* was over, I asked my friend Sayyid Sha Sibghatullāh Al-Ḥusainī Barojī ❀ (d.1015/1607) who was also present there, who that person was. He replied, "*Do you not know him? He is Sayyid 'Abd al-Wāhid Bilgrāmī ❀, a descendant of the Prophet ❀ and the author of Sab'ah Sanābil which was acknowledged by the Beloved Nabi ❀.*" [Refer *Mu'āthir al-Kirām* by Mīr Sayyid Gholām 'Alī Azād Al-Ḥusainī Zaidī ❀ (1708/1786) pgs.123-4]

²⁶⁹ A Hindu Deity.

²⁷⁰ *Krishan Kanayya* was a *Kāfir* and *Shaykh* *Fatḥe-Muḥammad* ❀ was an '*Arif* of *Allāh* ❀. Surely there is a great difference between a *Kāfir* and a *Wālī*. The powers of a *Kāfir* are Satanic and that of a *Wālī* are manifestations of Divine Powers of the Sublime *Allāh* ❀.

QUESTION: What is the meaning of this verse:

اَلْبَیِّنَاتُ خَافَتْنَ مِنْهُ
کعبہ چمکا ہوا تھا دریغ کے سامنے

"When the people of spiritual perception observe carefully, they saw the *Kā'bah* bending towards *Madinah al-Munawwarah*"?

ANSWER:

On the night of the sacred birth of Sayyidunā Rasūlullāh ❀ the *Kā'bah* bent towards *Maqām-e-Ibrāhīm* which was the direction of the House in which the sacred birth took place and said, "*All Praise and Glory to the Magnificent (Allāh ❀) Who has purified me (Kā'bah) of the idols.*"

QUESTION: Is there a *Ghawth*²⁷¹ present in every era?

ANSWER: Yes, the earth and skies cannot exist without a *Ghawth*.²⁷²

²⁷¹ The Pole or the Help. The one person who forms the focus of *Allāh's* ❀ supervision of the world in every age. He is the hidden centre of the hierarchy of *Awliya*. He is by his essential nature, unique and alone in his time, except when the moment has led others to seek the protection of his loving concern. He belongs to the heart of the Angel *Isrāfīl* ❀ (the Angel of the Trumpet).

²⁷² Some ignorant people may misinterpret the answer of the great *Imām* ❀ by saying that the *Imām* is attributing Divinity to creation while this is *Shirk*. It is *Allāh* ❀ Alone that controls the Universe and such status cannot be attributed to His ❀ creation. Fair enough! We all believe that *Allāh* ❀ is the Sovereign and All-Powerful and all His ❀ creation, no matter who they may be, are totally dependent on Him ❀. But *Allāh* ❀ has created this world and made it "*Dār al-Asbāb*" (Place of Reasons). It is *Allāh* ❀ Who has Divinely Ordained the functions and happenings of the world we live in. It is He ❀ Who has placed His ❀ *Shifa* in the hands of the doctor. It is He ❀ Who has placed His ❀ cure in medication. It is He ❀ Who has placed His ❀ Power of Creation in the sperm of man. It is He ❀ Who has placed His ❀ Mercy in the clouds to give us rain and nourish the earth. It is He ❀ Who has placed His ❀ *Qudrat* of burning in the Fire, etc. Likewise it is He ❀ who has bestowed His ❀ Divinely Blessed Authority or Rule in the *Ghawth*. The *Ghawth* is a senior representative of his Creator in His ❀ Kingdom. He is not self-appointed but Divinely selected by the Sublime Lord ❀ as His ❀ senior servant to manifest His ❀ Power and Authority. He functions by the choice and Command of *Allāh* ❀ to serve Him ❀ as and how He ❀ Ordains. Therefore, no one was, can or will become a *Ghawth* on one's own choice or accord. This lofty status is a Divinely Ordained Institute.

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QUESTION: What is the meaning of this verse:

اَلْاِنۡظُرۡنَا۟ فِی۟ غَوۡثِہٖۤ اَیۡنَہٗۤ اَیۡنَہٗۤ
کعبۃ تجکۃ ہوا تھا دینے کے سامنے

"When the people of spiritual perception observe carefully, they saw the *Kā'bah* bending towards *Madinah al-Munawwarah*"?

ANSWER: On the night of the sacred birth of Sayyidunā Rasūlullāh ؑ the *Kā'bah* bent towards *Maqām-e-Ibrāhīm* which was the direction of the House in which the sacred birth took place and said, "All Praise and Glory to the Magnificent (*Allāh* ؑ) Who has purified me (*Kā'bah*) of the idols."

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QUESTION: Are the transactions of this world exposed to the *Ghawth* in his meditation (مراقبه)?

ANSWER: Not only in his *Murāqibah*, in fact, Almighty *Allāh* ﷻ exposes everything to him like a mirror at all times. He is Divinely kept aware by *Allāh* ﷻ of all happening and conditions.

Then A'la'Ḥadrat ﷻ said: The *Ghawth* has two vicegerents (وزیر).

The title of a *Ghawth* is 'Abd-*Allāh*. His right hand vicegerent is called 'Abd al-Rabb and his left-hand vicegerent is called 'Abd al-Malik. The vicegerent on the left side is more powerful and excellent than the one on the right. The spiritual world is unlike this world where the right hand person enjoys greater status than the one on the left. In the Spiritual World it is the opposite because the heart is situated on the left side and this kingdom controls the hearts of people.

The greatest *Ghawth* and the *Ghawth* of every *Ghawth* is Sayyidunā Rasūlullāh ﷺ. His left-hand side assistant was²⁷³ Sayyidunā Abū-Bakr al-Siddique ﷺ and the right-hand assistant was Sayyidunā 'Umar al-Farūq ﷺ. After the Prophet of *Allāh* ﷻ passed on, the first *Ghawth* in this 'Ummah was Sayyidunā Abū-Bakr al-Siddique ﷺ whose left vicegerent was Sayyidunā 'Umar al-Farūq ﷺ and right vicegerent was Sayyidunā 'Uthmān al-Ghanī ﷺ. After him, the next was Sayyidunā 'Umar al-Farūq ﷺ whose left assistant was Sayyidunā 'Uthmān al-Ghanī ﷺ and right assistant was Sayyidunā 'Alī al-Murtadaḥ ﷺ. The next *Ghawth* was Sayyidunā Uthmān al-Ghanī ﷺ whose left viceroy was Sayyidunā 'Alī al-Murtadaḥ ﷺ.

²⁷³ The word "was" is simply used for explanatory reasons and does not mean that they were in the past and are not presently. They were and will always be the vicegerents of Sayyidunā Rasūlullāh ﷺ in this *Duniya* and in *Ākhirah*. They will be raised on the Day of *Qiyāmah* accordingly and likewise live till Eternity together in peace and tranquillity in *Jannah*. May *Allāh* ﷻ always be pleased with them and shower us with their *Fuyūd - Āmīn*.

and the right assistant, Sayyidunā Imām al-Ḥasan ﷺ. Next Sayyidunā 'Alī al-Murtadaḥ ﷺ and the two vicegerents were Sayyidunā Imām al-Ḥasan ﷺ and Sayyidunā Imām al-Ḥusain ﷺ. After this, Sayyidunā Imām al-Ḥasan ﷺ was *Ghawth* whose vicegerents were Imām al-Ḥusain ﷺ and Imām Ḥasan al-'Askarī ﷺ. Finally, after Imām Ḥasan al-'Askarī ﷺ the next *Ghawth al-A* was Sayyidunā Shaykh 'Abd al-Qādir Jilānī ﷺ. All these personalities were certainly *Ghawth*.

From Imām Ḥasan al-'Askarī ﷺ to Sayyidunā 'Abd al-Qādir Jilānī ﷺ all were assistants to the *Ghawth*, which means that they were under the *Ghawth*. Sayyidunā 'Abd al-Qādir Jilānī ﷺ occupied the highest stage of *Ghawthiyat al-Kubra* (the highest stage of Sainthood) as well as the Master of the *Afrād* fraternity. After him, all others were under him until Sayyidunā Imām al-Mahdī ﷺ, who will be the final *Ghawth al-A'zam* of this *Ummah*.

QUESTION: Sir! Who are the *Afrād*?²⁷⁴
ANSWER: They are very high-ranking *Awliya* of *Allāh* ﷻ. There are stations and ranks in Sainthood. After the rank of a *Ghawth* is the rank of the *Afrād*.

Once the great *Walī*, Jamāl al-'Ārifīn Shaykh Abū-Muḥammad 'Abdullāh al-Basrī ﷺ (d.580/1184) was asked if Sayyidunā Khidār ﷺ was alive. He said that he had just met him a short while ago. Sayyidunā Khidār ﷺ related an incident to him and said that when he was travelling in a jungle, he saw a bright light on a hillock. He approached the light to investigate and discovered that the light was coming out from a blanket, which was covering a person who was asleep.

²⁷⁴ These are a group of elite *Awliya* and called "The Individuals". They are under the supervision and vision of the *Qutub* and also Sayyidunā Khidār ﷺ.

- ✓ I shook the feet of this person and said to him - "Get up and engage yourself in Dhikrullāh."
- ✓ The man replied - "You carry on with your work and leave me as I am".
- ✓ I then said to him - "I will make it known to everyone that you are a Walī."
- ✓ He replied - "Then I will make it famous that you are Khidār."
- ✓ I said - "Make Du'ā for me."
- ✓ He replied - "Du'ā is your share and rights".
- ✓ I then insisted: "You will have to make Du'ā."
- ✓ He replied - "وفا الله حركته May Allāh ﷻ in His Divine Dignity increase your status."
- ✓ After which he said - "Do not be sad if I vanish in front of you." He then vanished.

Sayyidunā Khidār ﷺ then said that this was amazing because no Walī has the power to disappear from my sight. However, I proceeded further on and saw another similar light. As I got nearer, I found someone asleep and the light was appearing from the blanket covering the person. As I moved forward to hold the leg and get the person up, a Voice from the Unseen said, "Oh Khidār! Be careful." A lady moved the blanket, opened her eyes and said to me, "Sir! You stopped until you were ordered to!"

- ❖ I said to her - "Get up and engage yourself in the Dhikr of Allāh ﷻ."
- ❖ She replied - "You carry on with your work and leave me in my condition."
- ❖ I said - "I will make it known that you are a Walī of Allāh." She replied, "Then I will then make it famous that you are Khidār!"
- ❖ I requested her to make Du'ās for me.
- ❖ and she replied, "Du'ā is your right to make".
- ❖ I insisted,
- ❖ and she said - "وفا الله حركته May Allāh ﷻ in His Divine Dignity increase your status".

- ❖ Then, she said - "Do not be sad if I disappear from your vision." Before she vanished, I asked her if she was the wife of the person he had just met and what was she doing here. She replied in the affirmative and said - "A Walīyyah (Female Walī) had passed away in this vicinity and we were ordered to perform the Ghusal, Kafan, Salāh and Burial."

After informing me of this, she too disappeared from my vision.

Shaykh Abū-Muḥammad bin 'Abdullāh al-Basrī (d.580/1184) then asked Sayyidunā Khidār ﷺ who these people were. He replied, "They are the Afrād."²⁷⁵ Shaykh Abū-Muḥammad also asked him if they turn to anyone for instructions. He replied, "Yes! Only to Shaykh 'Abd al-Qādir Jilānī ﷺ."²⁷⁶

QUESTION: When a Ghawth passes away who takes his place?

ANSWER: The seat of the Ghawth is replaced in the following sequence: -

- 1) The seat of Ghawth is replaced by one of the Imāmain.
- 2) The seat of Imāmain is replaced by one of the Awtād-e-Arba'ah.
- 3) The seat of Awtād-e-Arba'ah is replaced by one of the Budala.
- 4) The seat of Budala is replaced by one of the 'Abdāl-e-Sab'in.
- 5) The seat of 'Abdāl-e-Sab'in is replaced by one of the 300 Noqabah.
- 6) The seat of Nuqaba is replaced by one of the Awliya.
- 7) The seat of Awliya is replaced by any one of the general Mu'minīn.

Sometimes this sequence is not followed and if Almighty Allāh ﷻ ordains then He ﷻ transforms a Kāfir to a Mu'min instantly and replaces the seat of Budala (No.4) whose status is higher than that of the 'Abdāl.

QUESTION: Are there pores or air sacs in water?

ANSWER: No, because water has a self-characteristic to fill pores and air sacs. If one assumes that there are air sacs or pores in water then water

²⁷⁵ The Individuals. A phrase for the Elite Individuals outside the supervision (nazar) of the Qutb andf also of Sayyidunā Khidār ﷺ.

²⁷⁶ Cited in Safinat al-Awliya, p. 86, Nafis Academy Karachi edition.

from above will definitely fill all gaps and pores that are situated below it. Modern scientists believe that water has pores because they say that when sugar is put into water it dissolves and the volume of the water does not increase. This conclusion is not acceptable because the water volume does increase but it's so negligible that the increase is not visible to the naked eye.

Another proof also comes to mind and that is when one person stands on the top of a pool and another person dives inside. If the person outside screams and if there are air sacs in the water then the person underwater must hear him, and he does. Therefore, water does contain air sacs because sound travels in water. On the contrary, if one enters a soundproof glass room and stands in front of another person outside the room and screams, the person outside will not hear him though they are seeing and facing one another. This argument too, is not valid because sound requires an in-between air for the waves to travel. Sound does not require air sacs. Yes, where there are no sound waves, then air sacs will convey the sound.

All these arguments are not correct because there is no echo transmission in glass or air sacs, therefore sound will not travel. There is no billowing of sound waves in a closed solid or prefabricated structure, instead there are air sacs and vacuum, and sound travels. Hence, sound travels through water and air because both these factors have in themselves the quality of transmitting sound waves. They are conductors of sound and produce sound waves. This is in fact the correct and original means of transmission of sound. Air produces greater sound waves in comparison to water. If two persons dive under water or on opposite directions of a pool and one knocks two bricks together, the person on the opposite side will hear the knocks. This sound will be heard underwater, but not as audible as on land.

V O L U M E



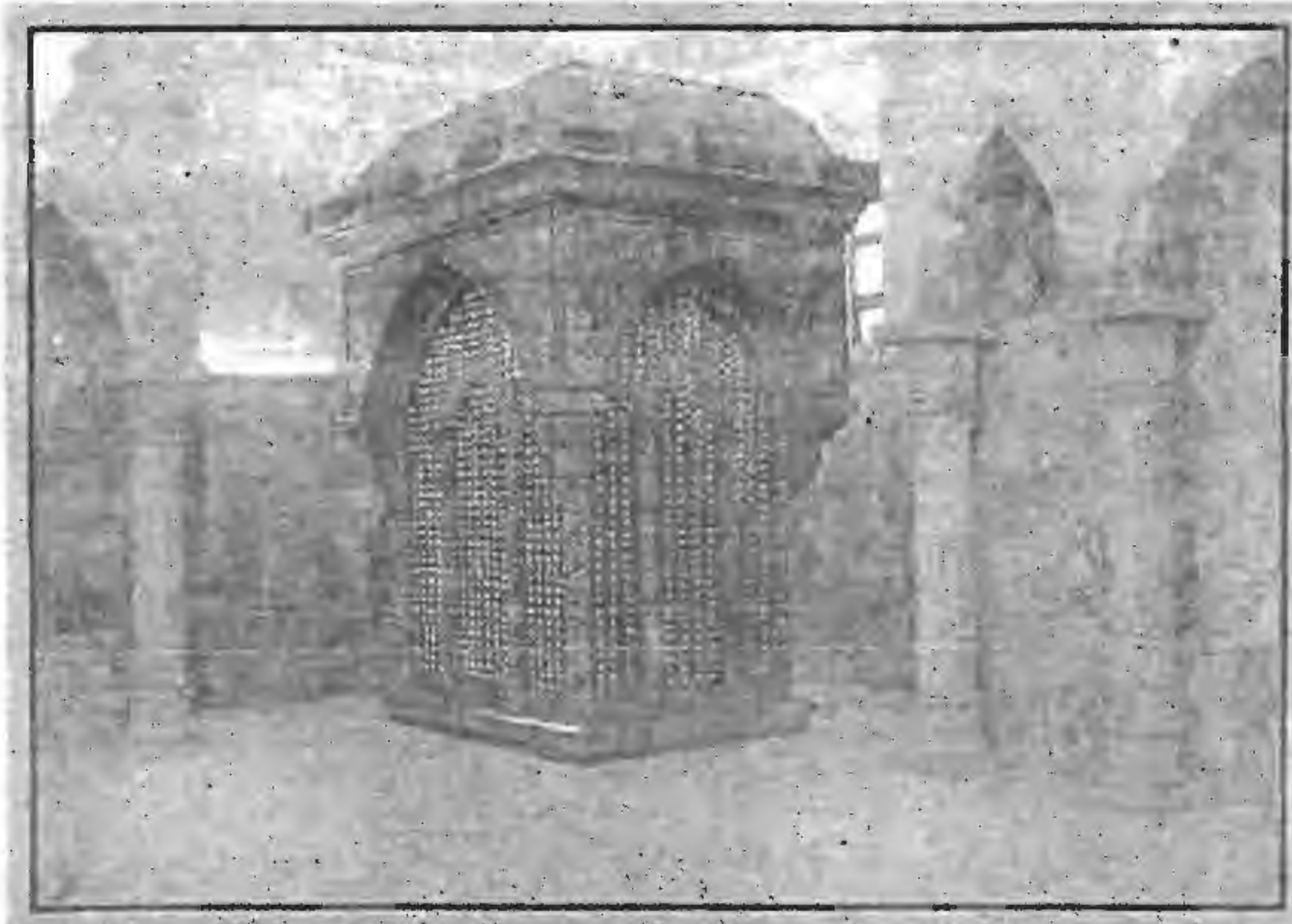
Image of original Na'la'in Sharif
preserved in the Tokapi Museum



Mazâr al-Sharîf of Imâm Sharfud-Dîn Busayrî
Alexandria, Egypt



The glorious Jannat al-Baqî as it stood before being bulldozed by the
destructured Wahabî Regime.



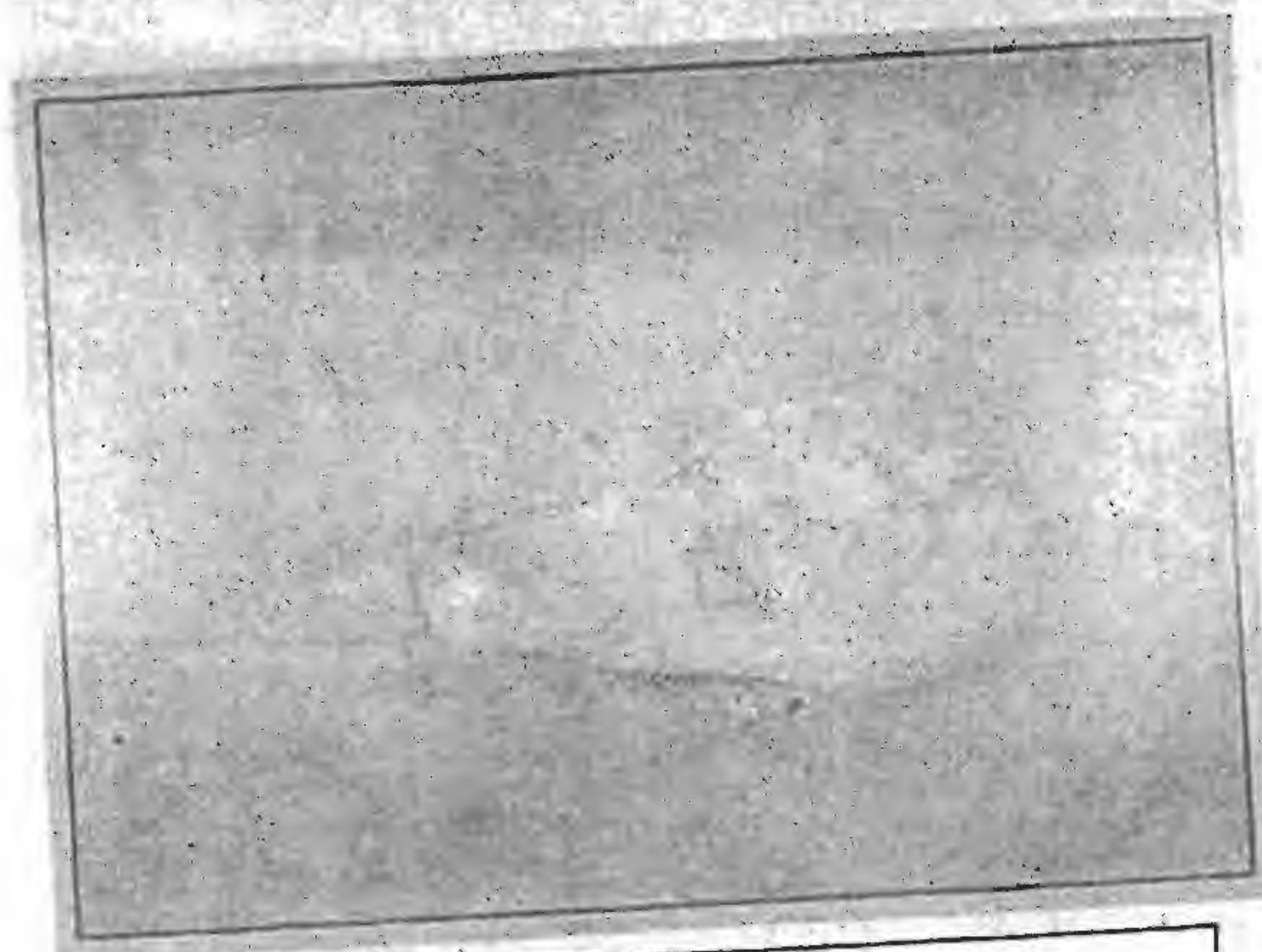
Mazār al-Sharīf of Sayyiduna Shaykh Ma'rūf al-Kar'khī ؒ
Baghdad, Iraq



Musallah of Sayyiduna Rasūlullah ﷺ in Makkah al-Mukarrama
being demolished by the Wahābis



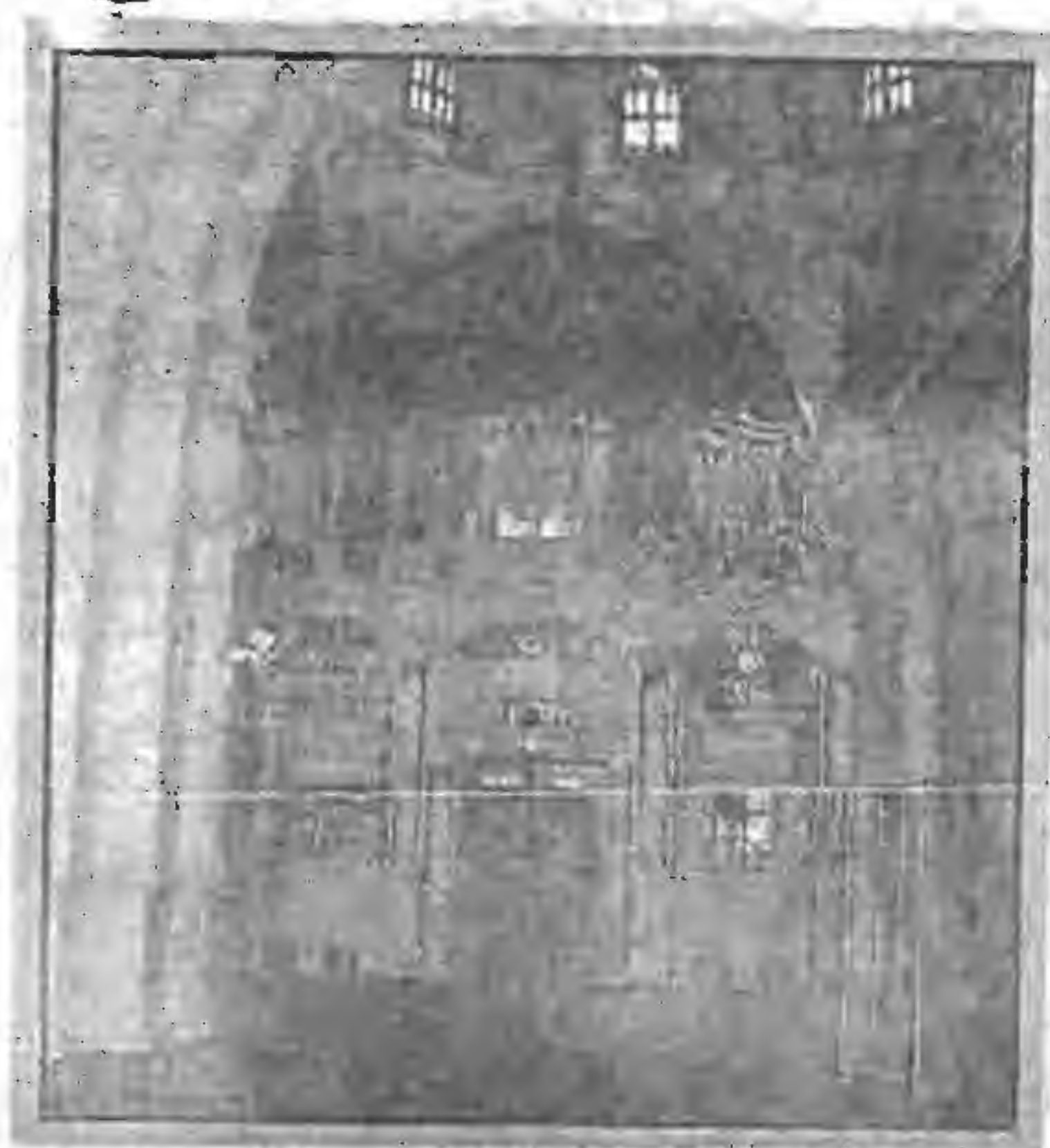
Mazār al-Sharīf of Sayyiduna Nabī Shīth ؑ
Musal, Iraq



Foot-print of the Beloved Nabī ؑ at the young
age of 12 years on his first journey to Syria

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ



Mazār al-Sharīf of Sayyiduna Khālid ibn Walīd Saḥabī ؓ
Humus, Syria



Mazār al-Sharīf of Sayyiduna Imām Ḥasan al-Baṣrī ؓ
Basra, Irāq

COMPILER: Once A'la'Ḥadrat Imām Ahmad Ridā ؓ was seated in the veranda after *Salāt al-Asr*. The *Murīds* and *Ulamā* were also present. Shortly, Mawlanā Sha Raḥam Elahī²⁷⁷ ؓ came along with his student, Mawlanā Najīb al-Raḥmān. He had a *Kitāb* under his arm. The *Imām* asked him what *Kitāb* he was carrying. The student said, "It is a *Kitāb* on *A'māl-e-Tas'khīr* (a special form of spiritual devotion) and we require some explanations concerning certain issues of the book".

The noble *Imām* replied: I have stacks of such *Kitābs*, but *Alḥamdulillāh!* To this day, I have never read them. I always made 'Amal on *Du'ās* that are mentioned in the *Ḥadīth Sharīf*. By the Grace of *Allāh* ؓ and blessings of His *Ḥabīb* ؓ, all my problems were solved.

My second trip to *Hajj*²⁷⁸ was an unexpected one and unplanned. My first trip was with my respected parents and I was 23 years old. We travelled by ship and on our return we experienced three days of severe storm at sea. The storm was so violent that people gave up hope and put on their *Kafan*. I was consoling my mother who was worried. While watching her in this state of grief I said to her, "Be relaxed and do not worry. I swear in the Name of *Allāh* ؓ that this ship will not sink!" I said this with total trust in the *Ḥadīth Sharīf*. It is recorded that anyone who recited the *Du'ā* of protection

²⁷⁷ Senior lecturer at *Manzare Islām* Islāmī College and *Khalīfa* of Imām Ahmad Ridā ؓ.

²⁷⁸ In 1295/1887 he accompanied his father for his first pilgrimage and received Diplomas from famous Arab Scholars at *Makkah al-Mukarramah*. In 1323/1905 he proceeded for his second Pilgrimage. During his stay at *Makkah al-Mukarramah* and *Madinah al-Munawwarah* he won the respect of noted Scholars who visited him and received from him Diplomas and *Fatāwa*.

when boarding a ship or vehicle would not perish or drown. I had read that *Du'ā* before boarding the ship. I had full trust and confidence on the *Hadith Sharīf*. I turned to Almighty *Allāh* ﷻ and His *Rasūl* ﷺ for help. As I made the *Du'ā*, the three-day severe storm slowly subsided. The ship was saved and everyone took a deep sigh of relief. To this day, I remember the three days of anxiety of my mother.

My younger brother, Mawlanā Muḥammad Ridā (d.1356/1939), my son, Hāmid Ridā (d.1362/1943), and others were departing for *Hajj*. I accompanied them till *Lucknow* and returned to *Bareilly* absolutely depressed. I could not concentrate and the thought of *Hajj* and *Ziyārah* of Sayyidunā Rasūlullāh ﷺ constantly worried me. One week passed in this psychologically dejected state. On one side was the burning desire for *Hajj* and *Ziyārah*, and the other factor was consent from my mother for *Nafil Hajj*. As I entered the house, the first thing my mother said to me was, "By the Grace of *Allāh* ﷻ, you have performed your *Fard Hajj*. Now, as long as I live, do not make any intentions of going again." Now, the anxiety grew deeper. *Nafil Hajj* is not permissible without the consent of one's parents. My mother had made her point very clear. These were the very turbulent days of my life.

However, one day, I gave Mawlanā Nazīr Aḥmad some money and sent him to the railway station to reserve second-class tickets to Bombay. Reserved seats made it convenient to perform *Salāh* whilst travelling. He asked the booking clerk for reservations. The clerk wanted to know for which train. Mawlanā Nazīr said that it was for the 10 p.m. train that same night. The booking clerk informed Mawlanā Nazīr Aḥmad that a 24 hour advance booking notice had to be given in order to travel on the 10 p.m. train. Mawlanā was returning very depressed when his ticket-collector friend met him. He consoled Mawlanā and took him to the Station Commander, who immediately took 163 Rupees and 5 Anas and reserved a cabin in second class.

The horse and carriage had arrived but the only difficult thing left was to get permission from my mother. This was indeed very difficult and I knew very well that she would not grant me permission. It will be *Harām* for me to go for *Hajj-e-Nafil* without her permission. I made lots of *Du'ās* that day after *Asr* to undertake this journey. Nevertheless, I built up the courage and entered the house. My mother was lying in bed covered by a sheet. I went slowly up to her and put my head on her feet. She got up with a speed and said, "What is it?" I respectfully said, "Please grant me permission for *Hajj*." She said, "*Khuda-Hāfiz*."²⁷⁹ On hearing this I rushed to the station.

This was the Mercy of my Lord ﷻ Who answered my *Du'ās*. I was later told that before I had hardly even reached the Railway Station, my mother at home said, "I do not grant him permission, call him back." By that time I had already left Bareilly. Who could have now called me back? Before my departure, I had performed *Kāmil Wuḍu* with great joy and devotion. My mother kept this *Wuḍu* water with her until my return. She often looked at it and said, "This is his *Wuḍu* water." [Referring to her illustrious son and *Mujaddid* of this 'Ummah].

I sent a telegram from Bareilly Station to Bombay, but people in Bombay thought that Hasan Mia (d.1336/1908), my younger brother, was coming because he had intentions last year of going for *Hajj*. No one had the slightest idea that I will go. Nevertheless, they were all confused. Our train had to go to Agra and then link up with a train from there bound for Bombay. But due to a days delay, we would not make the link up at Agra. Mawlanā Nazīr Aḥmad contacted the Station Master at Agra to find out as to why our coach was linked to the passenger train instead of the mail train. He said that our reservations were not for the mail train. The passenger train is very slow and stops at every single station on route. It was

²⁷⁹ It is a *Farsi* and *Urdu* term which means, "*Allāh* ﷻ is your Protector!", generally used when someone is bid farewell on a journey.

Thursday, the day when all the *Hujjāj* in Bombay are put in quarantine before boarding the ship and we had still not reached Bombay. I was very concerned and worried as we will miss the ship, and all my family members were on board.

We arrived at 8 a.m. on Friday. A huge crowd awaited our arrival at Bombay station, and Hajī Qāsim had a car ready for me. After meeting the people, Hajī Qāsim suggested that we go directly to the docks so that we may complete all formalities as the passengers had not yet boarded the ship.

I thanked *Allāh* ﷻ for this, joined my family members and friends and entered the quarantine quarters. I inquired from the people the reason for the delay. They said, "*It is most surprising and this has never happened before. The doctor came on time and began the quarantine procedures with the passengers. He checked half of them, and suddenly felt very sick and uneasy. He left saying that the remainder of the passengers will be seen tomorrow. This is how we were left.*" I had another big problem. Though I made it for the quarantine, I did not have a ticket to travel on this ship and all the seats were sold out. On inquiring, we were told that there was only one seat available on the next ship and it was for third class. I generally do not travel in third class but there was great wisdom in this third class ticket, which will unfold shortly. I bought the ticket, but with great sadness. This was because I had to travel alone without my family and friends.

I began reading the *Du'ās* of the *Hadith Sharīf* and begged *Allāh* ﷻ for the company of my family on the sacred journey. However, my companions looked around the crowd to find someone who was single and willing to exchange places with me. The Mercy of *Allāh* ﷻ came to my assistance. We found an old man from *Bareilly* district who was most willing to exchange seats. He went on the next ship and I joined my group on this ship. Now the wisdom of the third class ticket unfolded. Sayyidunā Rasūlullāh ﷺ granted me a third class ticket because this old man could only afford a third class ticket and if I bought a 1st class or a 2nd class ticket, we could have not exchanged. So a 3rd class ticket was miraculously kept

aside for me to make the swap convenient without the loss of any monies. *Alḥamdulillāh-wa-Shukro-lillāh!* However, we completed health formalities, boarded the ship, and sailed from Bombay.

It was time for *'Asr Salāh* when we reached *Aden*. I had began performing my *Salāh* when I was disturbed by a loud voice of an Arab in the background protesting that we were not facing the correct direction of *Qiblah* in *Salāh*. This was not true because prior to *Salāh*, I had carefully calculated the correct direction of the *Qiblah* and then started *Salāh*. However, I completed my *Salāh*, and *Wazā'if* and then relaxed. After a while I inquired from the same Arab as to which direction the *Qiblah* was now and where was it five minutes ago. He could not answer so I calculated it for him and he fully agreed with me. We reached the border of *Jeddah* and had to stop over there for quarantine purposes for at least ten days before entering *Jeddah* seaport. Here we disembarked into quarantine camps and were attended to by *Turkish* doctors. May *Allāh* ﷻ bless these doctors, who really gave great comfort and care to us.

The Indian *Hindu* police, for no reason kept troubling the *Hujjāj*. Somebody informed me that about a mile from our camp there was a *Mazār* of a *Walī* of *Allāh*. I was anxious to visit the *Mazār* but no one could set foot outside the camp. However, I approached the *Turkish* doctor who happily granted permission not only to me but to my entire group of ten or twelve persons. We all went and made *Ziyārah* of the *Mazār al-Sharīf*. As long as we were in quarantine, I delivered lectures daily on the *Manāsik* (procedures) of *Hajj* and, of course, my priority subject was love and respect of the beloved Prophet of *Allāh* ﷺ. There was a wealthy man amongst the passengers who attended my lectures daily. He listened attentively at the subject of *Hajj* but made a sour face when hearing the praises of Sayyidunā Rasūlullāh ﷺ. I calculated that this person was a *Wahabī* and as it was when investigated, he was a *Murīd* of the well-known *Wahabī*, Rashīd Aḥmad Gangohi (d.1323/1905). From that day, I immediately switched my talks focusing on refuting the erroneous *Wahabī* beliefs. He forcefully sat on the first day, but

thereafter never attended my talks. I thanked *Allāh* ﷻ for cleansing my *Majlis* of a *Wahabī*.

Nine days passed in the quarantine camps and we had to board the ship the next day to proceed to Jeddah. Suddenly, my group developed severe stomach pains. I did not have any stomach pain but diarrhoea. It was almost mid-day and the doctors were due to arrive for final examination. *Turkish* male doctors checked the male *Hujjāj* while the female *Turkish* doctors attended to the female *Hujjāj*. This was a daily routine. My brother, Muḥammad Riḍā, consulted with me whether to inform the doctors about their stomach disorders. I told him that if we get held back because of this sickness then, *Allāh* forbid! we will not make it on time for *Hajj*. We only had a few days ahead of us for *Hajj* and it would be a great loss. The doctors would arrive any moment now. I said to my brother, "Wait a moment. Let me consult my doctor (Sayyidunā Ghawth al-A'zam ﷺ)." I left the camp and went outside into the jungle and recited the *Du'ās* prescribed in the *Ḥadīth Sharīf* and turned to Sayyidunā Ghawth al-A'zam ﷺ (d, 561/1164) for assistance. Suddenly, I saw *Hadrat Sayyid Ghulām Jilānī* ﷺ, *Sajjādah* of *Bansa Sharīf* (descendent of Sayyidunā Ghawth al-A'zam ﷺ) appear from the front. We boarded the ship in *Bombay* with him. His sudden appearance signalled the acceptance of my *Du'ās*. I then requested him to also make *Du'ā* for my group, which he did. I had barely left the camp for ten minutes and when I returned, I found that by the Grace of *Allāh* ﷻ everyone was perfectly healthy as if they were never sick.

We then had to walk about 2.5 to 3 miles to board the ship. When we reached *Jeddah*, there was a huge crowd of *Hujjāj* there. We disembarked and had to follow a long single file to the immigration camp. We had women-folk and stood in the scorching sun for almost five hours. The line did not seem to move. It was midday and the heat, hunger and thirst all joined hands. All my group members were getting frustrated. As time passed the frustration

grew. Then my brother, Muḥammad Riḍā, and son Hāmid Riḍā, came up to me and said, "How long are we to stand, hungry and thirsty in this heat?" I said to them, "If you are in a hurry then you may go. I will not leave until the crowd lessens because it is not possible to take the women-folk between them." (Who had the courage to do or say anything contrary to the Great Imām ﷺ?) They kept quiet and waited.

The Imām ﷺ continued: After a while, an Arab, whom I had never seen before, came up and greeted me. The first thing he said after *Salām* was,

يا شيخ مالي أراك حزينا؟

Oh Shaykh! Why do I see you so troubled?

"The problem is obvious. I am standing in this heat for over five hours with our women-folk and the crowd does not seem to move." The Arab said, "All your men form a ring and take the women-folk in it and follow me". We did that and followed the Arab all the way weaving between that huge crowd and not a single person touched our shoulders. After he led us out of the crowd, the Arab²⁸⁰ disappeared in front us.

On reaching *Jeddah*, I became feverish and I felt very cold. I had already tied my *Ihrām* while passing *Yalamlam Mīqāt* so I covered my body up to my neck and slept. I did not cover my head because it is not permissible to cover the head and face in *Ihrām*. *Alḥamdulillāh*! The blanket was still on my neck when I awoke. We had to stay in *Jeddah* for three days and the fever drastically increased. We had to spend the night in an open field and one can imagine what I had to go through in fever. However, I pleaded my beloved *Nabī* ﷺ for mercy and health so that I may undertake this journey in a normal physical state. Instantaneously, I was cured and did not feel feverish till the remaining days of *Hajj*. After

²⁸⁰ This Arab was Sayyidunā Khidār ﷺ in disguise, who had come to assist the *Mujaddid* of this *Ummah*.

13th of Dhul-Hijjah I said to myself that now I do not care if I get fever because the Merciful *Allāh* ﷻ has fulfilled my intentions.

After completion of *Hajj*, my next duty was to frequent the great library of the *Haram Sharīf*. My son, Hāmid Riḍā Khan (d.1362/1943), accompanied me on my first visit. The librarian was a very striking personality and great *ʿAlim*. He was Shaykh Sayyid Ismaʿīl Effendi ﷺ (d.1328/1919). Like the other *ʿUlamā* of *Makkah al-Mukarramah*, he too had not met me before but had heard of me. This was the first day I had seen him. He had read my lengthy *Fatwa* named *Fatāwa Al-Haramain Li-Rajfe-Nadwat al-Mʿain*. I compiled this 7 years ago in 1316 *Hijrī* refuting the sinister intentions and beliefs of the *Nadwa ʿUlamā*. It comprised of 28 questions and answers which I compiled in less than 20 hours. I had dispatched this *Fatāwa* via some *Hujjāj* for the attention of the illustrious *ʿUlamā* of *Haramain*. They replied with valuable comments and also attributed some honorific titles and praises to me. This *Fatwa* in *Arabic*, along with the *Urdu* translation, was published in *Bombay* in 1317 *Hijrī*. It was from that moment that Almighty *Allāh* ﷻ had instilled in the hearts of these great *ʿUlamā* love and respect for me. However, I had not met them personally as yet.

Shaykh Sayyid Ismaʿīl ﷺ was busy consulting some *Kitāb* when someone in the library posed a question to him. It was pertaining to the legality of pelting the *Shaytān* before *Zawāl*. The *Shaykh* replied, "The *ʿUlamā* of *Makkah* have ruled that it was permissible". My son, Hāmid Riḍā Khan, objected and began a dialogue with him. After a while, this question was posed to me for comments. I said, "It is contrary to the *Hanafi Madhab*." The *Shaykh* then quoted the name of the *Kitāb* and said, "The legality is mentioned in it and there is a consensus of the *ʿUlamā* on this issue." I replied, "It is possible that the legality may be mentioned but there can never be a consensus on it." The *Shaykh* brought out the *Kitāb* and opened it. *Alḥamdulillāh*, the *Kitāb* contained that

which I had mentioned. The *Shaykh* did not know me so he bent forward and asked Hāmid Riḍā Khan by whispering in his ears, "Who is this person?" He did not know Hāmid Riḍā either, but since he was in dialogue with him, he found it appropriate to ask him. Hāmid Riḍā informed him who I was. As soon as he heard my name, he jumped up, ran towards me, and hugged me tightly. It was after this incident and the Grace of *Allāh* ﷻ, our bond of love and respect grew tremendously.

This trip was not pre-planned and I have mentioned the hardships I experienced to get there. But the Wisdom and *Qudrat* of *Allāh* ﷻ unfolded when I arrived in *Makkah al-Mukarramah*. The *Wahabī/Deo-bandī ʿUlamā* headed by Khalīl Aḥmad Ambetwi (d.1346/1928), accompanied by some wealthy persons, had long arrived in *Makkah al-Mukarramah* and had already paved their way to the court of the *Sharīf* (Turkish Governor) of *Makkah*. There they presented some questions of *ʿIlme-Ghayb* to a high-ranking *ʿAlim*, Hadrat Mawlanā Shaykh Swaleḥ Kamāl Makkī ﷺ (d.1325/1919), a former *Qāḍī* of *Makkah* and *Muḥīṭ* of the *Hanafi* School of Jurisprudence.

I heard of this and went to meet Shaykh Swaleḥ Kamāl ﷺ at his home. Mawlanā ʿAbd al-Aḥad (d.1334/1916), son of Hadrat Mawlanā Waṣī Aḥmad Muḥaddith Sūrtī ﷺ, accompanied me. After *Salām* and *Musafaha*²⁸¹, I started a talk on the topic of *ʿIlme Ghayb*. For two hours, I spoke with supporting proof from the Holy *Qurʾān*, *Hadith Sharīf* and declarations of the *ʿUlamā* of *Islām*. I also presented the objection of the *Wahabīs* and refuted all their claims. Mawlanā Swaleḥ Kamāl ﷺ sat listening attentively for hours staring at me in the face. When I completed my talk, he slowly got up, went to a cupboard and picked up a page and recorded a few questions on the same subject posed by Mawlanā Salamatullāh Rampurī ﷺ with

²⁸¹ Handshake

a few incomplete lines of his answer. The *Shaykh* gave them to me and said, "Your coming to Makkah is nothing but the Mercy of *Allāh* ﷻ or else a Fatwa of Kufr on *Molvī Salāmatullāh* would have already been dispatched from here."²⁸² I glorified and thanked *Allāh* ﷻ and then returned to my room. I did not mention to the *Shaykh* where I was staying. Now, he wanted to meet me but had no idea as to where I was staying. Where was he to find me in the huge crowd of *Hujjāj*?

However, he thought that I would certainly come to the library. It was the 25th of *Dhul-Hijjah* 1323 after *ʿAsr Salāh* when I went to the library. As I began climbing the stairs, I heard footsteps. When I turned, I saw that it was *Shaykh Swaleḥ Kamāl* ﷺ. After meeting him, we went into the library. There we found *Shaykh Sayyid Ismaʿīl* ﷺ, his father, *Shaykh Sayyid ʿKhalīl* ﷺ, his younger brother, *Shaykh Sayyid Mustafa Khalīl* ﷺ (d.1339/1920), and many other *Shuʿyūkh* sitting. *Mawlanā Swaleḥ Kamāl* took out a page from his pocket with five questions on *ʿIlme Ghayb* written on it. These were the very five questions that *Mawlanā* tore up after he heard my lecture at his home. The *Shaykh* gave me the paper and said, "These are the questions the *Wahabīs* have presented to me via *Sayyidunā* (*Sayyidunā* was the title of the *Sharīf* of *Makkah al-Mukarramah*. His name was *ʿAlī Pasha*). I requested *Mawlanā Sayyid Mustafa* for a pen and inkpot to commence the reply. But *Mawlanā Swaleḥ* ﷺ, *Mawlanā Sayyid Ismaʿīl* ﷺ, *Mawlanā Sayyid Khalīl* ﷺ and the other eminent *ʿUlamā* said, "We do not want an urgent reply. We require of you such an answer that the cursed *Wahabī* will never again have the courage to raise their heads on this subject." I said to them, "Then you have to give me some time to compile a detailed reply". They all accepted this. I then told them

²⁸² This was so because the *Wahabī* perpetrators confuse the *Makkan ʿUlamā* about the *Aqāʿid* of the *Sunni ʿUlamā* of *Hindustan* so that they be black-listed in *Haramain Sharīfain* as troublemakers. But truth will always prevail and *Allāh* ﷻ sent *Imām Aḥmad Rīdā* ﷺ to save the *ʿUlamā-e-Haqq* from this *Wahabī* conspiracy.

that the day was almost over and not much could be done in a few hours. *Mawlanā Shaykh Swaleḥ* ﷺ said, "You have two days, Tuesday and Wednesday to complete the reply. You can give it to me on Thursday so that I may present it to the Governor". Trusting in the Grace of Almighty *Allāh* ﷻ and assistance of *Sayyidunā Rasūlullāh* ﷺ, I made a promise to complete it by Thursday.

Look at the Glory of *Allāh* ﷻ! The next day, I contacted a fever. However, I began compiling the answer in a state of fever while *Hāmid Rīdā* consulted with books and supplied references. News spread like wildfire in *Makkah* that the *Wahabīs* have posed some questions to *Shaykh Aḥmad Rīdā* and he is busy compiling the answer. I had not touched on the subject of *ʿUlūm-e-Khamsa*²⁸³, as this subject was not raised in the question. I had a high temperature and was in a great hurry to complete the book by the evening.

Just then, someone came with a message from *Ustāz al-ʿUlamā*, *Mawlanā Shaykh Aḥmad Abū al-Khair Mirdād* ﷺ. He said, "I am paralysed and unable to come and meet you. I am very eager to hear your answer." I instantly gathered whatever I had compiled and went to him. I had by then completed the first chapter in which

²⁸³ *ʿUlūm-e-Khamsa* are 5 types of secret knowledge. This is mentioned in the *Holy Qurʾān* in *Sura Luqmān*, verse:34:

﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي

نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾

Verily the knowledge of the Hour is with *Allāh* (alone). It is He Who sends down rain and He Who knows what is in the wombs. Nor does anyone know what it is that he will earn on the morrow; nor does anyone know in what land he is to die. Verily with *Allāh* is full knowledge and He is acquainted (with all things).

They are:

- 1) When will *Qiyāmah* come?
- 2) When will it rain?
- 3) What is in the womb of the mother (male or female)?
- 4) Where will you get your sustenance tomorrow?
- 5) Where would you die?

were proofs of *Ahle Sunnah* beliefs. I was busy with the second chapter which contained the answer to the questions posed by the *Wahabīs*. The *Shaykh* attentively heard what I had compiled, and commented, "You have not touched on 'Ulūm-e-Khāmsa." I said, "That was not mentioned in the question, therefore I have not touched on it." The *Shaykh* said, "It is my desire that you include this subject in the answer." I respectfully accepted his wish and touched his foot in respect and confirmation. The *Shaykh's* age exceeded 70 years and though being a senior 'Alim, he kindly said:

﴿أَنَا أَقْبَلُ أَرْجُلَكُمْ أَنَا أَقْبَلُ نَعْلَكُمْ﴾

I kiss your feet, I kiss your shoes!

This is certainly the *Rahmah* and blessing of Sayyidunā Rasūlullāh ﷺ that senior 'Ulamā like Ustāz al-'Ulamā Sayyidī Abū al-Khair Mirdād ﷺ expressed such respect for a humble servant like me.

I returned home that night and included the topic of 'Ulūm-e-Khamsa. The next day was Wednesday and as I was returning from the *Haram Sharīf* after performing my *Fajr Salāh*, a person came to me with a message. He was the *Khādim* of Shaykh Sayyid 'Abd al-Hayy ibn Shaykh Sayyid 'Abd al-Kabīr Muḥaddith al-Maghribī ﷺ. He said that Shaykh al-Maghribī ﷺ requests permission to meet me. This *Shaykh* had written approximately 40 books on various *Islāmic* subjects that were published in *Egypt*. I was under tremendous pressure because I was given a deadline to complete the answer on that day. At that moment, the answer was far from being complete. I explained to the *Khādim* of my commitment and requested the *Shaykh* to excuse me that day. However, I would personally come to meet him the next day. The *Khādim* returned after a moment and said that the *Shaykh* is leaving that same day for *Madinah al-Munawwarah* and the caravan is loaded and is ready to depart. I was forced to meet the *Shaykh* and hence, granted permission for him to come. He then came to me and requested the

*Ijazah*²⁸⁴ of *Hadith al-Sharīf*. I had to personally prepare the *Sanads* (certificates). We also exchanged views on various subjects until *Zuhr Adhān*. We then went to the *Haram al-Sharīf* and performed *Zuhr Salāh*, after which he departed for *Madinah al-Munawwarah*.²⁸⁵

I returned to my room and got busy for the rest of the day with my book. I was feverish, but nevertheless, the infinite Grace and Mercy of *Allāh* ﷻ and His *Rasūl* ﷺ assisted me. I finally completed the answer just after *Salāt al-'Esha*. I named it according to the date of compilation (*Ism al-Tarīkh*): الدولة المكيّة بالمادة الغيبة *Al-Doulat al-Makkiyyah Bi al-Mad'dah al-Ghaybiyyah* (numerical value being 1323 Hijrī/1905 AD).

The next morning (Thursday), I sent the *Kitāb* to Shaykh Swaleh Kamāl ﷺ. He carefully studied it for the entire day and at night took it to the *Sharīf* of *Makkah*. Here in *Makkah al-Muazzama*, the 'Esha *Salāh* is performed very early. After *Salāh*, the *Sharīf* convenes his court till midnight (according to Arabic time, 6 p.m. is equivalent to 12 midnight). Hadrat Mawlanā Shaykh Swaleh Kamāl ﷺ presented my *Kitāb* to Sharīf 'Alī Pasha and publicly announced, "This man (Imām Ahmad Rida) has exposed such knowledge whose light beamed such radiance that never existed in our dreams." The *Sharīf* ordered the *Shaykh* to read the *Kitāb* aloud in his Court. There were two *Wahabīs* present in the audience. One

²⁸⁴ Permission to narrate *Hadith Sharīf*.

²⁸⁵ Refer to الإجازات المكيّة لعلماء مكة والمدينة *'Al-Ijāzāt al-Madīna li 'Ulama-e-Bakkata wa al-Madinah'* (wa *Ismuḥa al-Tarīkh* 1324 Hijrī) for all the *Ijazāh* which Imām Ahmad Rida ﷺ wrote for the 'Ulama of *Haramayn al-Sharīfayn* and other Scholars of the Arab world. The Imām ﷺ wrote this book in Arabic and was later translated into Urdu by 'Allama Mawlanā Hāfiz Muḥammad Ihsan al-Haqq Qādirī Raḍawī of La'ilpur, Pakistan and published by Maktaba Hāmidīyya Lahore, Pakistan.

was Aḥmad Faqīyya and the other was 'Abd al-Raḥmān Askobī. When they heard the introduction of the *Kitāb*, they realized that this *Kitāb* would contradict their belief because the *Sharīf* was a very intelligent and knowledgeable man. So they decided to disturb and confuse its presentation by posing unfounded questions in between to waste time until midnight. In this way, the *Kitāb* will not be fully presented and the *Sharīf*, along with the audience, would leave confused.

Nevertheless, they posed the first question and Shaykh Swaleḥ Kamāl answered it. As the *Shaykh* continued, he objected for the second time. This was an irrelevant objection. However, the *Shaykh* answered it and said, "Why don't you first listen to the entire *Kitāb* and then present your objection. Maybe your questions will be answered in the *Kitāb* as I proceed. If they are not answered in the *Kitāb*, then I will be responsible to answer them and if I fail, the author is present in Makkah and he will gladly answer all questions to clear all doubts". Shaykh Swaleḥ then continued the presentation.

These deceitful *Wahabīs* had made up their minds to disrupt the presentation so they objected again for the third time. Shaykh Swaleḥ got annoyed and said to the *Sharīf*, "Sayyidunā had ordered me to present the *Kitāb* and these persons are disturbing with objections. Would you want me to present the *Kitāb* or answer their question?" The *Sharīf* replied, "إقرأ Read on!" Now who has the courage to oppose the *Sharīf*? The *Wahabīs* were silent and the *Shaykh* continued further without disturbances. The *Sharīf* was overwhelmed by the academic proofs and scholastic arguments in the book and loudly declared:

﴿اللَّهُ يُعْطِي وَهُوَ لَا يَمْنَعُونَ﴾

Allāh blesses His Ḥabīb with 'Ilm al-Ghayb

(Knowledge of the Unseen) and these *Wahabīs* refute it.

Shaykh Swaleḥ had only presented half of the *Kitāb* and it was already midnight. The Court had to adjourn. The Governor asked Shaykh Swaleḥ to place a mark where he had stopped, took the *Kitāb*, placed it under his arm and left for his quarters. To this day, he still has this original copy with him. The 'Ulamā of Makkah had made numerous copies from this original manuscript and this *Kitāb* eventually became famous in Makkah. This broke the backs and shattered the dreams of the *Wahabīs*. The children of Makkah began mocking them by saying, "Why are you all gone quiet. What happen to your spirits? Where is your Fatwa of Kufr on those who believe that the Noble Nabī possessed Ilm al-Ghayb? It seems like your own Kufr Fatwa has fallen on you!" The *Wahabīs* replied, "This person (Imām Aḥmad Riḍā) had misled the *Sharīf* with his logical mastery".

It is the ultimate Mercy of my Glorious Allāh and Raḥmah of my Master, the Ḥabīb, Mawlanā Rasūlullāh that the illustrious 'Ulamā of Makkah al-Mukarramah and abroad have acknowledged my *Kitāb* by noting praiseworthy comments and appended their signature to it. This added salt to the wounds of the *Wahabīs*. They conspired to try and get hold of the comments of the Makkan 'Ulamā and destroy them. But the problem was how to do it. So they planned to meet with a very simple and sincere senior Makkan *Shaykh*, Hadrat Mawlanā Shaykh Abū al-Khair Mirdād. They devised a strategy to meet him and say that they too would also like to make praiseworthy comment and verify the great Fatwa of Imām Aḥmad Riḍā. It was because of his sincerity and simplicity that they sought to take advantage of him. He did not have any idea or suspicion about this *Wahabī* plot. So he sent his son, Shaykh 'Abdullāh Mirdād to me with a message that some 'Ulamā, who have recently took Bay'ah on his hands, would like to verify the book. I had no doubt in this matter because Shaykh Abū al-Khair

asked for the *Kitāb* and that his son, Shaykh 'Abd-Allāh, had come to fetch it.

At that time I was in the library of the *Haram Sharīf*. Before I could say or do anything, the librarian, Hadrat Mawlanā Shaykh Sayyid Isma'īl ؒ said in anger, "The *Kitāb* will not be given. If there are any comments, they must be sent here to be included. The *Kitāb* will not leave this library." I said to him that Shaykh Abū al-Khair ؒ has sent his son for the *Kitāb* and that he knows my relationship with the *Shaykh*. How could I refuse him! Shaykh Sayyid Isma'īl Effendi ؒ replied, "I very well know all those that have assembled at Shaykh Abū al-Khair ؒ. They are hypocrites and misled the *Shaykh* by pretending to be pleased with the book". By the Grace of *Allāh* ؒ, in this way, Sayyid Isma'īl ؒ saved the destruction of my *Kitāb* and all the valuable comments of the 'Ulamā. The *Wahabīs* also failed and were terribly disgraced in the court of the *Sharīf*, so they tried a last trick to re-float their sinking ship.

Their last straw was to convince the military chief, Aḥmad Rātīb Pasha, who was the Governor of *Makkah*. Though the Governor was not an 'Alim but he was a very pious person. One deceitful *Wahabī*, who held a title of *Nā'ib al-Haram*²⁸⁶, paved his way to the Governor. He thought that the *Sharīf* was an 'Alim and hence convinced by the arguments of the *Kitāb* but since the Governor was a military man and a non-'Alim, there was a better chance to convince him. The Governor performed *Tawāf* daily after 'Asr. The *Wahabīs* made their third move. One day, as the Governor completed his *Tawāf*, this *Wahabī Nā'ib al-Haram* said to him, "A *Hindī 'Alim* has corrupted the *Imān* of many people in *Hindustan*. He has now come to *Makkah* to corrupt the people here." To add fuel to the fire, he went on further to say, "The illustrious 'Ulamā of *Makkah* like Shaykh al-'Ulamā Sayyid Moḥammed Sa'id

²⁸⁶ The Deputy of the Holy *Haram al-Sharīf*.

Ba'basīl ؒ, Shaykh Swaleḥ Kamāl ؒ, Shaykh Abū al-Khair Mirdād ؒ and others are fully supporting him".

Glory be to *Allāh* ؒ! This supporting statement of *Nā'ib al-Haram* knocked the last nail on his coffin. When the Governor heard the names of the noble *Makkan 'Ulamā*, he slapped *Nā'ib al-Haram* on the neck and enunciated:

﴿يَا خَيْثُ ابْنَ الْخَيْثِ يَا كَلْبُ ابْنَ الْكَلْبِ اذْكَانَ هَؤُلَاءِ مَعَهُ فَهُوَ يَفْسِدُ أُمَّةً يَصْلِحُ؟﴾

O cursed, the son of the cursed, O dog, son of the dog! If such luminaries are with him, would he cause corruption or reform the *Dīn*?

It was from this day that Shaykh Sayyid Isma'īl Effendi ؒ and others changed his name from *Nā'ib al-Haram* (Deputy of the *Haram*) to *Nā'hib al-Haram* (Thief of the *Haram*). They also changed the name of Aḥmad Fagiha to Aḥ'maq Safiha (shameless idiot) and another *Wahabī* to مخصر (Makh'sūm, meaning discounted or decreased in status).

The Court of the *Sharīf* was very respectful and hence the *Wahabī* received embarrassment accordingly. Likewise, the Governor was a military man and therefore, they received an appropriate punishment (a slap). I had already sent my previous *Kitāb*, *Husām al-Haramain*, which was received by the *Makkan 'Ulamā* with great respect and honour. They recorded praiseworthy comments about the book.

On my first trip, this *Kitāb* was sent to Mawlanā Shaykh Swaleḥ Kamāl ؒ for comments. He informed the *Sharīf* of the *Kitāb* and promised to read it out to him. The *Shaykh* also informed the *Sharīf* of the corrupt beliefs of 'Khalīl Aḥmad Ambetwi written in the book *Barāhīn-e-Qātiyah*. Ambetwi Sāhib came to know of this. He

went to meet Shaykh Swaleḥ Kamāl and presented lots of gold sovereigns as a gift to him (bribery). He said to the Shaykh, "Why are you upset with me?" The Shaykh inquired, "Are you 'Khalīl Aḥmad'?" He replied, "Yes". The Shaykh then said to him, "You ought to be ashamed of yourself. You had written disgraceful things in your Kitāb, Barahīn-e-Qātiyah. I have already issued a decree of heresy on you".²⁸⁷

This is so because Mawlanā Ghulām Dastagīr Qusūrī (d.1339/1920) had already written Taqdīs al-Wakīl 'an-Tohīn al-Rashīd wal-'Khalīl: تقدیس الوکیل عن توهین الرشید والخلیل and taken comments of acknowledgement from the 'Ulamā of Makkah. Mawlanā Shaykh Swaleḥ Kamāl also recorded his acknowledgement in this book. Ambetwi Sāhib then said to the Shaykh, "Ḥaḍrat Shaykh! These are all false accusations attributed to me. Such statements are not found in my Kitāb." The Shaykh replied, "Your Kitāb has been printed and distributed, and I have a copy with me." Ambetwi said, "Shaykh! Is there no pardon for anyone who makes Towbah from Kufr?" The Shaykh replied certainly, and he wanted to get a translator and make Ambetwi Sāhib personally jot down his

mistakes and Towbah, but Ambetwi ran away the very same night to Jeddah.

Shaykh Swaleḥ wrote a letter to Shaykh Isma'īl Effendī informing him of exactly what had happened. Shaykh Isma'īl Effendī sent me a letter together with Shaykh Swaleḥ's letter. I still have this letter with me, [A copy of this letter along with its translation will be presented below].

After this episode, Shaykh Swaleḥ came to me and told me what had happened. He said that he heard Ambetwi ran away at night to Jeddah. I said, "Mawlanā! You chased him away". He said, "How did I chase him away?" I said, "When he asked if the Towbah of a Kāfir is accepted and you said 'yes'! This is what chased him away. You should have said to him that no Towbah is accepted for insulting Sayyidunā Rasūlullāh." The Shaykh said, "Wallāh! I should have told him that but it slipped my mind." I said, "Then you chased him away."

Here is a copy of the letter Shaykh Swaleḥ Kamāl wrote to Shaykh Sayyid Isma'īl Effendī:

بسم الله الرحمن الرحيم

صاحب الفضيلة والأخلاق والحببة الجميلة، حضرة السيد اسماعيل أفندي،

حافظ الكتب

حضر عندنا قبل ثمانية عشر رجلاً من أهل الهند يقال له خليل أحمد مع بعض علماء الهند المجاورين بمكة يستعطف خاطر عليه لأنه قد بلغه أنني شديد الغبط عليه وأنا لا أعرفه شخصاً فقال يا سيدي! بلغني أنكم واجدون على ذلك بسبب أنني ذكرت ما وقع منه في البراهين القاطعة لدى حضرة الأمير حفظه الله، فقلت له لعلك خليل أحمد ألا ينتهي؟ فقال نعم، فقلت له ويحك كيف تقول في البراهين القاطعة تلك المقالات الشنيعة وتجوز

²⁸⁷ The exalted Shaykh, Mawlanā Swaleḥ Kamāl refers to the Kufr belief that Khalīl Aḥmad Ambetwi wrote in his book, Barahīn-e-Qātiyah. The honourable Shaykh says that he had already issued a Fatwa of Kufr on the writer of such beliefs. I would like to quote the English Translation and reference of this Kufr belief. Ambetwi writes: "In short, after considering the knowledge of Shaytaan [The Devil] and Malakal-Maut [The Angel of Death] which encompasses the entire earth, to attribute similar knowledge to the Holy Prophet [alayhis-Salaam] without any Quranic or Prophetic backing, if this is not Shirk then which part of Imaam is this? The knowledge of Shaytaan and Malakal-Maut is proven from the Quraan and Hadith. Which Quranic verse or Hadith [Nas-e-Qat'ee] proves the extent of the knowledge of the Holy Prophet that can overrule all Quranic verses or Ahadith [Nas-e-Qat'ee] and establish a single Shirk?"

Author: Molvi Khaleel Ahmad Ambetwi

Book: Baraheen-e-Qaati'ah, page: 55, Line nos: 24, 25 and 26

Publishers: Rasheed Company, Deoband

N.B. This book was endorsed and authenticated by Molvi Rasheed Ahmad Gangohi

الكذب على الله جل جلاله كيف لا اغتاض عليك ولقد كتبت عليها بانك رجل نزيه وكيف
تعتذروا وتكروا هي قد طبعت وشاعت عنك فقال يا سيدي! هي لي ولاكن ليس فيه تجويز الكذب
على الله ولان كان فيها فانا تائب ومراجع عما فيها مما يخاف اهل السنة والجماعة فقلت له ان الله يحب التائبين و
البراهين موجودة وسأخرج لك منها هذا الذي انكرته وتجاوزته به على الله جل شأنه فصارت متصل يعتذر و
يقول ان كان فهو مكذوب على وانا رجل مسلم موحد من اهل السنة والجماعة ما قلت فيها هذا ولا غيره
مما يخالف مذهب اهل السنة والجماعة فتبعت منه كيف ينكر ما هو مطبوع في رسالته البراهين القاطعة
المطبوعة بلسان الهند وظهر لي انه انما قال ذلك تقية كانهم مثل الرافضة يرون التقية واجبة وامردت ان
احضرها واحضر من يفهم ذلك اللسان لا قرره وما فيها واستبتيه لاكنه في ثاني يوم من مجيئه عندنا
هرب الى جدة ولا حول ولا قوة الا بالله احبينا اعلامكم بذلك ودمتم *

محمد صالح كمال

28 ذى الحجة 1323 هجري

Translation:

Allāh's Name I begin with, Most Merciful, Most Compassionate.

Most respected and honourable *Hadrat Sayyid Isma'il Effendi*, Librarian of the Holy *Haram*,

A person came to me yesterday from India. He is called 'Khalīl Aḥmad. He was accompanied by some 'Ulamā, who were the caretakers of the Holy *Haram*. He tried to befriend me with sweet talks because he heard that I am very annoyed with him. He said, "Oh my master! I have been informed that you are very upset with me." He came to me because he was aware that I had already informed the Honourable *Amīr, Sharīf of Makkah* (may Allāh protect him) about his corrupt statements noted in his book "*Barāhīn-e-*

Qāti'ah." I asked him if he was 'Khalīl Aḥmad? He replied, "Yes, I am". I said to him, "I am ashamed at you for all the filth you have written in your book '*Barāhīn-e-Qāti'ah*'. You have legalized lies to be attributed to Almighty Allāh and you want to know why I am upset with you! I have indeed issued a Fatwa of heresy [Kufr] upon you for your un-Islāmic statements. You are making excuses to me when you published your book '*Barāhīn-e-Qāti'ah*'. " He then said to me, "Oh Master! That is certainly my book but it does not contain the statement of *Imkān-e-Kizb*²⁸⁸. But if this is found in the book then I make Towbah for it and also withdraw all statements found therein that are contrary to the beliefs of the Ahle Sunnat wal Jamā'at". I then said to him, "Verily Allāh loves those who make Towbah. I have a copy of your '*Barāhīn*' and I intend to present it to you. I want you to see the insults you made to the Divine Status of Almighty Allāh that you deny". He began making excuses and said, "If such things are found in '*Barāhīn-e-Qāti'ah*' then they are not my words. I am a Sunni Muslim and have not written anything against the Madhab of Ahle-Sunnat wa Jamā'at." I was surprised at his denial because it was all found in his book. His book (*Barāhīn-e-Qāti'ah*) is in the Urdu language and printed in Hindustan. I was convinced that he was making *Taqiy' yah* (Hypocrisy) similar to the *Shi'a* who regards it as *Wājib*. I intended to present to him '*Barāhīn-e-Qāti'ah*' and call a translator so that I may get an acknowledgement from him of the statements of his book and ask him to make Towbah. He promised to come the next day but instead fled to Jeddah.

I found it necessary to inform you of this incident and may Allāh always keep you well.

Muḥammad Swaleḥ Kamāl

28 Dhul-Hijja 1323 Hijri

As long as I stayed in *Makkah al-Mukarramah*, the illustrious 'Ulamā frequently invited me to their homes. Numerous 'Ulamā attended the invitations. Brilliant topics were discussed and views were exchanged. Shaykh 'Abd al-Qādir Kardī (d.1346/1927) was

²⁸⁸ Attributing the possibility of lies to Allāh

a student of Shaykh Swaleḥ Kamāl ؓ and lived outside the courtyard of the *Haram al-Sharīf*. He also invited me for a meal at his home, but insisted that I request a dish that I would like to eat. I said to him, "Anything you prepare will be fine for me." But he insisted, so I said, "الحلو البارد Some cold sweet Halwa". The reason I requested this was because such dishes are common with every invitation. However, when I ate this *Halwa*, it was very delicious and also cold. I then asked my host what it was called. He said, 'رضى الوالدین' Making one's parents happy". Shaykh said that here in *Makkah*, if one's parents are upset with them, then one must cook this dish and feed them, they will forgive you and become happy.

Besides the invitations, I always visited four personalities, namely Mawlanā Shaykh Swaleḥ Kamāl ؓ (d.1325/1919), Shaykh al-'Ulamā Muḥammad Sa'eed Ba-basīl ؓ, Mawlanā 'Abd al-Ḥaqq Muhājir Allāhabādī ؓ (d.1332/1914) and the Librarian of the *Haram Sharīf*, Shaykh Sayyid Isma'īl Khalīl ؓ (d.1328/1919) (may Allāh ؓ sanctify their souls.) These luminaries and other 'Ulamā also came to visit me too. These meetings took place daily from morning till midnight. I cannot count the number of times Shaykh Swaleḥ Kamāl ؓ came to meet me.

As far as Shaykh Sayyid Isma'īl Khalīl ؓ was concerned, he came daily without fail, especially when I was sick in the month of *Muharram* (1324 *Hijrī*). Sometimes he visited me twice a day. Towards the end of *Muharram*, when I was very sick, for some reason or the other, the *Sayyid* did not come for two days in succession. Allāh ؓ Alone knew how much I missed the *Awlād* of my Beloved *Nabī* ؓ. When his absence created a huge vacuum in my heart, I penned three verses and sent it to him.

هذان يومان ما فزنا بطاعتكم ولو قدرنا جعلنا رأسنا قدماً

قالوا لقاء خليل للعليل شفاءً
عوداً نمونا طلوع الشمس كل ضحى وهل سمعتم كريماً يقطع الكرم

- ❖ These two days I could not see you. I would have walked on my head if I had the strength.
- ❖ People say that the cure for the sick is the vision of the beloved. Do you not desire for me to get better?
- ❖ You have made it my habit to notice the sun rise in the morning. Have you ever heard of a generous person who stops his generosity?

The messenger had witnessed the state of the *Sayyid* when he read the letter. He immediately returned with the messenger and was never absent till the day I departed.

Ḥadrat Mawlanā 'Abd al-Ḥaqq Muhājir Allāhabādī ؓ (d.1332/1914) had settled in *Makkah al-Mukarramah* for more than 40 years and never visited the *Sharīf* of *Makkah* once. But he honoured me with two visits. Shaykh Sayyid Isma'īl Khalīl ؓ and other students of *Ḥadrat Mawlanā* said that the visit of their *Ustāz* to my house was certainly abnormal and extraordinary. *Mawlanā*, though being *Hindī* (Indian origin) but his *Fa'id* (spiritual Favours and Grace) and knowledge had lit up the atmosphere of *Makkah*. Shaykh Isma'īl ؓ said that *Mawlanā* performed *Hajj* every year without fail. One year he was very sick and could not walk. On the ninth of *Dhul-Hajj* he called his students and asked them to take him to the *Haram*. They carried him in front of the *Kābah*. He asked for *Zamzam* and made *Du'ā* to Allāh ؓ "Do not deprive me of *Hajj*!" Instantly, he was cured. He got up, walked to *'Arafat*, and performed his *Hajj*.

There was not a single 'Alim in *Makkah* who did not come and meet me besides Shaykh 'Abd Allāh bin Siddique bin 'Abbās ؓ. At that

time he held the post of *Mufti-e-Hanafiyah*. This post is one stage below the *Sharīf* of *Makka*. His high rank and prestige stopped him from meeting a foreigner like me. Once, he sent his best student to me with a message saying, "*Hadrat Mufti Hanafiyah sends Salāms and has great desire to meet you*". At that time Shaykh Isma'īl ؓ was with me. I wanted to meet him but was stopped by Shaykh Isma'īl ؓ who said, "*Wal'lāh! This is not possible. All the 'Ulamā came here to meet you, why does he not come?*" This is indeed the Mercy of Almighty *Allāh* ؓ and the blessings of His Beloved *Rasūl* ؓ who have instilled in the hearts of these great *'Ulamā* love and respect for me. The oath of Shaykh Isma'īl prevented me to commit myself but *Allāh* ؓ had ordained my meeting with him.

This meeting was a coincidence and indeed a very amazing one. It happened so that Mawlanā Shaykh 'Abdullāh al-Mirdād ؓ and Mawlanā Shaykh Hāmid Ahmad Muḥammad Jad'dāwī ؓ had presented 12 questions on the legality of currency notes to me. I had compiled the answer in a great hurry and named it according to *Ism al-Tārīkhī*,²⁸⁹

²⁸⁹ The numerical value of each letter of the title name, i.e.

﴿قُلُوبُ الْفُقَهَاءِ فِي أَحْكَامِ قُرْطَاسٍ وَالدَّرَاهِمِ﴾

when calculated on the formula of "*Abjad*" will add up to a total of 1324 (*Hijri*). This total will be the year the book was written. Every book written by this great *Mujaddid*, *Imām Ahmad Rīdā* ؓ was named in this format. There are two amazing things found unique in all the titles of his books. Firstly, the title will tell the reader of the subject matter and secondly, the year the book was authored. This mastery of 'Āla' *Hadrat Imām Ahmad Rīdā* ؓ in the field of Numerology is unique to him and very rarely found in the realm of ordinary mathematicians in the history of *Islām*. From this it may be safely deduced that the knowledge of an ordinary mathematician is classified as knowledge based on acquisition by research methodology, whereas an exploration into the mathematical and analytical solutions, *Imām Ahmad Rīdā* ؓ most definitely elucidates the fact from the examples and solutions given by him is none other than bestowed by Divine Inspiration (*Ilm-e-Ladunnī*). This fact is deliberated upon in the *Hadīth* and *Sīrah* Literature that besides *Qur'ānic* Revelation which was bestowed to Sayyidunā *Rasūlullāh* ؓ, which is classified as *Wahī-e-Mat'lūw* (Recited Revelation), the Elite Servants (*Awliyā*) are also recipients of revelations but of a different form which is

﴿قُلُوبُ الْفُقَهَاءِ فِي أَحْكَامِ قُرْطَاسٍ وَالدَّرَاهِمِ﴾
Kifl al-Faqih al-Fā'him fī Akhām Qirtās al-Darāhim
(1324/1911)

I needed some references for this *Kitāb* so I went to the library of the *Haram Sharīf* to meet Shaykh Sayyid Mustafa ؓ (you know him, brother of Shaykh Isma'īl ؓ). Previously, the very same questions were posed to my grand *Ustāz*, *Hadrat Mawlanā Shaykh Jamāl 'Abdullāh bin 'Umar Makkī* ؓ. The *Shaykh* at that time wrote the *Hanafi Mufti* of *Makkah al-Mukarramah*. He had compiled the answer and this was preserved in the library's hand-written manuscripts. I needed some points of arguments from this. When I entered the library, I saw a handsome person with some features sitting there. He was busy reading my *Kitāb*, *Kifl al-Fā'him*. When he came across the point where I quoted the *Hadīth* of *Fath al-Qadīr*, "*There is no harm if a person sells his paper for 1000 Rupees (currency). This is not Makrūh*." He himself, hit his thigh with his hand and said aloud,

﴿أَيْنَ جَمَالُ بْنُ عَبْدِ اللَّهِ مِنْ هَذَا النَّصِّ الصَّرِيحِ؟﴾

Where was *Jamal bin 'Abd -Allāh* that could not see

termed as *Wahī-e-Qalb* or *Ilhām* (This process does not involve any recited words, but communications with Mystics and the *Creator* ؓ without any words being involved in the literal sense - the message or knowledge is transmitted by *Allāh* whereby the heart of the Mystics reacts by the will of *Allāh* without any revelation of words. *Allāh* bestows wisdom and directs them to interpret that which was revealed to Sayyidunā ؓ in its pristine form. As a result, the Mystic does not have to research the interpretation of the *'Arif* is guided by *Allāh* ؓ which when analyzed carefully, is a true believer to interpretations of higher authorities viz, Sayyidunā ibn al-'Abbās ؓ, ibn Masūd ؓ, Sayyidunā ibn 'Umar ؓ etc of the Holy *Qur'ān* which is interpretation of the Prophet of *Allāh* ؓ. May *Allāh* ؓ sanctify *Imām Ahmad Rīdā* ؓ and bless us with his *Barakāt* and *Fuyūd* in this world and the Hereafter. *Āmīn*

this clear proof!" (Referring to himself)

He then took out a *Kitāb* to check some *Masā'il*. He took notes from the *Kitāb* while I was busy proof-reading my *Kitāb*. At that time he did not know me nor did I know him. He then took the inkpot and kept it on top of another *Kitāb* that was on the desk. I did not object on him placing an inkpot on a *Dīnī Kitāb* (Islamic literature) but removed the inkpot and put it on the table. He picked it up and placed it again on the *Kitāb* and remarked, "It is recorded in 'Baḥr al-Rā'iq' in the Chapter of *Karā'hiyya* (كتاب الكراهية) that there is no harm in doing this". I did not tell him that *Baḥr al-Rā'iq* does not conclude on the chapter on *Karā'hiyyah*. In fact, it ends on the chapter of *Qa'dah*. I instead said, "It is not so, and this act is forbidden. But in circumstances it is permissible, i.e. if you want to write and the wind is blowing the pages, etc. Then only you are allowed to place the inkpot on the flying pages." He said, "I also intended to write." I replied, "But at this moment you are not writing." He did not pay heed to me and asked Shaykh Isma'īl Khalīl who I was. The Shaykh replied, "He is the author of the book you are reading (*Kifl al-Faqī*)." He was ashamed. He then made excuses and hurried out of the library. This is how Allāh ordained my meeting with the Mufti-e-Hanafīyya of Makkah. Shaykh Isma'īl Khalīl commented, "Subḥān-Allāh! What a coincidence!" This meeting took place on Friday 4th Safar 1324 Hijrī.

I had a severe attack of fever in the previous month of *Muharram al-Harām*. An Indian doctor advised me take laxatives twice; but this did not help. Another Turkish doctor, Dr Ramaḍān Effendī, then gave me a small doze of some type of salt. He advised me to take it with *Zamzam* and also drink excessive doses of *Zamzam*. By the Grace of Allāh, this prescription helped me. He prescribed the medicine that was very dear to me, i.e. *Zamzam Sharīf*. This is a beloved drink to me. It is my habit not to drink stale water. If I

drank stale water it immediately gave me a cold. Before my birth, a physician, Ḥakīm Sayyid Wazīr 'Alī Marḥūm, advised my family not to consume any stale water. Ever since, my family did not drink stale water. It was a practice in my home that every night the water clay jugs were emptied and fresh water was filled in them. I also do not drink stale milk nor drank water except after food. On the hot days of Summer, if I felt thirsty, I never drank water. Instead, I gargled with it and this quenched my thirst. I felt relieved by this. But when it comes to the *Barakah* of *Zamzam Sharīf*, I drink it in health and sickness, day or night, fresh or stale. It always gave me great pleasure and taste. My water jug was always kept full with *Zamzam* all the time. When I had a high fever at night, I used to get up, gargle and drink *Zamzam Sharīf*. I also drank it before and after every *Wuḍu*. In my 2 and three quarter months of stay in *Makkah al-Mukarramah* I drank up to 12 water jugs in 24 hours. I roughly estimate drinking at least 4 *Muns*²⁹⁰ of *Zamzam Sharīf*. May Allāh grant Mawlanā Sayyid Isma'īl higher stations in *Jannah*.

Once in 1328 Hijrī, he came to visit me in *India*. This was a few years after my return from *Hajj*. One day, while we were talking, I mentioned my great desire and love for *Zamzam*. He said that on his return to *Makkah*, he would send enough *Zamzam* monthly for my consumption. But, unfortunately, on his return he passed away.

﴿رَحْمَةُ اللَّهِ عَلَيْهِ رَحْمَةً وَاسِعَةً﴾

May Almighty Allāh shower His infinite Mercy on him.

I was feverish in this entire month of *Muharram*. In this state I had to write out *Sanads* of *Hadith* for various 'Ulamā and also compile *Kifl al-Faqī al-Fāḥīm*. Traditionally, here people sleep on the floor and I was not used to this. Luckily, Shaykh Isma'īl Khalīl and

²⁹⁰ One *Mun* is equivalent to 40 kilograms. Therefore, 4 *Muns* will be 160 kg. (approx. 1600 litres).

Shaykh Husain bin Swaleḥ Kamāl ؓ put a bed for me. This gave me a lot of comfort in sickness. I used this bed as long as I was sick. The 'Ulamā came to visit me during my illness. They sat on the floor, while I was on the bed. This disturbed me tremendously because I regarded this as utmost disrespect for the eminent 'Ulamā. When they visited me, I got up and wanted to sit on the floor with them but they began taking oaths (*Qasams*) forbidding me from doing that. They forced me to stay in bed and I had no option because of their *Qasam*. With all this, I was still very uncomfortable in bed while they sat on the floor.

I was very worried about my *Ziyārah* of *Madinah al-Munawwarah* because my health condition was very unstable. However, I made my *Niyyah* of *Ziyārah* no matter what. The *Makkan 'Ulamā* forbade me and said that it was a very long and difficult journey. I said, "In reality, my actual intention was *Ziyārah* of *Madinah Munawwarah* and by the *Barākāt* of this, *Allāh* ؓ has blessed me with *Hajj*. I had the same intentions in both my journeys to the Holy Land. *Allāh* ؓ forbid! If I do not reach *Madinah Munawwarah* then the joy of *Hajj* will be lost because the *Hadith Sharīf* clearly states:

﴿مَنْ حَجَّ وَلَمْ يَزُرْنِي فَقَدْ جَفَانِي﴾

One who performs *Hajj* and does not visit me
has indeed caused pain to me.²⁹¹

The 'Ulamā replied, "You have already made *Ziyārah* once." I replied, "According to me, this is not the meaning of the *Hadith* that you can perform as many *Hajj* as possible in your lifetime and a single *Ziyārah* of *Madinah al-Munawwarah* will suffice. In fact, the sacred *Ziyārah* of *Madinah Munawwarah* is necessary with

²⁹¹ Cited in *Al-Kāmil* of Imām Ibn 'Adī ؓ. Also cited in *Al-Durr al-Man'thūr*, Vol.1, p.766, *Hadith* no.766, as follows:

(409) - حديث: ﴿مَنْ حَجَّ وَلَمْ يَزُرْنِي فَقَدْ جَفَانِي﴾. ابن عدي، والدارقطني في (العلل). وابن حبان في (الضعفاء). والخطيب في (رواة مالك) بسند

ضعيف جداً عن ابن عمر

every *Hajj* performed. Now all of you make *Du'ās* for me to reach safely at the doorstep of the reason for creation and have one full glance at the *Rawdah al-Muqaddas al-Sharīf*. After this, if my soul departs then my entire life's desires will be fulfilled."

May *Allāh* ؓ grant Shaykh Husain bin Swaleḥ Kamāl ؓ (d. 131325/1919), high stations in *Jannah*! I have not found a more knowledgeable 'Ālim in *Makkah* than him. I cannot express the love and respect he has shown to me though I regard my humble self very inferior to his most distinguished personality. Though the *Shaykh* was a senior 'Ālim, he insisted in taking *Sanad of Hadith* and other *Ijāzah* from me. I tried to evade this for a few days out of *adab* and respect to him, but it was in vain. He constantly insisted and forced me to issue them to him. He used to spend hours in scholastic dialogues and discussions with me. He was the former *Mufti-e-Hanafiyyah* of *Makkah* and discussed all his past verdicts that he issued. He asked my opinion on each one of them. If my opinion matched his, he expressed great joy and if they were in conflict, then he would remark with signs of depression and sorrow on his face, "I have faulted here." We became very close in these wonderful days spent together. Due to this closeness and friendship, I once said, "Why do you 'Ulamā not do anything about these *Muezzins* and *Mukabbir*? They have introduced unwanted music and rhythms in their *Adhān* and *Takbīrs*. Why do you not stop them because it is clearly recorded in '*Fath al-Qadīr*' that such melody nullifies *Salāh*. Any person who performs his *Ruku'* and *Sujūd* with such *Takbīr*ṡ, nullifies *Salāh*." They replied, "This is certainly the correct ruling but we have no say in the matter because this is done by the order of the Government."

In one *Jum'ah Salāh*, I sat very close to the *Khatīb* at the time of *Khutbah*. While delivering the *Khutbah* he said:

﴿وارض عن اعمام نيك الاطائب حمزة والعباس وابي طالب﴾

And Allāh ﷻ be pleased with the most exalted
uncles of His Nabī, Ḥamza, 'Abbās, and Abū Tālib²⁹².

This was a new *Bid'ah* (innovation) introduced in the *Khutbah*. It certainly did not exist in my previous trip. I immediately responded by saying aloud, "اللهم هذا منكرو This is incorrect". My swift reaction was according to the instruction of the *Hadith Sharīf*:

﴿مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ يَدِهِ. فَإِنْ لَمْ يَسْتَطِعْ فَلْيَسْأَلْهُ.

فَإِنْ لَمْ يَسْتَطِعْ فَيَقْلِبْهُ. وَذَلِكَ أَوْفَقُ الْإِيمَانِ﴾

When you see any wrong amongst you, change it physically, if you cannot then rectify it verbally. If this is not possible then dislike it in your heart and this is the weakest state of Imān.²⁹³

By the Grace of Allāh ﷻ, this humble servant exercised the criterion laid down in the *Hadith Sharīf*. Furthermore, by the Ultimate Mercy of Allāh ﷻ, not a single soul had the courage to comment on my objection. After the *Fard Salāh* an Arab sitting nearby said to me, "رأيت Did you see?" I replied, "رأيت Yes, I did see." He then said, لا حول ولا قوة الا بالله العلي العظيم and walked away.

Later that day, both Shaykh Swaleḥ Kamāl ﷻ and Shaykh Sayyid Isma'īl ﷻ congratulated me that no one said anything on my comment. They also said that it is best in our interest to remain

²⁹² Though Abu-Tālib cared and protected Sayyidunā Rasūlullāh ﷺ with great love and dedication but he did not accept *Islām* till the last moment. Refer to Imām Aḥmad Ridā's ﷻ *Kitāb*, شرح المطالب for a comprehensive understanding on this subject.

²⁹³ See *Sahīḥ Muslim*, Vol. 2, p.19, narrated on the authority of Amīr al-Mo'minīn Sayyidunā Abu-Bakr al-Siddique ﷻ.

silent in issues that are decided and implemented by the Government.

Once I was sick in bed and said to Shaykh Sayyid Mustafā 'Khalīl ﷻ (d.1339/1920 younger brother of Shaykh Isma'īl ﷻ)

﴿هَلْ عِنْدَكُمْ شَيْءٌ مِنْ هَزْمَةِ جِبْرِيلَ؟﴾

Have you any left over of the feet stamping
of Sayyidunā Jibrīl?²⁹⁴

He said, "نعم Yes!" and gave me some *Zamzam* in a container. Due to excessive weakness, I sat and drank it. When I looked up after drinking, I was amazed to see the eminent Sayyid (Shaykh Mustafā Isma'īl ﷻ) standing besides me with his hands folded in respect. He stood there till I gave him the container. This was the state of *Adab* of these chosen servants of Allāh ﷻ.

My fever did not break and the zeal for the *Ziyārah* of *Madinah al-Munawwarah* intensified in my heart. Therefore, I said to these 'Ulamā that it will be a great honour and achievement to have one glance at the *Rawḍah Sharīf* and my soul may depart from my body. These words brought anger and redness to the faces of Shaykh Swaleḥ ﷻ and Shaykh Isma'īl ﷻ who said, "Never may it be like that but you make *Ziyārah* of the *Rawḍah*, again make *Ziyārah*, again make *Ziyārah* and then be blessed with death in *Madinah al-Munawwarah*." May Allāh ﷻ accept their *Du'ās*, *Amīn*.

This anger of exceptional love reminded me of a dream that I had 13 or 14 years ago. I dreamt of my respected father. In those days, I was suffering with severe pains in the waist and chest. My father appeared with his student, Mawlanā Barkāt Aḥmad Marḥūm ﷻ, who was also my *Peer-Bhai*²⁹⁵. He had exceptional love for our

²⁹⁴ The feet stamping of Sayyidunā Jibrīl ﷺ refers to *Zamzam*.

²⁹⁵ Brothers in *Tarīqah*, two persons *Murīd* of one *Shaykh*.

Murshid. There were always tears in his eyes when the *Murshid al-Kāmil*'s name was mentioned. When he passed away I went into his grave to lower him. Without exaggeration, I smelt a fragrance in his grave to the one I experienced when I first visited the *Rawḍah Sharīf* in *Madinah al-Munawwarah*. After we buried him, the same night, Mawlanā Sayyid Amīr Aḥmad Marhūm dreamt of Sayyidunā Rasūlullāh ﷺ. The Holy Prophet ﷺ was on horseback going to some place. He asked, "Ya Rasūlullāh! Where are you going?" He replied, "To perform the Janāza Salāh of Barkāt Aḥmad." *Alḥamdulillāh!* I performed this sanctified Janāza Salāh. It was indeed the Du'ās of our Shaykh and *Murshid* that he received such blessings and honour from Sayyidunā Rasūlullāh ﷺ.

ذالك يؤتیه من يشاء والله ذو الفضل العظيم

REFER TO "REPLY TO OBJECTION #1" PAGE 531

However, (back to the dream) Mawlanā Barkāt Aḥmad ﷺ accompanied my father to visit me in sickness. They both asked me how I was feeling. I replied, "I am now tired of the severity of sickness, so please make Du'ā for me to now leave this Duniyah with Imān". On hearing this, my father's face turned red and said, "There is still 52 years in *Madinah al-Munawwarah*."

Allāh ﷻ knows best what he was referring to. I could not understand what this meant. Later in my life, the interpretation of this dream unfolded. On my second trip to *Haramain Sharīfain* I was in my 52nd year. Actually, my age was 51 years and 5 months. My father ﷺ had foretold this trip 14 years ago. *Allāh* ﷻ entrusts 'Ilme Ghayb to the servants of Sayyidunā Rasūlullāh ﷺ and these *Wahabīs* reject the 'Ilme Ghayb of the Beloved Nabī ﷺ.

A few years ago in the month of *Rajab*, I dreamt of my father, who said, "You will fall very sick in this *Ramādān*, but you must not leave the fast." It happened so. The physician and doctors forced me not to keep fast but I ignored them. By the Grace of *Allāh* ﷻ I

kept my entire fast and I got better. The *Hadith Sharīf* clearly states:

﴿صُومُوا تَصِحُّوا﴾

Fast and you will get healthy.²⁹⁶

However, the noble *Makkan 'Ulamā* tried very hard to delay my stay in *Makkah*. Ḥaḍrat Mawlanā Shaykh Isma'īl ﷺ said, "It is extremely hot here in *Makkah* and the heat will make you very uncomfortable. Why don't we go to *Tā'if* and spend the summer there. The weather is very pleasant there and I also have a very comfortable house there." I respectfully replied, "If I have any strength to travel then it will be to the doorstep of *Madinah al-Munawwarah*". He laughed and said, "I want to take you to *Tā'if* for a few months in privacy so that I may study some things from you. The crowd of people and 'Ulamā visiting you is too heavy and this does not give you any time to teach me."

Then Shaykh Swaleḥ Kamāl ﷺ (d.1302/1884) commented, "If you grant me permission, then I can arrange a marriage for you in *Makkah* so that you may stay here for a longer period." I replied, "My wife is a humble servant of Almighty *Allāh* ﷻ and I have brought her along with me to this Divinely blessed Court of *Allāh* ﷻ to perform *Hajj*. Does she deserve to be disheartened by me?" The Shaykh said, "I thought that in this way you will spend more time here so that we may benefit from you." My constant fever deprived me of visiting the *Haram Sharīf* for some time. I lived in a room that was on the top floor of a building. I had to climb 40 steps to reach my room. This indeed was very devastating to my ill health.

One day, my brother, Mawlanā Muḥammad Rida (d.1356/1939), was in the *Haram Sharīf*, and an unknown saintly person came up

²⁹⁶ *Kanz al-'Ummāl*, Vol.1, p. 1679, *Hadith* no.23605, narrated by Sayyidunā Abu-Hurayrah

to him and said, "Many days have passed and I did not see your brother in the Haram?" My brother said to the saintly man that I was sick. The person then prayed on some water, gave it to my brother and said, "Give this water to your brother to drink and if his fever does not go away then meet me at this spot tomorrow morning at 10 a.m." I drank that water and by the blessings of Allāh ﷻ there was absolutely no more fever by 10 a.m. on the next day. I once again continued my routine visit to the Haram Sharīf and the Library.

My encounter with Mufti-e-Hanafīyyah took place in the Library on the 4th of Safar. I joined the Jama'āt in the Haram for all the Salāh with the exception of Fajr. This is because Fajr here is performed in first light. Imām Abū-Hanīfah ﷺ ruled on Asfār²⁹⁷ while Imām Shafā'ī ﷺ ruled on Taghlīs²⁹⁸.

Surprisingly, I also discovered another change of time in this trip that the Hanafī Musallah performed 'Asr Salāh before two Mithls²⁹⁹. The Fatwa of Imām Abū-Hanīfa ﷺ is after two shadow lengths. On inquiring, I was told that the Imāms of the other three Musallas regard the Hanafī 'Asr as too late. All four Musallahs unanimously agreed to act on the Fatwa of Sāhibayn³⁰⁰ that 'Asr could be performed in the earliest moments of the second shadow. This did not exist in my previous visit to Makkah (1295-1878). It was certainly a new introduction. Nevertheless, it is found in the Hanafī books of Fiqah that some Jurists have also passed Fatāwa on the views of Sāhibayn. But I always give full preference to the Fatwa of Imām Abū Hanīfah ﷺ. I cannot tolerate conflicting views

²⁹⁷ To wait till it gets bright.

²⁹⁸ First light.

²⁹⁹ Two shadow lengths of a stick.

³⁰⁰ Imām Muḥammad Shaybānī ﷺ and Imām Abū-Yūsuf ﷺ were both students of Sayyidunā Imām al-A'zam Abū-Hanīfa ﷺ.

with my great Imām. I have written a book on this subject. One may refer to it for details. It is entitled,

﴿اجلى الأعلام بان الفتوى مطلقا على قول الإمام﴾

Ajla al-A'lām Bi-'An'na al-Fatwa Mutlaqan 'ala Qoul al-Imām.

It is recorded here as follows:

إِذَا قَالَ الْإِمَامُ فَصَدَّقُوهُ فَإِنَّ الْقَوْلَ مَا قَالَ الْإِمَامُ

If Imām Abū Hanīfā says anything, confirm it.

Verliyy, truth is that which Imām says.

We are the Muqallids (followers) of Imām Abū Hanīfa (Hanafī) and not of Imām Abū-Yūsuf ﷺ (d.182/798) or Imām Muḥammad Shaybānī ﷺ (d.189/803). I therefore, joined the 'Asr Jama'āt with the intention of Nafil and then later performed my 'Asr Salāh after the elapse of two shadows. Some eminent Hanafī scholars such as Shaykh Swaleḥ Kamāl, Shaykh Sayyid Isma'īl Effendi and others also did not read their Farḍ with the Imām. They made their own Jama'āt after the second shadow. These luminaries compelled me to be the Imām of this Jama'āt. I had no option but to lead the Jamā'at.

On my arrival at Makkah al-Mukarrama, I hired the home of Shaykh 'Umar Subhi. Later Sayyid 'Umar Rashīdī ibn Sayyid Abū-Bakr Rashīdī took me away to his home. Here he put me up on the top floor. It was here in the entrance hall that I met visitors and the 'Ulamā daily. The wall of the entrance door had built-in arches. A pair of wild pigeons lived in the left arch. They constantly dropped grass pieces on the visitors, which annoyed them. However, when I fell sick, Shaykh Swaleḥ Kamāl ﷺ brought a bed for me. The only appropriate place to put it was under the same left arch. It created wider space for the inflow of visitors. When the pigeons found me under their nest, they moved to the centre arch and began dropping

grass on the visitors. Shaykh Sayyid Isma'īl ؓ noticed this and commented, "Even the wild pigeons exercise respect for you!" I replied to him:

﴿صَالِحَتَاهُمُ فَصَّالِحُونَا﴾

I have made peace with them and they in return have made peace with me.

Some 'Ulamā present remarked, "Why do they drop grass pieces on us? We did not declare war with them!" I then said to them, "I have noticed here that the people generally chase or throw stones at these pigeons wherever they want to sit. The massive blasts of the cannon salutes also terrify them. These are all my observations. On the contrary, these wild pigeons belong to the sanctified Haram and it is forbidden to chase or harm them. If a buck of the Haram was sitting under the shade of a tree, it is not permissible for anyone to remove it and sit under the tree himself." One of the 'Ulamā said, "But they are harming us by dropping grass, stones, wall plasters and foul the chimneys." I asked, "So they started the problem?" He answered, "Yes" I then said, "So this means that they are Fāsiq (transgressors), and it is an agreed fact of the Sharī'ah that pigeon are not Fāsiq." He had no answer and kept quiet.

According to Sharī'ah an animal is a Fāsiq, which for no reason or benefit starts a problem. It is permissible to kill such an animal in and around the precincts of the sacred Haram, e.g. vultures, crows, monkeys, rats, etc. Vultures and crows carry away jewellery and other belongings. These are of no value to them. Monkeys steal clothes and tear them apart while rats destroy furniture and books. These items are of no value to them but they destroy them out of sheer mischief. Hence, they are Fāsiq. On the other hand, if a cat catches a chicken, it does so for its survival (to eat it). Likewise, a pigeon does not pile up stones in crevices or arches. Stones and rubble are found there from the inception. They are left there from the construction residue. What is the fault of the pigeon if one stumble over one of these stones and it falls on the floor or into the

chimney holes? They do not do this intentionally to harm anyone or damage the chimney. It is merely accidental. Many such incidents and discussions took place during this sacred journey. Unfortunately, all of them were not recorded nor did it strike the minds of my companions to jot them down. Nevertheless, by the Mercy of Allāh ؓ, I recovered from my sickness towards the latter days of Muḥarram. I decided to have a good hot bath. There was a Government public Hammām (bathroom) nearby. So I went there to have a bath. After a hot bath, I came out of the Hammām to find dense rain clouds gathered in the skies. It began raining before I could reach the Haram Sharīf. This rain reminded me of a Ḥadīth Sharīf that said, "One who makes Tawāf while raining, indeed swims in the Mercy of Allāh ؓ." I quickly made my Niyyah, kissed the Hajre-Aswad, and performed seven Tawāf in the rain. This started the fever again. Shaykh Sayyid Isma'īl ؓ saw my condition and said, "Look at what you have done to your health by making 'Amal on a weak Ḥadīth (Da'if)." I said to him, "The Ḥadīth may be weak, but Alḥamdulillāh! My faith is strong!" This was indeed a very enjoyable Tawāf. There were very few people in the Mutāf due to the rain, but the Tawāf of the 11th of Dhul-Hajj was much more pleasant and enjoyable. I sincerely thank Almighty Allāh ؓ for this Divine Grace.

It is Farḍ to perform Tawāf-e-Ziyārah after the Wuqūf of 'Arafat. The Hujjāj generally perform Tawāf-e-Ziyārah on the 10th of Dhul-Hijjah. Due to my ill health and the fact that women-folk were with us, we postponed the Tawāf for the 11th. On the 10th, we pelted the Shaytān after Zawāl, mounted our camel and left for Makkah. We performed our 'Asr. At this time there were barely 25 to 30 people in the Haram Sharīf. All the Hujjāj were camping in Mina while we had the entire Haram Sharīf to ourselves. In every round of Tawāf, we comfortably kissed the Hajre-Aswad and rubbed our faces on it. May Allāh ؓ bless the Arab whom I had never met

before.³⁰¹ He stood at the *Hajre-Aswad* when it was our turn to kiss it. He stopped everyone else and said to them, "Give your sisters a chance to kiss the *Hajre-Aswad*." No one objected and hence, we had the most fabulous and memorable *Tawāf* in the entire *Hajj*. All praises are due to *Allāh* ﷻ and may He accept our *'Ibādah, Amīn*.

After the completion of the *Tawāf*, I grabbed the *Ghilāf*³⁰² and embraced the *Kā'bah*. I engaged in spiritual devotion while my tongue was uttering these words,

﴿يَا وَاحِدُ مَا جِدُّ لَا تَزَلْ عَنِّي نِعْمَةً أَنْعَمَهَا عَلَيَّ﴾

*Oh Creator! Oh Glorious Lord, do not decrease
or take away the Mercy You have bestowed upon me.*

This devotion put me in a mystical state of mind and I cried a lot. After a short while, an *Arab* came alongside me and began screaming and crying. This disturbed me and broke my concentration. Suddenly, a thought came to my mind that this man might be a beloved servant of *Allāh* ﷻ.³⁰³ Whatever Mercy *Allāh* ﷻ casts on him may overflow on me. This thought consoled me and I was once again transported to a state of deep devotion (*Jazb*). This condition lasted till *Maghrib Adhān*. We then performed *Maghrib Salāh* and returned to *Mina*.

I stayed for three months in the Holy Land and constantly searched for someone who had a higher-ranking *Sanad* of *Hadith* than mine. I wanted to take it from him and elevate my existing *Sanad* of *Hadith*. But *Alḥamdulillāh*! My *Sanad*³⁰⁴ was the highest and everyone took *Sanads* from me.

³⁰¹ Another incident of Sayyidunā Khidār ﷺ assisting the noble *Imām* and 'Arīf of *Allāh* ﷻ.

³⁰² The black cloth covering the Holy *Kā'bah* also called the *Qiswa*.

³⁰³ A *Wālī* of *Allāh*.

³⁰⁴ A certified sequence and chain of narration of *Hadith al-Sharīf*. Refer to :

I also thought that this Sacred City is the pivot of the '*Ulamā* and *Mashā'ikh* of the world. Surely there may be numerous such personalities present during *Hajj*. So I searched for the masters of '*Ilm al-Jafar*³⁰⁵ (Mystical Science of Numerology) to perfect my knowledge in this field. I was told that there is a person here in *Makkah* that is regarded as an authority in this field. When I inquired, I was informed that his name was Shaykh 'Abd al-Rahmān Dah'lān ﷻ, the youngest son of the great *Imām*, Mawlanā Shaykh Sayyid Aḥmad Zainī Dah'lān ﷻ (d.1299/1881). My heart was filled with joy because Shaykh 'Abd al-Rahmān and his elder brother, Mawlanā Shaykh Asad Dah'lān ﷻ (presently the *Qādī* of *Makkah*) had both taken *Sanad* of *Hadith* from me. I sent for Shaykh 'Abd al-Rahmān ﷻ who came at once. Both of us sat for hours in privacy discussing this topic, but I found that he possessed some incomplete formulas, which I perfected for him.

My search continued and I was led to another person in *Madinah al-Munawwarah*. His name was also 'Abd al-Rahmān who was of *Turkish* origin. His full name was Shaykh 'Abd al-Rahmān Effendī Turkī Shāmī ﷻ. He visited me on several occasions but could not discuss anything due to the enormous flow of visitors and '*Ulamā*. One day, I asked him his reason for coming. He said that he required privacy to discuss it. So I gave him a time for the next day.

Al-Ijāzāt al-Mafnū li 'Ulama-e-Bakkata wa al-Madinah' (wa Ismuha al-Tarikhī 1324 Hijrī) for all the *Imām's Asānid*.

³⁰⁵ Shaykh al-Islām wa al-Muslimīn *Imām* Aḥmad Ridā ﷻ has written 3 detailed books on this occult science. They are;

- التواقيب الرضوية على الكوكب الدرية
- الجداول الرضوية على الكوكب الدرية
- الاجوبة الرضوية للمسائل الجفرية

Since this a highly secret science, the *Imām* ordered all 3 books not to be published and only that person is allowed to make a copy of it who has perfected this science thoroughly. (Refer *Hayāt-e-A'la-Hadrat*, Vol.2, p. 102, by Malik al-'Ulamā Sayyid Zafar al-Dīn Bihārī ﷻ)

He said that he wanted to discuss some things of *Jafar* and he did not have much time left here. He promised to come to *Hindustan* to pursue this matter. He did not come but Mawlanā Shaykh Sayyid Husain Madanī Shāmī ❀, son of Shaykh Sayyid 'Abd al-Qādir Shāmī Madanī ❀, did come. He spent 14 months studying *'Ilm al-Jafar* and *'Ilm al-Awfāq* by me. It was for him that I wrote a book in *Arabic* on the subject of *Jafar*. The book is:

الطائفة الأكسيرة في علم الكسيرة

I use to dictate to him while he wrote. In this way, two things were achieved. Firstly, I explained to him step-by-step as I dictated, and secondly, the book was compiled. He reached a stage in *'Ilm al-Jafar* that he could correctly solve at least two out of five questions.

The fundamental pre-requisite of the science is that spiritual permission must first be taken before it is taught to anyone. I did just that, and this is the answer I received, "*Certainly, teach him because he has travelled a long way to acquire this science*". Had he stayed for a few more months, there would have been a chance for him to master this field. But due to unforeseen circumstances, he could not stay. I had devised some important tables and formulas in this field that simplified certain facts. I humbly presented them to him on his departure. I did this because I had made up my mind to completely give up this field because of the great inflow of questions. This was a hinderance and was taking up my valuable time in doing other more important works.

I can clearly remember an amazing incident when my respected *Pīrzadah*³⁰⁶ Hadrāt Sayyid Mahdī Hasan Sāhib ❀ sent me a question from *Marehra Sharīf*. It required the answer of health or death of the wife of a very wealthy person. This lady happened to follow the *Shi'a Madhāb*. I calculated the answer that read, "*Adopt the correct path of Sunnah or else there is no cure*." It is the rule of *Jafar* to give the answer clearly as it had been received. There must be no fear in relaying the correct answer and no changes are to be

³⁰⁶ A descendant of the *Imām's Murshid al-Kāmil* ❀.

made to them. I wrote down this answer and sent it to *Marehra Sharīf*. The family was not satisfied so they sent another question via my *Pīrzadah*, which read, "*When and where would she die, in Nanital or her home town?*" She had gone to *Nanital* (a Hill Station near the Himalayas) for health reasons. This question came on the 8th of *Shawwāl al-Mukarram* 1328 *Hijrī*. I calculated the answer and it said, "the Month of *Muharram*". Where would she die? The answer was, "the first letter of the town, the letter *Qāf* ق, and the decimal 2" and then I wrote the word "*Khesh*" (other). I sent the above reply. Masters of *Jafar* were called to unfold the puzzling answer. They understood the first letter as the town, the second *Qāf* as *Qila* (fort) but could not understand any further. Their assumption was incorrect. The correct understanding of the answer was as follows. The first letter referred to her town, the second letter *Qāf* meant *Qarīb* (near) because the numerical value of decimal 2 is *Ba*, which refers to *Bayt* (house). *Khesh* means another place other than her own home. So the clear answer was that she would die in the month of *Muharram* in her town near her house. She will not die in her own house.

Alḥamdulillāh! So it did happen. She did die in the month of *Muharram* and not in *Nanital*. She died in her own town in a garden near her own home. This prediction spread like wild fire and letters from people started pouring in by *Dhul-Qadah*. Some wrote baseless things trying to mock and contradict me. They wrote, "*Your prediction of her death did not take place as stated*." I said to them, "*Dear brothers, if she died before Muharram then my answer was incorrect. I did not predict that she would recover from sickness that you are objecting to my prediction of death*". These unwarranted misconceptions strengthened my heart. I made a decision that if my answer goes wrong, I will put all my efforts to perfect this science so that I may never make a mistake again. *Alḥamdulillāh*! My answer was correct and I gave up my pursuit in this field.

This science of knowledge is most difficult in relation to all other sciences of knowledge. Their Masters always remains unknown, as this science is a concealed one. The past Grand Masters exercised great secrecy in this field. On the contrary, the authors and students of the external science³⁰⁷, always try hard to expose this knowledge for the seekers. Yet, nowadays, the authors say one thing and the general public understands another. If this is the state of the general public in understanding the 'Ulūm al-Zāhir (external science), then what can be said about the understanding of the most occult science of 'Ilm al-Jafar.

My only teacher in this occult field was the honourable Grand Master, the Cardinal Pole of noble Saints Nūr al-'Arifīn Sayyid Sha Abū al-Husain Ahmad al-Nūrī al-Husainī al-Qādirī Barkātī³⁰⁸ (d.1324/1906) of Marehra Sharīf. In 1294 Hijrī (1877) he taught me only one formula of Jafar (مدح بن). The rest of this science was a self-study process. I did not have the opportunity to sit as a student under any Master nor had I any indepth discussions with anyone else. By the Grace of Allāh ﷻ and the blessing of Sayyidunā Rasūlullāh ﷺ, I perfected this occult science on my own. I used the basic formula taught to me by Shaykh Sayyid Abū al-Husain Nūrī al-Husainī ﷺ and unfolded the mysteries from all available books in this field. I studied numerous books in this field but found most of them being worthy of being burnt as their answers were incorrect. But there were two Kitābs which were excellent and exceptionally precise. Both these books were written by Sultan al-'Arifīn Sayyid al-Makāshifīn Shaykh al-Akbar Muhiyy. al-Dīn ibn al-'Arabī ﷺ (d.638/1240). I received excellent and authentic answers from these books. The Merciful Lord ﷻ made these two Kitābs available for me. I began studying them carefully and the formulas became clear one by one. I used these formulas and proceeded deeper into this field. Whenever I experienced difficulty, I applied the formulas of Shaykh al-Akbar ﷺ and I found a solution. In this way, I reached

³⁰⁷ 'Ulūm-e-Zāhir

³⁰⁸ The last of the seven Qutbs and Grand Masters of the Noble Sayyid Barkātī Family.

great depths in this field. I simplified and gathered all these formulas and arguments and compiled them in a book, and named it:

سَفَرُ السَّفَرِ عَنِ الْجَفْرِ الْجَمْرِ

This book consisted of 60 questions and answers. While studying Jafar, I mastered another science of knowledge, and that was Zayārjah. It was the Barakāt of Jafar that unveiled this mystical secret to me. It was about this very super-secret Zayārjah that Shaykh al-Akbar ﷺ wrote the book Zayārjah. It contained all the secrets from the time of Nabī Shish ﷺ with an oath taken not to reveal its secret. This book contains twelve signs of these secrets in a very vague and perplexing manner. It is indeed an ambiguous puzzle virtually impossible to understand by just anyone. Only the Super-Elite Servants³⁰⁹ are the inheritors of this Super Perceptual Science.

However, these twelve ambiguous signs recorded by Shaykh al-Akbar ﷺ were concealed in the ring of Sayyidunā Nabī Adam ﷺ. I posed a question to this mysterious puzzle with the formula taught to me by my Makh'dūm and Ustāz, Qutb al-Irshād Sayyid Abū al-Husain Ahmad al-Nūrī al-Husainī al-Qādirī ﷺ and it clearly revealed the answers to me. Thereafter, I focused my concentration on the twelve aspects and they all, one by one, clearly exposed their reality to me. My heart then desired to pursue in this field deeply because a very great secret had been exposed to me. To pursue with this, the Grand Masters of this field had laid down conditions to seek permission. One had to recite some special Sacred Names of Almighty Allāh ﷻ for a few days after which the Compassionate Allāh ﷻ blesses the fortunate person with the luminous vision of Sayyidunā Rasūlullāh ﷺ. If the glorious Prophet of Allāh ﷻ grants permission for this knowledge to be pursued, then progress with it, or else decline from it.

³⁰⁹ Awliya-Kamilīn

I read those *Asmā'ullāh* and in the very first week I was blessed with the *Ziyārah* of the august *Habīb*, *Sayyidunā wa Mawlanā* Rasūlullāh ﷺ. I had mentioned this previously. This vision signalled the permission to me but I did not deeply pursue it. Although I was blessed with the permission, I gave it up. However, whatever answer was derived from *Jafar* is always the truth because this science is an exclusive knowledge of the noble *Ahle-Bayt*, *Bāb al-Wilāyah* Sayyidunā 'Alī al-Murtudāh ﷺ and those high-ranking *Awliya* who are given special permission by Sayyidunā Rasūlullāh ﷺ. It is one's own fault and incapability and not that of 'Ilm al-Jafar if one misunderstands and misinterprets the answers.

Previously, Shaykh Sayyid al-Husain Shāmī Madanī ﷺ and Mawlanā 'Abd al-Ghaffār Bukhārī ﷺ came to me to learn *Jafar*. It happened that he wrote a letter from *Hyderabad* to my Master, Sayyid Sha Abū al-Husain Nūrī ﷺ in *Marehra Sharīf*. Sayyidi Qutb Nūrī ﷺ wrote back and said to him that this is not something that can be understood or learnt by correspondence. He should come personally. When he arrived in *Marehra Sharīf*, Ḥaḍrat Nūrī Mīa ﷺ had come to visit me in *Bareilly*. He stayed at the house of my younger brother, Mawlanā Muḥammad Riḍā ﷺ. I can remember that it was the time of 'Asr when Mawlanā 'Abd al-Ghaffār Bukhārī ﷺ arrived in *Bareilly*. *Masha-Allāh!* He was indeed a very pious and learned 'Ālim.

My *Makhdūm*, Sayyidi Abū al-Husain ﷺ ordered me to teach him what he wished. According to the rule, I could not seek the required permission to teach this knowledge. This was so because if the answer came in the negative, then it would be disobedience to the Grand Master, Sayyidī Nūrī ﷺ who had already ordered me to teach him. However, I taught him for 8 months so much so that even in winter he sat up till 2 a.m. studying under me. He was a great 'Ālim and properly understood the formulas. He spent up to 12 hours formulating the questions but could not unfold the answers. When

he failed, he presented it to me. I then used to show him the answer. He hit his thighs and said, "Why could I not see it?" I respectfully said to him, "Whatever was necessary and relative, I have taught it to you. As far as finding the answers, this totally depends on spiritual inspiration from Allāh ﷻ."

Since this is a highly secretive knowledge, spiritual inspiration is a vital factor. Without this permission, no one can perfect this science. The shortfall was due to one not obtaining prior permission before teaching one this occult science. After spending 8 months with me he remarked on his departure, "I am returning as empty as the day I came". Due to his affection, love and piety, I often think of him. Once, he wrote to me from *Singapore* and that was the last I heard from him. May Allāh ﷻ keep him well wherever he may be.

I have yet to meet any *Arab* coming from *Arabia* who is more humble, sincere and brilliant than Shaykh Sayyid al-Husain Shāmī Madanī ﷺ. His excellent qualities have embedded his remembrance in my heart. While he was with me, I often spoke about Shaykh Sayyid Isma'īl Makkī ﷺ. He used to say, "How fortunate is he whose thoughts have made a home in your heart". Now that he is gone, how can he know how much I miss him? After he departed from here, he went to *China*. Ever since, he has not written to me nor sent a letter to his family in *Madinah al-Munawwarah*. Prior to him coming to visit me, he was stationed in *Kazakhstan (Russia)*. Sayyid Husain's mother had sent many letters to her eldest son, Shaykh Sayyid Aḥmad Khatīb al-Madanī ﷺ who was then stationed in *Tibet*. She inquired about the whereabouts of Sayyid Husain ﷺ. He had my address and wrote to me inquiring about his brother. I had no idea of his whereabouts, but the previous year, Sayyid Muḥammad al-Madanī ﷺ came to visit me. He informed me that Sayyid Husain had returned to *Madinah al-Munawwarah*. Allāh ﷻ the Almighty knows best!

However, this discussion was by the way. It was the beginning of the month of *Safar* that I had made up my mind to leave for *Madinah al-Munawwarah*. The camels were confirmed and paid in

advance with gold coins (*Ashrafi*). The day before I left, I met with all the great *Makkī 'Ulamā*. They all offered me *Arabian* black tea and they got very upset when I refused to drink it. This traditional drink is served at every *'Alim's* home. I must have drunk about 9 cups of black tea. I had weak kidneys and excessive black tea is very injurious for the kidneys. This took its toll on me. I had to travel the next morning, but the drinking of excessive black tea affected my weak kidneys. I could not sleep a wink that night due to pain. The next morning, I was forced to cancel my departure. The camel drivers were informed that the departure would be delayed until I was healthy again. They left and also forfeited the gold coins. A Turk, Dr. Ramadān Effendī, put some plasters on me and treated me for two weeks.

Alḥamdulillāh ! I recovered but daily still experienced 5 to 6 flashes of sharp pain in the kidneys. Although I was in pain, I decided to leave and asked for the camels to be hired. Everyone forbade me to travel by camel in this state as it would be harmful. I did not pay heed because of a burning desire in my heart to be at the *Rowḍah Sharīf*. This was of paramount importance to me.

On the 24th *Safar* 1324 (19th April 1906), I placed my trust in *Allāh* ﷻ, bid farewell to the *Kā'bah* of my body and departed towards the *Kā'bah* of my soul. Human instincts informed me that the journey on camelback would definitely have an adverse effect on my health. So I headed towards the seaport of *Jeddah*. There I will travel by sea to *Rābegh* and from there onwards, by camel to *Madinah al-Munawwarah*. May I be sacrificed at the feet of my Beloved *Nabī* ﷺ! I invoked his sacred name, begged for his assistance and mounted the camel. His *Rahmah* came to my aid. Let alone feeling the discomfort of the camel ride, my pain flashes also disappeared. From that day to now, *Alḥamdulillāh*, about 10 years have passed and I never experienced that pain again. This is his mercy and this is the *Barkāt* of seeking his assistance. *Sallallahu 'alayhi wa Sallām*!

Hadrat Mawlanā Sayyid Isma'īl Khalīl Makkī ﷺ (d.1328/1919) and others walked a great distance outside the city boundary to bid me farewell. I was physically weak and did not have the strength to walk with these illustrious *'Ulamā*. With all my weakness, I still wanted to dismount, but they did not allow me to do so. I finally departed from these beloved *'Ulamā*, which was very sorrowful indeed.

We spent the first night in the jungle, but its radiance seemed like the day. I composed a *Qasīdah* on my arrival at *Madinah al-Munawwarah* and in one couplet I referred to this night in the jungle.

وہ دیکھو عجب گاتی ہے شب اور قمر ابھی
پہرول نہیں کر سکتا چہاں سفر کی ہے

*Look how radiantly the moon is shining at night.
There is no guard tonight, because it is the 24th of Safar.*³¹⁰

On reaching *Jeddah*, we boarded the boat. There were about 30 to 40 other passengers with us. This was a very big sailboat, which they called "*Sa'iyah*". A *Habashī* (African) crew member was in charge of the sails. At the time of opening or closing the sails, he lovingly called out the names of *Akābir Awliya*, sometimes Sayyidunā Ghawth al-A'zam Shaykh 'Abd al-Qādir Jilānī ﷺ, sometimes Sayyidī Aḥmad al-Badawī (d.675/1274), sometimes Sayyidī Shaykh Aḥmad al-Rifa'ī ﷺ (d.578/1183) and Sayyidī

³¹⁰ see *Hada'iq-e-Bakhshish*, Vol. 2, *Qasīdah-e-Hudūr Jāne-Nūr*. This couplet is an astonishing *Karamat* of Imām Aḥmad Rīdā ﷺ. This couplet was penned in his second *Hajj* trip in 1323/1905, 16 years before his death, this *Wali* of *Allāh* is fortelling the date of his final journey from this mundane world. The couplet speaks of a special journey to visit the *Habīb* ﷺ. The signs of his *Wisāl* became apparent of 24th of *Safar* 1321 as Sayyidunā Rasūlullah ﷺ blessed him with a personal visit a day before he passed away. This brilliant sun of *Islām* finally setted and was put to rest of the 25th of *Safar*. Indeed every single word of this couplet tells us about his joy when he will meet the Glorious *Habīb* ﷺ without any veils and hinderence before his death. "*Look how radiantly the moon is shining at night. There is no guard tonight, because it is the 24th of Safar.*" Refer to *Al-Wasaya al-Sharīf* for details of happenings before the soul of this Symbol of Love passed away from this world. [Translator]

Ah'dāl ❀. His chanting of the names of these *Akābir Awliya* was extremely melodious. It filled my heart with joy.

There were some passengers from *Basra* and one of them had occupied more place than required. We had women-folk and very little space. We needed more space to be comfortable. We asked him to be generous, but he refused. It was brought to my attention that this man was in the group of a *Basrī Shaykh* whose name was Shaykh 'Uthmān. I approached him and said, "Ya Shaykh". He said, "I am not a Shaykh. Only Sayyid 'Abd al-Qādir Jilānī ❀ is a Shaykh!" To this day I still feel the sweetness of his comments in my heart. However, Shaykh 'Uthmān convinced him and he gave us the place. Later, he was informed about me, and thereafter his fastidious attitude was transformed to a dignified behavioural pattern. He then exercised the conduct of an ardent devotee.

We reached *Rābegh* in three days. The chief of this town was Shaykh Husain. Tents were erected for accommodation and as we entered our tent, *Allāh* ❀ knows who informed them about me. Shaykh Husain's brother, Shaykh Ibrāhīm, came to meet me with members of his family and friends. He presented to me an unsolved case of dispute between himself and his brother, Shaykh Husain. He asked for a *Fatwa*. I gave the *Islāmic* verdict and by the Grace of *Allāh* ❀ both accepted it happily and settled their differences.

We sighted the moon of *Rabi al-Awwal Sharīf* here in *Rābegh*. The camels were hired to leave on that day. We performed our 'Asr *Salāh* and mounted the camels. Our entire luggage was packed and left on the street in front of the fort. It was understood that Hajī Kifāyatullāh (d.1376/1958)³¹¹ would see to it that it gets loaded

³¹¹ He was the most beloved *Khadim* (servant) of A'la-Hadrat Imām Ahmad Ridā ❀ who accompanied the *Imām* on this trip and never left his side for a moment. So much so that he even promised not to leave the side of the noble *Imām* even after his passing-on. His dedication continued in the diligent service of the *Rowdah* of A'la-Hadrat ❀ till his passed away in

onto the camels. But he also mounted the camel without checking on the luggage. The luggage was left behind on the street. This was a small caravan because of limited people. When we reached the first station for rest, the luggage could not be found. We were left without any clothes, utensils, or food.

We had another five stations (five days) before reaching *Madinah al-Munawwarah*. The other *Hujjāj* were kind enough to lend us their utensils from time to time. We reached *Bir-Shaykh* a few miles before the last station and little time was left for the *Fajr Salāh*. The drivers intended to stop only at the last station and *Salat al-Fajr* would get *Qadah* by the time we reached there. My group dismounted the camels and the caravan proceeded ahead. We had a little pail with us but no rope and the well was deep. We took off our 'Amāma (turbans), tied the pail and drew water from the well. We all made *Wuḍu* and performed our *Fajr Salāh*. I had gone very weak due to my lengthy illness. I sat there, worried and thinking how I was going to walk for the remaining miles ahead. As I turned around, I was amazed to find a stranger standing with a camel waiting for me. I praised the Almighty and mounted the camel. My companions asked the stranger why he brought the camel. He replied, "Shaykh Husain ordered me to see to it that this Shaykh (ie. A'la-Hadrat) does not have any difficulties. I am to be at his service till he reaches his destination safely."

As we proceeded, I found my camel driver from the first caravan standing alone with his camel. When I asked him what he was doing there he replied, "When I saw that the caravan did not want to stop, I thought that the Shaykh (A'la-Hadrat) will have a lot of hardships. I quickly opened my camel from the caravan and came back for the Shaykh." These abnormal happenings were nothing but the Mercy of my Master and the Master of the Universe, Sayyidunā Rasūlullāh ❀. Otherwise, where was I and where was the Chief of

1376/1958 and was laid to rest at the feet-side of his beloved Master. May *Allāh* ❀ be pleased with him. *Āmīn*.

Rābegh, Shaykh Husain? We had never met each other before. These nomadic camel drivers were illiterate, and possessed an abnormal code of conduct by being impolite and inconsiderate.

Eventually, the most distinguished day of my life had arrived as we entered the sanctimonious precincts of the sacred *Haram al-Nabawī Sharīf*. My clothes had become dirty in the long desert road, and all of our belongings were left behind in Rābegh. I lost one of my shoes somewhere along the travel. Now all I was left with was my dirty clothes, one leg shoe, and no new or clean clothes to have a bath and change for my *Ziyārah* of the beloved *Habīb*. We bought some *Arabic* garb and shoes from the market, had a bath and presented ourselves in front of the *Mawājah al-Muqaddas al-Munawwar*. This too was the blessing of my master, Sayyidunā Rasūlullāh, and this is how he wanted me to present myself in his August Court.

The next day, a *Bedouin* arrived from Rābegh with a letter from Shaykh Husain, and our goods were loaded on a camel. The letter read, "These are all your belongings that were left behind in front of the fort. I am sending them back to you". After taking delivery of the goods, I gave some money to the *Bedouin* for his services but he refused to accept it and said, "I have been ordered by Shaykh Husain not to accept any money from you!" He then returned to Rābegh.

Here in *Madinah al-Munawwarah*, I found the people and respected 'Ulamā more friendly and loving to me than that of *Makkah al-Mukarramah*. *Alhamdulillah*! I was honoured to spend 31 magnificent days in *Madinah al-Munawwarah* and also attended the *Majlis Sharīf* of 'Eid-e-Mawlid al-Nabī there. Numerous 'Ulamā visited me daily between *Fajr* and 'Esha. Mawlanā Karīmullāh³¹² lived in front of *Bāb al-Majīdī*. I have no words to express his

³¹² A student of Hadrat Mawlanā 'Abd al-Haqq Muhājir Allāhabādī

hospitality and kindness. He wrote constructive comments on my books, *Husām al-Haramain* and *Al-Doulat al-Makkiyyah*. May Allāh bless him abundantly for his contributions. Here too (*Madinah al-Munawwarah*), the learned 'Ulamā made copies of *Doulat al-Makkiyyah*. Mawlanā Karīmullāh made a copy of the *Kitāb* and kept it with him saying, "After you leave, many 'Ulamā from Egypt, Syria, Baghdad, etc. will come to pay their respects to Sayyidunā Rasūlullāh, I will present this copy to them and get their valuable comments. In this manner, I will be able to accumulate comments from the 'Ulamā of different parts off the Muslim world."

Whenever Mawlanā met visiting 'Ulamā, he took comments and acknowledgements from them. He sent me a copy of this by registered post. May Allāh be pleased with him. *Āmīn*! Many 'Ulamā also took *Sanad* of *Hadith* from me, especially Shaykh al-Dala'il, Sayyidī Muhammad Sa'id Maghribī. He expressed so much love and respect for me that I cannot explain these words. Whenever he addressed me he said, "Ya Sayyidī" (Oh my Master!). This tremendously embarrassed me and I said to him, "Respected Sir, You are Sayyid and not me!" He replied, "By Allāh! You are a Sayyid." I said, "I am a humble servant of a Sayyid." He, in turn, said, "In this manner you are a Sayyid because Sayyidunā Rasūlullāh states,

﴿مَوْلَى الْقَوْمِ مِنْهُمْ﴾

The freed servant of a nation is from amongst them.³¹³

May Allāh grant us the true servant-ship of the *Sa'dāt-e-Kirām* and with their *Wasīlah* protect us from the hardship of this world, the punishment of the grave and grant us total freedom from the difficulties of the Day of Judgement, *Āmīn*.

³¹³ cited in *Sunan al-Nisā'i*, *Hadith* no. 2613, on the authority of Sayyidunā Abī bin Rāf'ah

Great luminaries like, Hadrat Mawlanā Sayyid ‘Abbās Ridwān ؒ, Mawlanā Sayyid Mamūn Barmī ؒ, Mawlanā Sayyid Ahmad Jazā’irī ؒ, Mawlanā Shaykh Ibrahim Kharbūtī ؒ, Mufti Hanafiyya, Mawlanā Tājūdīn Ilyās ؒ, the former Mufti Hanafiyyah, Mawlanā ‘Uthmān bin ‘Abd al-Salām Daghistānī ؒ etc. all expressed great joy and respect when I was in their company. These memories are never to be forgotten. My great concern was getting constructive comments on my Kitāb, *Husām al-Haramayn*, from these illustrious ‘Ulamā. Alḥamdulillāh! This was achieved without any problems. This resulted in them taking days individually to record their comments, Mufti-e-Shafi‘iyya, Hadrat Sayyid Ahmad Barzanjī ؒ wrote a few pages of comments and acknowledgments. He said, “These supporting comments must all be compiled and published in a book form.” It was done as he requested, when the work of *Husām al-Haramayn* was completed, I decided to do the same for *Doulat al-Makkiyyah*. Thus, both the Hanafi Mufti’s, one in the city of *Madinah al-Munawwarah* and the other in *Quba Sharīf* compiled their comments and gave it to me.

I then presented it to Mufti Shafi‘iyyah. But this time he had lost most of his vision and could not easily read. It was decided that a gathering be called after ‘Esha at the home of his son-in-law, Sayyid ‘Abdullāh, and the Kitāb be read to him. In *Madinah al-Munawwarah*, ‘Esha Salāh is performed early and we all assembled to read the Kitāb. Mufti Shafi‘iyyah posed some objections. It was my fault that according to my nature, I instantly answered to his objections and he became speechless. Due to his status and rank, my answers annoyed him and I did not witness his displeasure. I have jotted down his objections and their answers in *Al-Fuyūd al-Mālakiyya* as a marginal note of *Doulat al-Makkiyyah*. I was later informed about his displeasure. If I had known earlier, I would have apologized to him.

However, one night, his student, Shaykh ‘Abd al-Qādir Tarāblusī Shalbī, who was a *Mudarris*³¹⁴, came to me and started a debate on the objection of *Mufti-e-Shafiyyah*. My son, Hāmid Ridā, answered to him and he too, became speechless. He then left annoyed and I saw his annoyance. This did not bother me the least because the righteous should always be indebted and thankful to someone who leads them towards truth and should not get annoyed.

Allāh ؒ knows best what had made these illustrious ‘Ulamā of *Madinah al-Munawwarah* so fond of me that they accorded such great respect to me. Once, Mawlanā Karīmullāh ؒ commented: “Let alone the ‘Ulamā, even the common man of the street has become fond of you. We are living in this sacred city for years and have seen ‘Ulamā come and go from all parts of the world. Their presence and lectures have not attracted the attention of the people of *Madinah al-Munawwarah*. On the contrary, we see that the ‘Ulamā and the general public flock around you at all times.” I replied to him, “This is nothing but the blessings and favours of my Master, Sayyidunā Rasūlullāh ؐ.”

کرمیاں کہ در فضل ہاں نرند سگیاں پھر بند و چپاں پرورند

When he distributes his bounties, he cares and supports us and this is how he supports and cares for us.

لپے کرم کا جب وہ مدد فرماتے ہیں ہمیں کو پالتے ہیں اور ایسا پالتے ہیں

Whilst in *Madinah al-Munawwarah*, I visited *Musjid al-Qubā Sharīf* once only and also went once only for the *Ziyārah* of Sayyid *al-Shohādah* Sayyidunā Amīr Hāmza ؒ in *Uhud Sharīf*. The rest of the time I was present at the sacred court of Sayyidunā Rasūlullāh ؐ. May the Merciful Allāh ؒ, through this Mercy, bring me again physically and spiritually to this Sacred Land. *Amīn*.

ہم کو مشکل ہے انھیں آسان ہے

³¹⁴ Teacher in the Holy *Haram al-Sharīf*.

It is difficult for us but simple for Him (Allāh ﷻ)!

The camels had arrived for our departure and I had my feet on the saddles, but was still busy writing out *Ijāzah* and *Sanads* for the 'Ulamā of *Madinah al-Munawwarah*. The names of the 'Ulamā and the *Sanads* are all recorded in my *Kitāb, Al-Ijazat al-Ma'īna li 'Ulamā'e Bakkata wa al-Madinah*. This *Kitāb* has already been published.

On my return to *Bareilly*, many request for *Sanads* came from both the *Makki* and *Madani* 'Ulamā. I sent them *Sanads* but their names are not included in *Al-Ijazat al-Ma'īna*. Nevertheless, on my departure from *Madinah al-Munawwarah*, these illustrious 'Ulamā accompanied me on foot to the outskirts of the city. I was healthy and we headed for *Jeddah* on camel-back. It was mid-summer and intensively hot. We had 12 *Manzils* (stations) ahead of us to reach *Jeddah*. The caravan stopped at *Zawāl* at a station for *Zuhr Salāh* and then proceeded. The burning desert sun was above our heads and below were the heated sand and stones. May *Allāh* ﷻ bless *Molvī Nazīr Aḥmad*. He stood behind me with an umbrella when I performed my *Sunnah Salāh* giving me shade. When I went into *Sajdah* in the first *Rak'at*, he placed his 'Amāma (turban) under my feet. He could not do this in *Fard Salāh* because he himself had to join the *Jamā'at*. The umbrella was to safeguard me from sunstroke and the 'Amāma for avoiding blisters to the feet. He waited for me to begin *Salāh* because let alone putting his *Amāma* under my feet, I would not even allow him to shade me with an umbrella. *Molvī Nazīr Aḥmad* and *Hajī Kifāyatullāh* (*Khādim* of A'la'Ḥadrat) both rendered great services and comfort to me on this entire trip. They did this without any personal gains or ulterior motives. It was purely for the pleasure of *Allāh* ﷻ and His *Rasūl* ﷺ. May the Merciful *Allāh* ﷻ bless them in this world and the *Akhirah*. *Amīn!*

On arrival to *Jeddah* we found the ship ready to sail and the tickets were on sale. We quickly bought tickets and boarded the ship. On

arrival at *Aden*, we were told that the owner of the ship tricked us. He was a *Shi'ā* and announced that the ship is bound for *Karachi* and not *Bombay*. We decided to disembark and board another ship bound for *Bombay*. Just then an English doctor came and informed us that all disembarking passengers will be put into quarantine. I said, "Who is going to tolerate the hardship of quarantine! It is better to go to *Karachi* instead". So we left for *Karachi* and we encountered a violent storm in the seas en-route to *Karachi*. There was a tremendous sound and we were told that the ship had lost its anchors. By the *Barākāt* of *Du'ās*, *Allāh* ﷻ had kept us safe and sound.

On arrival at *Karachi*, all I had on me was two *Rupees* and at that time there was no introduction to the people there. We disembarked and there was a Custom Post in front. We were quiet a few and had lots of luggage. There was not enough money for customs duty. May the choicest *Salāms* and Salutations be showered upon the Master who had taught everything to us. I began reciting one of the recommended *Du'ās* of the *Ḥadith Sharīf* to ease the situation. Just then a British officer came, looked at the luggage and demanded 12 *Anas* custom duty. I praised *Allāh* ﷻ and paid the money. After a few minutes he returned saying, "No, no, I want to check the entire luggage". He checked the entire luggage without opening them, said "12 *Anas*" and went away. After a while, he returned and asked to open up the entire luggage for inspection. After re-inspecting it, he again said "12 *Anas*" and made out a receipt. Now I had only one and a quarter *Rupees* left so I sent someone to send a telegram to *Bareilly* to my younger brother, *Mawlanā Hasan Ridā*, to urgently send 200 *Rupees*. This telegram caused confusion at *Bareilly* because they knew that we were not supposed to go to *Karachi*. How was it that the telegram came from *Karachi*? It should have come from *Bombay*. However, the money arrived and we left for *Bombay*.

People at *Bombay* insisted that I stay for a few days. *Mawlanā Hakīm 'Abd al-Rahīm* from *Aḥmadabād* was informed that I had arrived in *Bombay*. He sent some people to *Bombay* insisting that I

come to *Ahmadabad*. So I sent the women-folk and other passengers with my brother, Mawlanā Muḥammad Riḍā, and son, Hāmid Riḍā to *Bareilly*. I only arrived a month later at *Bareilly*.

Alḥamdulillāh! The *Wahabī* were shamelessly defeated and totally humiliated in *Hijāz Sharīf*. So they tried another trick back in *Hindustan*. They spread a rumour that I was arrested and jailed there. This I had only heard on my return to *Bombay*. The *Sunni Muslims* wanted to call up a mass gathering to denounce this rumour but it was not necessary. The Merciful *Allāh* ﷻ Himself cleared my name and exposed the lies and deceit of the *Wahabī*. But the *Muslims* insisted on a gathering. I was to address them. I recited the *Ayah*, "انا فتحنا لك فتحا مبينا" and spoke on the Conquest in *Makkah*.

Firstly, I quoted the *Hadith Sharīf* of the Treaty of *Hudaibiyyah* and explained that Sayyidunā Rasūlullāh ﷺ camped in *Hudaibiyyah* and send Sayyidunā Uthmān al-Ghanī ﷺ as a representative to *Makkah*. There was some delay in his return so the *Kuffār* spread the rumour that he was being held captive. Before my return to *Bombay*, this rumour had caused concern to the people here. So they wrote letters of inquiry to Ḥaḍrat Mawlanā 'Abd al-Ḥaqq Muhājir Allāhabādī ﷺ (d.1332/1914). His reply was worthy of reading. This reply comforted the people and removed all doubts from their minds. It also added more salt to the fresh wounds of the cunning *Wahabī*. والحمد لله رب العالمين I had the opportunity to read a few of his replies in which it stated, "The lies of these cursed liars are nothing but filth. He (Imām Ahmad Riḍā) has received such dignity and honour in *Makkah al-Mukarramah* that others could not dream of."

Why should I complain of the enmity of the *Wahabī*? They are my registered enemies. Why should they not be my enemy when they are the enemy of my beloved *Nabī* ﷺ? The mischief of the *Wahabīs* convinced the ignorant weak-hearted people. They also began

opposing me. The rumour was that, *Allāh* forbid! I have labelled Mujaddid Alfe-Thānī ﷺ as a *Kāfir*. *Astaghfirullāh*! This is a blatant lie and false accusation on me to mischievously stir hatred between me and other *Sunni Muslims*. This sinister plot did not work and the enemies were humiliated. I had clarified in *Makkah al-Mukarramah* the topic of *Ilme-Ghayb* and the apparent difference between the Divine Knowledge of *Allāh* ﷻ (*Zāṭ*) and the Divinely Blessed knowledge (*'Atā'ī*) of Sayyidunā Rasūlullāh ﷺ.

So they conspired with another rumour. Now they accused me of claiming similarity between the power and authority of Rasūlullāh ﷺ and *Allāh* ﷻ. When the unwary people hear of such rumours, they should follow the Holy *Qur'ān*:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا

بِجَهْلٍ فَتُصِيبُوا عَلَى مَا فَعَلْتُمْ تَنِيدِينَ ﴿٣١٥﴾

O Believers! If a wicked person comes to you with any news, find out the truth, lest you harm people unwittingly and afterwards become embarrassed for what you have done.³¹⁵

Those who did not make 'Amal on the command of this *Ayah*, fell prey to the conspiracy of the *Wahabī* belief.

There was an *Indian* national in *Madinah al-Munawwarah* who had worked his way close to *Shaykh al-Haram*, 'Uthmān Pasha. He collected monies from *Hindustan* in the name of a *Madrassa* here. He poisoned the mind of *Shaykh al-Haram* about me. *Allāh* ﷻ had already blessed me with absolute victory in *Makkah al-Mukarramah* over the *Wahabīs*. Prior to my departure for *Madinatur-Rasūl*, this same *Indian* national poisoned the mind of the Governor of *Madinah al-Munawwarah* also. Therefore, 'Uthmān Pasha said, "He (A'la' Ḥaḍrat) has stamped his authority

³¹⁵ *Al-Qur'ān al-Karīm*, Sura:Al-Hujurat, Verse:6

in Makkah. Let him come here and I will see to it that he gets arrested and sent to jail." All Glory belongs to Almighty *Allāh* ﷻ. My beloved Master and Master of the Universe ﷻ cleared this misconception and destroyed the plot of the *Wahabīs*. It so happened that whilst I was still in Makkah, the same mischievous person was caught and convicted of fraudulently collecting monies in the name of *Madāris*. He was sent to jail.

When I reached *Madinah al-Munawwarah*, he had served his sentence and met me in the sacred precincts of the *Haram al-Sharīf*. He said to me, "I would like to meet you in private." I said, "Can't you see the crowd of 'Ulamā around me? I will only be able to see you after mid-night." He agreed to meet me after midnight. I then said to him, "There are patrols on the street after midnight and you can be arrested." He said that it will not be a problem for him. However, he did come after midnight as promised. He was terribly embarrassed and sincerely apologized to me. I instantly forgave him. *Alḥamdulillāh*! I did not have the least ill-will in my heart for him. In later days, he came and met me in *Hindustan*. There is no need to mention his name.

I cannot remember all the incidents that transpired during my entire trip. If only my companions had thought of recording them, then it would have surely been a treasured remembrance of the Bounties and Mercy of *Allāh* ﷻ and His beloved *Rasūl* ﷺ. Unfortunately, they also slipped up to record the events and I could not remember everything. I have related to you all that I could clearly remember and Almighty *Allāh* ﷻ is fully aware of all my intentions. He states in the Holy *Qur'ān*:

﴿وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ﴾

And announce the Bounties of your Lord!³¹⁶

³¹⁶ *Al-Qur'ān al-Karīm*, Sura: Ad-Duḥā, Verse:11

These are all certainly the fruits and *Barkāt* of the *Du'ās* taught to us by Sayyidunā Rasūlullāh ﷺ.

والحمد لله رب العالمين والصلوة والسلام على الحبيب الكريم وآله وصحبه أجمعين

QUESTION: What is the difference between *Talab*³¹⁷ and *Bay'ah*³¹⁸?

ANSWER: *Talab* means to seek only Spiritual Grace and Bounty but the meaning of *Bay'ah* is to be totally sold, (i.e. the Spiritual Master takes absolute control of the individual and his belongings). *Bay'ah* must be taken on the hands of a Spiritual Master who possesses four important qualities, i.e.

- ❖ Firstly, he must hold correct beliefs in accordance to the teachings of the *Ahle Sunnat wa Jamā'at*.
- ❖ Secondly, he must possess at least minimum *Islāmic* knowledge, by which he can personally extract and interpret *Islāmic* Laws from books of *Fiqh*, *Ḥadīth*, *Tafsīr* etc. without the assistance of anyone.
- ❖ Thirdly, his *Silsila* sequence (spiritual chain) must be linked directly to Sayyidunā Rasūlullāh ﷺ without a break in-between.
- ❖ Fourthly, he must not be a *Fāsiq-e-Mu'lin*³¹⁹.

The *Imām* then further said that people nowadays take traditional *Bay'ah* (رسمي بيعت). They have no knowledge whatsoever about the meaning and rules of *Bay'ah*. The true meaning of *Bay'ah* can be understood from the following incident. Once a *Murīd* of 'Arife-Billāh Shaykh Sharf al-Dīn Yaḥ'yah Manīrī ﷺ (d.756/1355)³²⁰ ﷺ

³¹⁷ To seek spiritual assistance.

³¹⁸ To pledge allegiance on the hands of a *Murshid* and become his *Murīd*.

³¹⁹ A transgressor who commits sins openly.

³²⁰ 'Arife-Billāh Shaykh Sharf al-Dīn Yaḥ'yah Manīrī ﷺ was one of the greatest 'Arifs of his time. He came to Dehli to become the *Murīd* of Sutan al-Mashā'ikh Khawaja Nizām al-Dīn Awliya Meḥbūb-e-Ilāhī ﷺ but before his arrival at Dehli, the Great Khawaja ﷺ had passed on. He heard the name of Shaykh Najīb al-Dīn Firdousī ﷺ (d.761/1360) who at that time was a very great 'Arif in Dehli. So he visited him. When the Shaykh saw him, he said; "I have been waiting for you for a long time, I have for you some Spiritual *Amānah* (trust) to pass on." He

was drowning, Sayyidunā Khidār ؑ appeared and said to him, "I am Khidār. Give me your hand and I will pull you to safety." Though the Murīd was in great distress, he replied, "I have already given my hands in the hands of Shaykh Yah'yah Manīrī ؑ. Now my hands and entire existence belongs to my Shaykh. I, therefore, cannot give my hands to you". Nabī Khidār ؑ disappeared and instantly Shaykh Yah'yah Manīrī ؑ appeared and saved his disciple.

QUESTION: Did the practice of *Tajdīd* (renewal) of *Bay'at* take place at the blessed time of Sayyidunā Rasūlullāh ؑ?

ANSWER: The Holy Prophet ؑ personally took *Bay'ah* three times in one sitting from Sayyidunā Salmah Ibn Akwa'h ؑ (d.74/694), who was about to proceed for *Jihād*. The three *Bay'ats* took place accordingly. First, Sayyidunā Rasūlullāh ؑ took *Bay'at* from Sayyidunā Salmah ؑ. After some moments, the Holy Prophet ؑ said, "Salmah! Are you not going to take *Bay'ah*?" He replied, "Ya Rasūlullāh! I have already taken *Bay'at*." The Holy Prophet ؑ said, "Take it again." Thus, he took the *Bay'ah* for the second time. Sayyidunā Rasūlullāh ؑ after some time again said, "Salmah! Are you not going to take *Bay'ah*?" He replied, "Ya Rasūlullāh! I had already taken *Bay'ah* twice." The Beloved Prophet of Allāh ؑ once again ordered him to take *Bay'ah*. Hence, Sayyidunā Salmah ؑ took *Bay'ah* for the third time in one sitting. There was great wisdom hidden in the triple *Bay'ah* of the Prophet of Allāh ؑ.³²¹ Sayyidunā Salmah ؑ always fought alone with the *Kuf'fār* on foot. He never mounted a horse or camel in war. It meant nothing for Sayyidunā Salmah ؑ to plunge alone into the *Kufr* forces and fight.

immediately became the Shaykh's Murīd and the *Amānah* was passed on to him. Shaykh Yah'yah Manīrī ؑ had written many books in *Tasawwuf*. The most famous is *Maktubāt-e-Sadi*. He passed away in 782 *Hijrī* in *Bihār* where his *Mazār al-Sharīf* is a source of mercy for the millions that pay tribute to him ؑ.

³²¹ This entire incident is reported in *Siyar 'Ahlām al-Nubala*, Vol. 4, pg.436, on the authority of Sayyidunā Iyās ؑ who narrates from his father ؑ.

Once, a *Kāfir* named 'Abd al-Rahmān Qārī³²² accompanied by a band of *Kuf'fār* attacked the shepherd of the camels of the Holy Prophet ؑ. They martyred the shepherd and stole the camels. However, Ḥadrat Salmah ؑ found out about this ambush and gave chase to the bandits. He ran on a hilltop and shouted towards the city alerting the *Muslims* to assist him as the enemy have attacked a *Muslim*. Without waiting for assistance from the *Muslim* army, he dashed in pursuit of the *Kuf'fār*. Ḥadrat Salmah ؑ was alone and the enemies were four hundred. They were mounted on camels and horses while he was on foot. This did not bother him because his style of war was on foot. Divine assistance was always at his aid. When the *Kuf'fār* saw that Sayyidunā Salmah ؑ was on their trail, all four hundred started fleeing speedily. But who can escape the powerful claws of the Lion of Allāh ؑ and His Rasūl ؑ? While Sayyidunā Salmah ؑ was in pursuit, he continuously shouted these words to the fleeing *Kuf'fār*,

﴿أَنَا ابْنُ الْأَكْوَعِ وَالْيَوْمُ يَوْمُ الرُّضْعِ﴾



*I am the son of Akwa', and this day is the day of your humiliation and doom.*³²³

As he approached the first victim, he struck the leg of his horse and the *Kāfir* fell to the ground. His second blow sent him to *Jahannam*. Sayyidunā Salmah ؑ carried out this attack so swiftly and fearlessly that it made it very difficult for the *Kuf'fār* to flee. They decided to lessen their load by throwing down all their belongings from the horses and camels so that the animal could run faster. They left a trail of goods and this was gathered by Sayyidunā Salmah ؑ and put them in heaps as he gave chase. It was late in the afternoon and it had become dark. So the *Kuf'fār* took refuge on a mountain

³²² The name Qārī here does not mean that he was a reciter of the Holy *Qur'ān*. He belonged to the *Bani Qara* Tribe and hence called Qārī.

³²³ See *Sahīh Muslim*, Vol. 12, p.137, *Ḥadīth* no.4632, narrated by Sayyidunā Salmata ibn Akwa'h ؑ. This is a lengthy *Ḥadīth* that discusses the above incident in detail.

and Hadrat Salmah ؓ also rested on a nearby mountain as he too, was very tired.

The next morning, Sayyidunā Salmah  continued his attack, screaming his war cry at the *Kuf'fār*. He had already killed many of them on the first day and once again continued his attack. Eventually, he was getting tired because he was all alone and fought on foot. Suddenly, he saw rising dust from horses approaching the battlefield from a distance. He thought that assistance was arriving as a backup for the enemies. As this cavalry got closer, he heard the cries of *Takbīr* and was delighted because the *Muslim* army had arrived to assist him. This cavalry was under the command of Sayyidunā Abū al-Qatādāh . The *Muslim* army immediately surrounded the *Kuf'fār*.

Sayyidunā Abū al-Qatādāh ؓ was known as *Fāris-e-Rasūlullāh*, the cavalry General of Rasūlullāh's ؓ army with Sayyidunā Salmah known as *Rājil-e-Rasūlullāh*, the Infantry General of Rasūlullāh's army. Once Sayyidunā Abū-Bakr al-Siddique ؓ in the presence of the Glorious Prophet of *Allāh* ؓ addressed Hadrat Abū al-Qatādāh ؓ as : أسد من أسد الله ورسوله (A Lion from the Lions of *Allāh* ؓ and His *Rasūl* ؓ.) Sayyidunā Abū al-Qatādāh ؓ had an amazing horse. It informed him if there was any *Jihād* taking place. This time too it did the same and informed Sayyidunā Abū al-Qatādāh ؓ that Sayyidunā Salmah ؓ was engaged in *Jihād* alone. This horse had a cloth hanging on its saddle. When there was *Jihād* anywhere, the cloth would start sparkling. In this incident the same happened. So Sayyidunā Abū al-Qatādāh ؓ went near the cloth and made some sounds. The cloth started sparkling again. He then said, "By *Allāh*! There is *Jihād* somewhere". He immediately mounted the horse to proceed but did not know where the *Jihād* was taking place. He left the reins and ordered his horse to proceed to the place. The horse then sped on its own to the spot where Sayyidunā Salmah ؓ was in *Jihād* with the *Kuf'fār*.

Meanwhile, sometime previously in a battle, an agreement of war was made between Sayyidunā Abū al-Qatādāh ؓ and the *Kāfir* ‘Abd al-Raḥmān Qārī. Now the moment had arrived. Since ‘Abd al-Raḥmān was a wrestler, he demanded a wrestling match with Sayyidunā Abū al-Qatādāh ؓ. The challenge was accepted and the fight began. The Lion of Rasūlullāh ؐ eventually dropped the *Kāfir* and climbed on his chest with a dagger. He started pleading, “*What will be the fate of my wife?*” Sayyidunā al-Qatādāh ؓ replied, “*The Fire of Hell*” and slit his throat. All the stolen camels and booty that were heaped at different places by Sayyidunā Salmah ؓ were collected and taken back to the holy presence of Sayyidunā Rasūlullāh ؐ. ³²⁴

³²⁴ This complete *Sahih Hadith* is reported in *Sahih al-Muslim*, Vol.12, p. 137, *Hadith* no. 4633, as follows:

4633, as follows:

حدثنا أبو بكر بن أبي شيبة: حدثنا هاشم بن القاسم: حدثنا إسحاق بن إبراهيم: أخبرنا أبو عاصم المقدسي كلهما، عن عكرمة بن عمار: حدثنا عبد الله بن عبد الرحمن الدارمي: وهذا حديث: أخبرنا أبو علي الحقي عبيد الله بن عبد المجيد: حدثنا عكرمة وعمر بن عمار: حدثني إياس بن سلمة: حدثني أبي، قال: قدمنا الحديبية مع رسول الله وحين أرفع عشرة مائة. وعليها خسمون شاء لا ثمروها. قال: فقد مر رسول الله على جبل الركية، فإنا دعا وأما بسق فيها. قال: فجاشت، فسقينا واستقينا. قال: ثم إن رسول الله دعا للبيعة في أصل الشجرة. قال: فبايعته أول الناس. ثم بايع وبيع، حتى إذا كان في وسط من الناس قال: «يا معالي، يا سلمة!» قال قلت: قد بايعتكم. يا رسول الله! في أول الناس. قال: «وأيا» قال: ومرتني رسول الله عز لا يعني ليس معه سلاح. قال: فأعطاني رسول الله حجة أو ذمقة، ثم بايع. حتى إذا كان في آخر الناس قال: «ألا يا معالي، يا سلمة» قال: قلت: قد بايعتكم. يا رسول الله! في أول الناس. وفي أول الناس. قال: «وأيا» قال: فبايعته الثانية. ثم قال لي: «يا سلمة أين جففتك أو ذمقتك التي أعطيتك؟» قال قلت: يا رسول الله! لقيتني عني عمار عز لا. فأعطيتني إياها. قال: فصحك رسول الله وقال: «إياك كاذبي قال الأول: اللهم أيعني حياء هو أحب إلي من نفسي». ثم إن المشركين ماسكوا الصلح، حتى استس بقعنا في بعض. واصطلحنا. قال: وكنت سيعا لطلحة بن عبيد الله. أسقي فرسه، وأحسه، وأخذمه. وآكل من طعامه. ومرت أجلي ومالي، مهاجرا إلى الله ورسوله. قال: فلما اصطلحنا نحن وأهل مكة، واختلف بعضنا بعض، أبيت شجرة فكسخت شوكتها. فاضطجعت في أصلها. قال: فأباني أربعة من المشركين من أهل مكة. فجعلوا ينعون في رسول الله. فأبصروهم. فتحوط إلى شجرة أخرى. وعلقوا سلاحهم. واصطجعوا. فبينما هم كذلك إذ كاد من أسنبل الوادي: يا للمهاجرين قتل ابن مريم. قال: فأحسرت سفي. ثم شددت على أولئك الأربعة وهم مرعوبون. فأخذت سلاحهم. فجعلته ضعتا في يدي. قال: ثم قلت: والذي كره وجه محمد لا يرفع أحد منكم رأسه إلا صررت الذي فيه عتاه. قال: ثم جئتهم أسوهم إلى رسول الله. قال: وبعاء عني عمار مر رجل من القبلات يقال له بكرم. يؤده إلى رسول الله. على فرس مجفف. في سبعين من المشركين. فنظر إليهم رسول الله فقال: «عوفهم». يمكن

REFER TO "REPLY TO OBJECTION #2" PAGE 541

QUESTION: Is it permissible in the gathering of lawful *Sima* if people experience spiritual ecstasy (وجد) and dance (رقص)? This has no similarity whatsoever to the western concept of dance.

ANSWER: Yes! If their ecstasy is sincere, totally absorbed in devotion and absolutely cut off from this mundane world, then the *Sharī'ah* does not object to this.

که سلطان نه گدازد خراج از خراب

A King does not take Official Tax from defective unproductive land.

But, if it is performed as a mockery and fun, then it is *Harām* and if one does this to show off or impress, then the Fire of Hell is his abode. On the contrary, if one has sincere intentions to imitate the pious *Sufis*, then slowly but surely one will achieve the uniqueness of true *Wajd*³²⁵ (ecstasy) is highly recommended and virtuous. Sayyidunā Rasūlullāh ﷺ states:

فَوَصَّاتُكَ وَتَسْرِيَتُ. ثُمَّ أَكْبَيْتَ رَسُولَ اللَّهِ وَهُوَ عَلَى الْغَاءِ الَّذِي حَلَّاهُ عَنْهُ. فَأَذَا رَسُولُ اللَّهِ قَدْ أَخَذَ تِلْكَ الْإِبِلَ. وَكُلُّ شَيْءٍ اسْتَفْتَدَهُ مِنَ الشُّرَكَاءِ وَكُلِّ مَرْجِعٍ وَمَرْجِعَةٍ. وَأَذَا بِلَالٌ مَحْرُوفَةً مِنَ الْإِبِلِ الَّذِي اسْتَفْتَدَتْ مِنَ الْقَوْمِ. وَأَذَا هُوَ يَسْتَفْتِي لِرَسُولِ اللَّهِ مِنْ كَيْدِهَا وَتَسَاوِيهَا. قَالَ قُلْتُ: يَا رَسُولَ اللَّهِ جَلَسِي فَأَتَيْتُ مِنَ الْقَوْمِ مِائَةَ رَجُلٍ. فَأَتَيْتُ الْقَوْمَ فَلَا يَتَّبِعُونِي مِنْهُمْ مَخِيرٌ إِلَّا قَتْلَهُ. قَالَ: فَصَحِّحْ رَسُولَ اللَّهِ حَتَّى يَدْتَ تَوَاحِدَةً فِي صَوْتِ الْقَامِ. فَقَالَ: يَا سَلَمَةَ أَكْرَمَكَ كُنْتُ فَاعِلًا؟ قُلْتُ: نَعَمْ. وَالَّذِي أَكْرَمَكَ فَقَالَ: «أَهْمُ الْآنَ لِقَوْلِكَ فِي أَرْضٍ غَطْلَانٍ» قَالَ: فَبَاءَ رَجُلٌ مِنْ غَطْلَانٍ. فَقَالَ: مَحْرُوفَةٌ فَلَا تَجْرُؤُوا. فَلَمَّا كَسَفُوا جِلْدَهَا مَرَّوا غَبَارًا. فَقَالُوا: أَمَا كُفُّ الْقَوْمِ. فَخَرَجُوا هَامِرِينَ. فَلَمَّا أَصْبَحْنَا قَالَ رَسُولُ اللَّهِ: «كَانَ خَيْرٌ فَرَسَاتِ الْيَوْمِ أَبُو قَتَادَةَ. وَخَيْرٌ مَرَجَاتِنَا سَلَمَةَ» قَالَ: ثُمَّ أَغْطَانِي رَسُولُ اللَّهِ سَهْمَيْنِ: سَهْمُ الْقَامِ مِنْ سَهْمِ الرَّاحِلِ. فَجَعَلَتَا لِي جِسْمًا. ثُمَّ أَمَرْتُ فِي رَسُولِ اللَّهِ وَمَرَاةً عَلَى النَّصَبَاءِ. مَرَّجِينَ إِلَى الْمَدِينَةِ. قَالَ: فَيَتَمَتَّحُنْ سِيرٌ. قَالَ: وَكَانَ رَجُلٌ مِنَ الْأَنْصَارِ لَا يَسْقِي شِدْدًا، قَالَ: فَيَجْعَلُ يَقُولُ: أَلَا مَسَاقِي إِلَى الْمَدِينَةِ؟ هَلْ مِنْ مَسَاقِي؟ فَيَجْعَلُ يَبْعِدُ ذَلِكَ. قَالَ: فَلَمَّا سَمِعْتُ كَلَامَهُ قُلْتُ: أَمَا تُكْرِهُ كَرِيمًا، وَلَا تَهَابُ شَرِيفًا؟ قَالَ: لَا. إِلَّا أَنْ يَكُونَ رَسُولُ اللَّهِ. قَالَ قُلْتُ: يَا رَسُولَ اللَّهِ يَا رَبِّي ذِمَّتِي فَلَا مَسَاقِي الرَّجُلِ. قَالَ: «إِنْ شِئْتَ» قَالَ قُلْتُ: أَذْهَبَ إِلَيْكَ. وَبُئِيتُ رَجُلًا فَعَلَّفْتُ فَعَدَوْتُ. قَالَ: فَرَهَطْتُ عَلَيْهِ شَرَفًا أَوْ شَرَفَيْنِ أَسْتَفِي تَسِي. ثُمَّ عَدَوْتُ فِي الرِّمِ. فَرَهَطْتُ عَلَيْهِ شَرَفًا أَوْ شَرَفَيْنِ. ثُمَّ إِنِّي مَرَقْتُ حَتَّى الْخَقَّةِ.

³²⁵ Sayyidunā Shaykh 'Abd al-Qādir Jilānī in his Mystical Thesis, *Sirr al-Asrār Sima* *Yahtaju ilal Abrār* records a *Hadith Sharīf*, من لا وجد له لا إيمان له. One who does not have *Wājd*, he does not have *Emān*.

كَيْدِهَا الْجُحُومِ وَتَسَاوِيهَا. وَأَمَرَ النَّبِيَّ كَفَّ أَيْدِيَهُمْ عَنْكَ وَأَيْدِيَهُمْ يَبْطُلُ مَكَّةَ مِنْ بَعْدِ أَنْ أَلْقَوْهُمْ عَنْكَ. فَأَمَرَ رَسُولُ اللَّهِ ﷺ أَنْ يَكْتَبَ فِيهَا. قَالَ: ثُمَّ خَرَجْنَا مَرَّجِينَ إِلَى الْمَدِينَةِ. فَتَرَجْنَا شَرِيفًا. بَيْنَمَا وَتَيْنَ بَيْنَ لِحْيَانِ جَبَلٍ. وَغَدُ الشُّرَكَاءُ يَكُونُ. فَاسْتَفْتَى رَسُولُ اللَّهِ ﷺ مَرَجِي مَكَّةَ الْجَبَلِ الْبَلَّةَ. كَمَا هُوَ طَلِيقَةُ النَّبِيِّ وَأَصْحَابِهِ. قَالَ سَلَمَةُ: فَرَقِيتُ تِلْكَ الْبَلَّةَ مَرَّجِينَ أَوْ تَلَاكًا. ثُمَّ قَدِمْنَا الْمَدِينَةَ. فَبُئِيتُ رَسُولَ اللَّهِ ﷺ مَعَ مَرَّجٍ غَلَامٍ رَسُولِ اللَّهِ. وَأَنَا مَعَهُ. وَخَرَجْتُ مَعَهُ نَفَرًا مِنْ طَلْعَةِ. أُنْذِنَ مَعَ الظُّمْرِ. فَلَمَّا أَصْبَحْنَا إِذَا عَبْدُ الرَّحْمَنِ الشَّرَارِيُّ قَدْ أَغَارَ عَلَى ظَهْرِ رَسُولِ اللَّهِ.

فَأَسْتَفْتَاهُ أَجْمَعٌ. وَكُلُّ مَرَّجَةٍ. قَالَ قُلْتُ: يَا مَرَّجُ خُذْ هَذَا الْقَوْمَ فَأَلِيقَهُمْ طَلْعَةَ بَنِ عَيْدٍ. وَأَخِيرَ رَسُولُ اللَّهِ ﷺ أَنْ الشُّرَكَاءَ قَدْ أَغَارُوا عَلَى شَرِيفِهِ. قَالَ: ثُمَّ قُلْتُ عَلَى أَكْثَرِ مَا سَمِعْتُ الْمَدِينَةَ. فَكَانَتْ تَلَاكًا: يَا صَبَاحًا ثُمَّ خَرَجْتُ فِي أَهْلِ الْقَوْمِ أَمْرِيهِمْ بِالْجَبَلِ. وَأَمْرُ حِزْبٍ. أَقُولُ: أَمَا ابْنُ الْأَكْوَاجِ وَالْيَوْمُ يَوْمُ الرُّضْعِ فَالْحَقُّ رَجُلًا مِنْهُمْ. فَأَصْدُ سَهْمًا فِي مَرْجِلِهِ. حَتَّى خَلَصَ تَعْلُ السَّهْمِ إِلَى كَتِفِهِ. قَالَ قُلْتُ: خُذْهَا. وَأَنَا ابْنُ الْأَكْوَاجِ وَالْيَوْمُ يَوْمُ الرُّضْعِ قَالَ: فَوَاللَّهِ مَا نَزَلْتُ أَمْرِيهِمْ وَأَغْفِرُ لَهُمْ. فَأَذَا مَرَّجٌ إِلَى قَامِ مِنْ أَيْتِ شَجَرَةٍ فَحَلَسْتُ فِي أَصْلِهَا. ثُمَّ مَرَّجَتُهُ. فَتَمَرَّتْ بِهِ. حَتَّى إِذَا مَضَى الْجَبَلُ فَدَخَلُوا فِي مَضَافِهِ. عُلُوتُ الْجَبَلِ. فَجَعَلْتُ أَمْرِيهِمْ بِالْحِجَارِ. قَالَ: فَمَا نَزَلْتُ كَذَلِكَ أَمْرُهُمْ حَتَّى سَاخَلْتُ اللَّهَ مِنْ بَعِيرٍ مِنْ ظَهْرِ رَسُولِ اللَّهِ ﷺ الْإِخْلَافُ وَرَاءَ ظَهْرِي. وَخَلَاوَتِي وَبَيْنَهُ. ثُمَّ أَجْعَلُهُمْ أَمْرِيهِمْ. حَتَّى الْقَوْمُ أَكْثَرُ مِنْ تَلَاكٍ بَرْدَةٍ وَتَلَاكٍ مَرَّجًا. يَسْتَحْفُونَ. وَلَا يَطْرُقُونَ شَيْئًا إِلَّا جَعَلْتُ عَلَيْهِ أَسْرًا مِنَ الْحِجَارِ. يَهْرَقُهَا رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ. حَتَّى أَتُوا مَضَافًا مِنْ بَيْنِهِ فَأَذَا هُمْ قَدْ أَهَمُّهُ فَلَانَ بَنُ بَدْرٍ الشَّرَارِيُّ. فَجَلَسُوا يَصْحَحُونَ لِيْنِي بَعْدَ ذَلِكَ. وَجَعَلْتُ عَلَى رَأْسِ قَرْيَةٍ. قَالَ الشَّرَارِيُّ: مَا هَذَا الَّذِي أَمْرِي؟ قَالُوا: لَيْسَ، مِنْ هَذَا، الْبَرْجِ. وَاللَّهِ مَا فَاغْرَقْنَا شِدْدَ غَلَسٍ. بَرَزْنَا حَتَّى الشَّرْحِ كُلِّ شَيْءٍ فِي أَيْدِنَا. قَالَ: فَلَيْقَهُ إِلَيْهِ تَمَرُّ مَكَّةَ، أَمْرَةً. قَالَ: فَصَدَّ إِلَيَّ مِنْهُمْ أَمْرَةً فِي الْجَبَلِ. قَالَ: فَلَمَّا أَمَكُونِي مِنَ الْكَلَامِ قَالَ قُلْتُ: هَلْ تَهْرَفُونِي؟ قَالُوا: لَا. وَمَنْ أَنْتَ؟ قَالَ قُلْتُ: أَنَا سَلَمَةُ بْنُ الْأَكْوَاجِ.

وَالَّذِي كَرِهَ وَجْهَهُ مُحَمَّدٌ لَا أَلْطَبَ رَجُلًا مِنْكُمْ إِلَّا أَدْرَكْتُهُ. وَلَا يَطْلُبُ رَجُلٌ مِنْكُمْ فَيُدْرِكُنِي. قَالَ أَحَدُهُمْ: أَمَا أَطْلُقُ. قَالَ: فَرَجَعُوا. فَتَمَرَّجْتُ مَكَّانِي حَتَّى مَرَّجْتُ قَوْمًا مِنْ رَسُولِ اللَّهِ ﷺ يَحْتَلُونَ الشَّجَرِ. قَالَ: فَأَذَا أَوَّلُهُمْ الْأَخِيرَ الْأَسَدِي. عَلَى الرِّمِ أَبُو قَتَادَةَ الْأَنْصَارِيُّ. وَعَلَى الرِّمِ الْعِفَّةُ ابْنُ الْأَسْوَدِ الْكِنْدِيُّ. قَالَ: فَأَخَذْتُ بَيْنَ الْأَخِيرِ. قَالُوا: قَوْمًا مَدِيرِينَ. قُلْتُ: يَا أَخِيرَ أَخَذْتُ مِنْهُمْ. لَا يَطْلُبُوكَ حَتَّى يَلْعَقَ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ. قَالَ: يَا سَلَمَةُ إِنْ كُنْتُ لَوْ مِنْ اللَّهِ وَالْيَوْمِ الْآخِرِ، وَتَلَمَّ أَنْ الْجَنَّةَ حَقٌّ وَالْقَارُ حَقٌّ، فَلَا مَحْلَ بَيْنِي وَبَيْنَ الشَّهَادَةِ. قَالَ: فَحَلَسْتُ. فَتَلَمَّ هُوَ وَعَبْدُ الرَّحْمَنِ. قَالَ: فَتَمَرَّجْتُ عَبْدُ الرَّحْمَنِ فَرَسَهُ. وَطَلْعَتُهُ عَبْدُ الرَّحْمَنِ فَقَتَلَهُ. وَحَوَّلَ عَلَى فَرَسِهِ. وَحَقَّ أَبُو قَتَادَةَ، فَاغْرَقَ رَسُولُ اللَّهِ ﷺ عَبْدُ الرَّحْمَنِ. فَطَلْعَتُهُ فَقَتَلَهُ. فَوَالَّذِي كَرِهَ وَجْهَهُ مُحَمَّدٌ أَغْدُو عَلَى مَرْجِلِي. حَتَّى مَا أَمْرِي وَمَرَاتِي، مِنْ أَصْحَابِ مُحَمَّدٍ وَلَا غَبَارٍ مِنْهُ، شَيْئًا. حَتَّى يَبْعُدُوا قَبْلَ غُرُوبِ الشَّمْسِ إِلَى شَيْبٍ فِيهِ مَاءٌ. يَقَالُ لَهُ قَوْمِي. لَيْسَ رَوَائِي وَغَدُ عَطَاشٍ. قَالَ: فَظَنُّوا إِلَيَّ أَغْدُو وَمَرَّجَةً. فَحَلَسْتُ عَنْهُ (بَيْنِي أَجْلِيَهُ عَنْهُ) فَسَا دَا قَوْمًا مِنْهُ قَطْرَةً. قَالَ: وَخَرَجُوا يَبْعُدُونَ فِي بَيْنِهِ. قَالَ: فَأَغْدُو فَالْحَقُّ رَجُلًا مِنْهُمْ. فَأَصْدُ سَهْمًا فِي نَفْسِ كَتِفِهِ. قَالَ قُلْتُ: خُذْهَا وَأَنَا ابْنُ الْأَكْوَاجِ وَالْيَوْمُ يَوْمُ الرُّضْعِ. قَالَ: يَا مَكَّةَ أَمْرَهُ أَكْوَاجُهُ بَكْرَةً. قَالَ قُلْتُ: نَعَمْ. يَا عَدُوَّ نَفْسِهِ أَكْوَاجُهُ بَكْرَةً. قَالَ: وَأَمْرُ دَا فَرَسَيْنِ عَلَى لَيْتِهِ. قَالَ: فَجَعَلْتُ بَيْنَا أَسُوفَهُمَا إِلَى رَسُولِ اللَّهِ. قَالَ: وَحَقَّقِي عَامِرٌ سَطِيقَةً فِيهَا مَدَقَّةٌ مِنْ لَبَنٍ وَسَطِيقَةً فِيهَا مَاءٌ.

﴿مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ﴾

*You will be raised on the Day of Hashr
with those whom you imitate.*³²⁶

It is said:-

﴿إِنْ لَمْ تَكُونُوا مِنْهُمْ فَتَشَبَّهُوا . إِنْ التَّشَبُّهُ بِالْكَرَامِ فَلَاخُ﴾

- ❖ *If you desire to be like them (the Pious), then imitate them*
- ❖ *Verily, the imitation of the noble is indeed salvation.*

QUESTION: A person turns to seclusion to perform *Salāh* so that he develops a habit of concentration. He does this to perfect his concentration in privacy and public. Does this intention and practice also fall in the category of hypocrisy and show?

ANSWER: This is certainly hypocrisy because of one's intention. Here, I would like to mention a *Hadith Sharīf* that is anti-Wahabī. It was a unique custom of the Holy Prophet of *Allāh* ﷺ to affectionately check upon the welfare of his beloved *As'hāb*. One night, at the time of *Tahajjud*, Sayyidunā Abū-Bakr al-Siddiqe ﷺ was reciting the Holy *Qur'ān* very softly while Sayyidunā 'Umar al-Farūq ﷺ was reciting very loudly and Sayyidunā Bilāl ﷺ recited selected *Ayahs* of the Holy *Qur'ān*. After dawn, the Holy Prophet ﷺ inquired from each one of them the reason for their different patterns of recitation. Sayyidunā Siddiqe ﷺ replied:

﴿يَا رَسُولَ اللَّهِ! إِنِّي أَسْمَعُ مَنْ أُنَاجِيهِ﴾

*Ya Rasūlallāh ﷺ! He can hear me whom I supplicate to.*³²⁷

Meaning, why should I care about others and raise my voice. Sayyidunā 'Umar ﷺ replied:

³²⁶ Refer *Al-Durr al Manthār*, Vol.1, p. 753, *Hadith* no. 405, on the authority of Sayyidunā Ibn 'Umār ﷺ.

³²⁷ Cited in *Sunan Tirmidhī*, Vol. 2, p.502 *Hadith* no. 222, narrated by Sayyidunā Abī Qatādah.

﴿يَا رَسُولَ اللَّهِ! إِنِّي أَوْقِظُ الْوَسْطَانِ وَأُطْرِدُ الشَّيْطَانَ﴾

*Ya Rasūlallāh ﷺ! I chase the cursed Shaytān
and awaken those that are asleep.*³²⁸

Meaning, that as far as my voice goes the *Shaytān* will flee and those that are awake will get up and perform their *Tahajjud Salāh*. Therefore, I recite with a loud voice. Sayyidunā Bilāl ﷺ said:

﴿يَا رَسُولَ اللَّهِ! كَلَامٌ طَيِّبٌ يَجْمَعُ اللَّهُ تَعَالَى بَعْضَهُ إِلَى بَعْضٍ﴾

*Ya Rasūlallāh ﷺ! The Qur'ān is pure Kalām in which Almighty Allāh ﷻ joins some Ayahs with others.*³²⁹

What I (A'la'Haḍrat) understand by this method is that Sayyidunā Bilāl ﷺ refers to the Holy *Qur'ān* as a lush and fertile garden in which are flowers of different colours. In it are enormous varieties of fruits that are spread out like pearls. Some *Ayahs* glorify Almighty *Allāh* ﷻ while others are of *Dhikr* and *du'ās*. Some speak of fear and devotion whilst others in praise of Sayyidunā Rasūlullāh ﷺ and so on. Nevertheless, they are all Divine Words of *Allāh* ﷻ. As the relevant spiritual beams were focused on Sayyidunā Bilāl ﷺ, he recited the appropriate verses.

On hearing the replies of all three, the glorious Prophet of *Allāh* ﷻ said,

³²⁸ *ibid*

³²⁹ Refer *Sunan Abī-Da'ūd*, *Hadith* no. 1330, Narrated by Sayyidunā Abū-Hurayra ﷺ. The complete *Hadith* reads as follows:

(1330) - حَدَّثَنَا أَبُو حُسَيْنٍ بْنُ يَحْيَى الرَّازِيُّ أَخْبَرَنَا أَبُو سَلَمَةَ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، هَذِهِ الْبَيْتَةُ لَمْ يَذْكُرْ: «فَقَالَ لَا يَزِي بَكَ أَرْفَعُ شَيْئًا وَلَا أَعْمُرُ أَخْفِضُ شَيْئًا». رَأَى وَقَدْ سَمِعَكَ يَا بِلَالُ وَأَنْتَ تَقْرَأُ مِنْ هَذِهِ السُّورَةِ وَمِنْ هَذِهِ السُّورَةِ قَالَ كَلَامٌ طَيِّبٌ يَجْمَعُ اللَّهُ تَعَالَى بَعْضَهُ إِلَى بَعْضٍ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «كُلُّكُمْ قَدْ أَصَابَ»

﴿كَلِمَاتٌ قَدِ اصَّابَ﴾

You are all correct,

"But Siddique! Raise your voice a little, and Oh Farūq! Soften your voice a little, and Oh Bilāl! Complete a Surah and then move to another Surah".³³⁰

Similarly, one night, the Holy Prophet ﷺ stood behind Sayyidunā Abū Mūsā al-Ash'arī who was reciting the Holy Qur'ān in Tahajjud Salāh. He had a most melodious voice and attracted the attention of the Holy Prophet ﷺ. Therefore, he stood behind him and enjoyed his recitation. Sayyidunā Rasūlullāh ﷺ said, "Abū Mūsā is blessed with one of the melodies of the Prophet, Sayyidunā Da'ūd عليه السلام." The next morning, the Prophet of Allāh ﷺ praised Sayyidunā Abū Mūsā's recitation. He was not aware that his Beloved Master ﷺ was listening to his recitation in Tahajjud. The eminent Sahāba replied, "Ya Rasūlullāh! Had I known that you were listening to me, I would have displayed even more show and art in my reading."

This reply of Sayyidunā Abū-Mūsā al-Ash'arī actually shatters the beliefs of the Wahabī movement who are burning up millions of Petro-Dollars to destroy the Imān of poor Muslims in the name of Tawhīd. They put great emphasis on their corrupt Tawhīd and disregard numerous pristine beliefs of Islām as Shirk. Thus, according to them, Sayyidunā Abū-Mūsā al-Ash'arī will be labelled as a Mushrik because he intended to exercise an act of anti-Tawhīd. He was worshipping Allāh ﷻ in Tahajjud and intended to please the Nabī ﷺ. No creation has a share in the worship of Allāh ﷻ. Tilāwat is also an act of worship of Allāh ﷻ and even more excellent when recited in Salāh. So according to the Wahabī,

³³⁰ Ibid

Sayyidunā Abū-Mūsā al-Ash'arī ﷺ is a criminal because he committed Shirk by believing that the intention of pleasing the Holy Prophet ﷺ while worshipping Allāh ﷻ is part of Imān because he said, "Ya Rasūlullāh! Had I known that you were listening to me, I would have displayed even more show and art in my reading."

اگر روئے اطاعت ترا در خدا است

اگر جبر نیلت نه بیند روا است

If you are obedient in the eyes of Allāh ﷻ

Then it does not matter whether the Angel Jibra'il see it or not.

In this instance, there is no show-off, pretence or display on the part of the Sahāba. The Sahāba himself said to the Prophet of Allāh ﷺ, "Had I known that you were listening to me, I would have beautified my recitation even more." The Holy Prophet of Allāh ﷺ did not refute this statement nor did he reprimand him for this. This means that exercising display or exhibition like that of the Sahāba cannot be compared to show (Riya) expressed for any other creation. Thus, the pleasure of Sayyidunā Rasūlullāh ﷺ is in fact the pleasure of Allāh ﷻ. Does the Wahabīs not realize that if one pleases the Beloved Rasūl ﷺ then one has certainly pleased Almighty Allāh ﷻ.

Another exalted Sahāba, Sayyidunā Kā'b bin Mālīk ﷺ declares to his Beloved Nabī ﷺ:

﴿يَا رَسُولَ اللَّهِ إِنْ مِنْ تَمَامِ تَوْبَتِي أَنْ أَخْلَعُ مِنْ مَالِي صَدَقَةً إِلَى اللَّهِ وَإِلَى رَسُولِهِ﴾

*Ya Rasūlullāh! My complete Towbah is that I remove myself from my wealth and distribute it to charity in the Name of Allāh ﷻ and His Rasūl ﷺ.*³³¹

Umm al-Mu'minīn Sayyidah 'A'tesha Siddiqah ﷺ states:

³³¹ Sahih Muslim, Ch:17, p.76, narrated by Sayyidunā al-Husain bin Sā'ib bin Abī Lubāba ﷺ.

﴿يَا رَسُولَ اللَّهِ! أَتُوبُ إِلَى اللَّهِ وَآلِي رَسُولِهِ﴾

*Ya Rasūlullāh! I seek repentance (Towbah) from
Allāh ﷻ and His Rasūl.*³³²

Similarly, I (A'la' Haqrat) have compiled numerous *Ayahs* and *Hadith* on this subject in my book,

الْأَمْنُ وَالْعَلَى لِنَاعِي الْمَصْطَفَى دَافِعُ الْبَلَاءِ

Al-Amnu wa al-Ola li Nā'at al-Mustafa bi Dafa' al-Balā.

Refer to it for a detailed explanation. In this book, I have proven without a shadow of doubt that all transactions with the Beloved *Habīb* ﷺ are indeed transactions with the Almighty *Allāh* ﷻ. The *Hadith* of Sayyidunā Bilāl ﷺ proves that there is no harm to select *Ayahs* from the Holy *Qur'ān* and recite them in *Salāh*. The Holy Prophet of *Allāh* ﷺ commented that "all of you are correct" actually confirms their method of recitation. The final comment of the *Nabī* ﷺ was purely educational and suggested to all three the best method of recitation of the Holy *Qur'ān* while performing *Salāh*.

QUESTION: How does one achieve the station of *Fana-fish-Shaykh*?³³³

³³² Cited in *Sahih al-Bakhari* and *Sahih Muslim* also in *Mish'kat al-Masabih* in *Bab al-Tasawwur*.

³³³ The *Qutb*, Sayyid Sha Abul-Husain Ahmade-Nūr al-Husaini al-Qadiri ﷺ has dealt with this subject in detail in the 18th *Nūr* of his famous *Siraj al-'Awarif ft Wasāya wal-Ma'arif*. He states that the *Fana fish-Shaykh* is the essence of the Spiritual Path. I will quote this chapter of his book for the reading pleasure and benefit of the *Muslim Ummah*. The *'Arif* ﷺ writes:

The foundation and essence of the path of *Suluk* is *Barzakh-e-Shaykh* or commonly known as *Tasawwur-e-Shaykh*. After understanding this reality, the *Sālik* must observe great attention it. *Barzakh* means to find a peaceful place to sit in and visualize your *Shaykh* with the eyes closed. This is called *Muraqibah*. One must envision that one is sitting in the presence of one's *Murshid* with one's heart attached below the heart of the *Shaykh*. The constant flow of *Faid*

(spiritual light) of the illustrious *Mashā'ikh* of the *Silsila* is filling the heart of the *Murshid*. This *Faid* then slowly overflows from the *Shaykh*'s heart into your heart. By the virtue of these drops, your heart is transforming and adopting the qualities of the *Murshid*. When this happens, you elevate yourself to a high state of spiritual excellence.

Regard the *Murshid* as fully aware of all your conditions at any time. This means that the *Murshid* becomes a mirror of the Divine Attribute of '*Alīm* (All-Knowing) and '*Al'lām al-Ghuyūb* (Knower of the Unseen). It is by the *Barakat* of these qualities that the *Murshid* becomes aware of the disciple in *Barzakh*. The *Murshid* is the reflection and confidant of these intrinsic Divine Qualities. As a matter of fact, these divine qualities are metaphorically attributed to the *Murshid*. In reality, this is not so because the *Murshid* himself is in the state of *Fana* (Extinction).

In the depths of *Barzakh*, the *Shaykh* is given only two qualities of *Allāh*'s ﷻ Majestic Qualities that is, *Isme Hādī* (Guide) and *Isme 'Alīm* (All-Knower). In the final and last stage of *Barzakh*, neither the *Shaykh* nor the *Barzakh* of the *Shaykh* (*Fana*) remains. Only the Divine Being of *Allāh* ﷻ exists. If this procedure continues successfully, then the heart of the disciple is transformed into qualities of the *Soul* (*Sifat-e-Rāh*) and the heart becomes purified to receive Divine *Nūr* (*Tajalliyāt*). Thereafter, the *Barzakhi Sārat* (images of *Barzakh*) will systematically communicate with the *Sālik* whose every condition, speech and question will be heard and answered to in *Barzakh*. When this happens then all the hidden stations of *Malakūt*, *Jabarūt* and *Lahūt* will be shown to the *Sālik* who will then be assisted by this image to communicate and meet with all the souls of *Malakūt* so much so that he will be privileged to attend the sacred court of Sayyidunā Rasūlullāh ﷺ. There is no soul in *Malakūt* that is the same as the soul of the Beloved Prophet ﷺ. In this world, it is the blessing of Sayyidunā Rasūlullāh ﷺ on the *Sālik* to be present with him and enjoy its secrets. This state is a reflection of '*Ālam-e-Mithāl* (World of Images), which is the key to '*Ālam-e-Malakūt* (World of Angels). *Barzakh* lies between '*Ālam-e-Mithāl* (World of Images), '*Ālam-e-Arwāh* (World of Souls) and '*Ālam-e-Ajsād* (World of Bodies).

A very important and interesting fact is understood here and that is, a duplicate copy of every human is found in '*Ālam-e-Mithāl*. These are the same spiritual duplicate figures that are seen in a dream. It is by the power of these copies that the *Awliya* can be present and seen in various places at any given time. They also possess the quality to be present at many places in whatever shape or form as desired. When the *Sālik* perfects this procedure of *Barzakh*, he will always find the image of his *Shaykh* about a metre away on his right side. This image will solve his problems, guide him and remove all evil instincts from him and replace them with

ANSWER: One must feel that his *Shaykh* (*Murshid*) is present in front of him all the time and his heart is under the heart of his *Shaykh*. While in this state, the *Foylā*³³⁴ and spiritual beams of Sayyidunā Rasūlullāh ﷺ is beaming on the heart of his *Shaykh* which is overflowing into his heart that lies below. If this concentration is correctly perfected and maintained for a period of time then the *Murīd* will clearly visualize the image of his *Shaykh* on whatever object he looks at. This condition intensifies so much so that the image of the *Shaykh* will not part from him even whilst in *Salāh*. The *Murīd* will find this image with him wherever he goes.

Once the Great *Hadith* Master, Imām Sayyidī Aḥmad bin Mubārak Saljamāsī ﷺ, went to some place. On the way, his sight unintentionally fell on a very pretty woman. Since it was unintentional at the first glance, he immediately put his head down. When he looked up for the second time towards the same woman, he saw his *Murshid al-Kāmil*, *Ghawth al-Waqt* Sayyidī ‘Abd al-‘Azīz Dabbāgh al-Maghribī ﷺ (d.1109/1698) standing besides the pretty woman saying, “O Aḥmad! Being an ‘Ālim and you look at foreign women?”

Shaykh Aḥmad bin Mubārak Saljamāsī ﷺ had two wives. His *Murshid* once spoke to him about this and the dialogue was as follows:

excellent spiritual qualities of perfection. The *Sālik* will then be raised to higher stations of excellence and all true qualities of *Insān-e-Kāmil* (Perfect Man) will begin to visible in him.

Thus, if at any time the imperfect human is privileged to be in the company of an *Insān al-Kāmil*, one should anchor oneself to his feet. His company will reinstate your originality and cleanse you to perfection. His *Faīd* and *Barkāt* will transform you to your true origin, that is, *Al-Insān al-Kāmil*, or else you will be entangled for long periods by faults and confusion till you eventually die a miserable death. May Almighty *Allāh* ﷻ remove us from the darkness of ignorance and guide us towards the light of high spiritual stations. *Āmīn. Thumma Āmīn.*
³³⁴ Spiritual Blessings.

- ❖ *Murshid* - Last night you spent the night with one wife while the other was awake. This is not a correct thing to do.
- ❖ *Murīd* - O Master! The other wife was asleep.
- ❖ *Murshid* - No, she was not asleep.
- ❖ *Murīd* - Oh Master! How did you know that my second wife was not asleep?
- ❖ *Murshid* - Do you have a spare bed in the room where your second wife sleeps?
- ❖ *Murīd* - Yes my Master.
- ❖ *Murshid* - I was present on that spare bed.

Thus, the *Murshid* is never absent from the side of the *Murīd* at any time guiding him at every step towards perfection and the sacred proximity of *Allāh* ﷻ.³³⁵

REFER TO "REPLY TO OBJECTION #3" PAGE 547

QUESTION: At what age can a child become a *Murīd* (take *Bay'ah* on the hands of a *Murshid*)?

ANSWER: A day old child can become a *Murīd* with the permission of the parent or guardian.

QUESTION: Is it permissible to accept a message by telegram concerning the sighting of the moon?

ANSWER: Consult my book *أزكى الإجمال* and you will find full details concerning this subject. A message of sighting of the moon by telegram or letter is not acceptable by the *Sharī'ah*. In fact, the leader of the *Deo-bandī/Wahabīs*, Molvi Gangohi has acknowledged such messages. He has been misled by his unenlightened knowledge and indeed made a mockery of himself. He said, “Writing with a pen or long bamboo stick is the same”. Hence, according to him, the

³³⁵ refer *Al-Ibrīz fī Kalām Sayyidī ‘Abd al-‘Azīz*, the *Malfūz* of Sayyidī ‘Abd al-‘Azīz al-Dabbāgh ﷺ compiled by *Hafīz al-Hadīth* Sayyidī Aḥmad bin Mubārak Saljamāsī ﷺ. This incident can be better understood from the Holy *Qur’ān* in *Sura Yūsuf*. Refer to the authentic books on *Tafsīr*.

operator sends a telegram on a long bamboo stick. What a joke! I do have his *Fatwa* in my possession, which is both a logical and an academic joke.³³⁶

QUESTION: Is it forbidden to stretch one's leg towards the polar direction (*Qutub*)?

ANSWER: This belief is prevalent amongst the ignorant. Generally, *Qutb* is a name of a star which is in the direction of the North Pole. This belief is baseless.

Speaking on the same subject, the Noble *Imām* said: Once the great *Sufi Shaykh*, Sultān Ibrāhīm Ad'ham Balkhī³³⁷ (d.281/894) sat in the *Musjid* with his feet outstretched. A Voice from the Unseen addressed him, "O Ibrāhīm! Do you sit in the presence of your Lord in such a manner?" From that moment, he folded his feet for the rest of his life so much so that even while asleep they remained folded. After this incident, the only time his feet were out-stretched was the time when he passed away and lay on the platform for *Ghusal*.

QUESTION: Some tablecloths have *Urdu* or *Arabic* poetry written on them. Is it permissible to eat food on such tablecloths?

ANSWER: No! It is not permissible. (One has to respect the letters as they were revealed from *Allāh* ﷻ.)

QUESTION: Is it permissible to drink out of a container that has *Qur'ānic* verses engraved on it?

ANSWER: Yes, it is permissible for the purpose of cure (*Shifa*) from sickness. Here too, one must be with *Wudu*.

QUESTION: For some valid reason can a *Mu'taqif*³³⁸ perform his *Wudu* in the *Musjid*?

³³⁶ For a detailed understanding, we suggest you read the important book of the great *Imām* on this subject.

³³⁷ Passed away in *Shām* (Syria) and his *Mazar al-Sharīf* is in *Jibilla* on the shores of the Mediterranean Sea. I have had the honour of visiting his sacred *Rawdah al-Sharīf* which is great source of *Barakat*. [Translator]

³³⁸ Recluse in *Musjid*.

ANSWER: Only under severe circumstances. A *Mu'taqif* can perform *Wudu* in a *Musjid* provided that not a single drop of *Wudu* water falls on the *Musjid* floor. Dropping *Wudu* water in a *Musjid* is strictly forbidden by the *Sharī'ah*. It is often seen that people perform their *Wudu* and dust their wet hands, face and beards on the *Musjid* floor. This is forbidden.

QUESTION: Sir! In *Madinah al-Munawwarah*, *Salāh* is equivalent to 50,000 folds of *Thawāb* and in *Makkah al-Mukarramah* you get 100,000 *Thawāb*. This goes to prove that *Makkah al-Mukarramah* is more excellent than *Madinah al-Munawwarah*. Is this true?

ANSWER: It is the consensus of the 'Ulamā of the *Hanafi* School that *Makkah al-Mukarramah* is more excellent than *Madinah al-Munawwarah*. But according to *Imām Mālik* ﷺ, *Madinah al-Munawwarah* is more excellent and this is also the view of *Amīr al-Mu'minīn* Sayyidunā 'Umar al-Farūq ﷺ. Once a *Sahāba* said to the noble *Amīr*, "Makkah al-Muazzamah is more excellent."

- Sayyidunā 'Umar ﷺ - "Do you say that Makkah al-Mukarramah is more excellent than Madinah al-Munawwarah?"
- Sahābī - "By Allāh ﷻ! The House and Haram of Allāh ﷻ."
- Sayyidunā 'Umar ﷺ - "I am not asking you about the Haram of Allāh ﷻ, but inquiring whether you say Makkah al-Mukarramah is more excellent than Madinah al-Munawwarah."
- Sahābī - "By Allāh ﷻ! The Haram of Allāh ﷻ."
- Sayyidunā 'Umar ﷺ - "I am not commenting on the Haram of Allāh ﷻ."

The *Sahābī* and *Amīr al-Mu'minīn* kept repeating their words.

A'la-Hadrat *Imām Aḥmad Ridā* ﷺ states that his view on this matter is the same as *Amīr al-Mu'minīn* Sayyidunā 'Umar al-Farūq ﷺ. In a *Sahīh Hadith*, it is mentioned:

﴿الْمَدِينَةُ خَيْرٌ لَهُمْ أَوْ كَانُوا يَعْلَمُونَ﴾

*Madinah is better for him who understands.*³³⁹

Another *Hadith Sharīf* explicitly states:

﴿الْمَدِينَةُ أَفْضَلُ مِنْ مَكَّةَ﴾

*Madinah is more excellent than Makkah.*³⁴⁰

So far as the quantity of *Thawāb* and excellence is concerned, *Shaykh al-Muhaqqiq* 'Abd al-Haqq Muhaddith Dehlawī ؒ gave a profound explanation in this regard. He said, "There is quantity and number in Makkah, but spiritual elevation is found in Madinah." This means that in Makkah the *Thawāb* is greater, but in Madinah the spirituality is great. The following example will assist in understanding the above reality. Which is greater in value, 100,000 bank notes or 50,000 gold sovereigns? In quantity, the former is double, but in value, the latter is much greater in value. In Makkah *al-Mukarramah*, as you receive 100,000 *Thawāb* for a single good deed, similarly, there are 100,000 sins recorded for every sin committed. Just as one is blessed with virtues for the thought of good, likewise penalized for every thought of sin.

On the contrary, in *Madinah al-Munawwarah* there is *Thawāb* for the intention of good and no penalty for the thought of sin. For every wrong committed, a single sin is recorded while 50,000 *Thawāb* is recorded for every good deed done. It is not surprising that the words of the *Hadith* خير طم "Better for you" points out to the fact that "For you Madinah is better."

NOTE:

While great 'Ulamā sat around the Noble Imām, the name of 'Alim-e-Jalīl, 'Allama Wasi Ahmad Muhaddith Surti ؒ (d.1334/1916) was mentioned. While speaking about the great qualities and virtues of this great Muhaddith, Imām Ahmad Ridā commented:

³³⁹ see *Sahih Muslim*, Ch:9, p. 115, *Hadith* no.3272, narrated by Sayyidunā 'Amir bin Sa'ad ؒ on the authority of his father ؒ.

³⁴⁰ Imām Ibn al-Haj comments in *Fath al-Qadir*, Ch:4, p. 422

"*Qiyāmah* is near and all the good people are being taken away by Allāh ؒ". Nowadays, when a great scholar departs, he does not leave behind a true Successor. But when Imām al-Bukharī ؒ passed away, he left behind 90 thousand students and all were great *Muhaddithin*. When Imām al-A'zam Abū Hanīfah ؒ left this world, he left behind one thousand *Mujtahids* as a contribution to this 'Ummah. To become a *Muhaddith* is actually the first step of knowledge and the last step is when one becomes a *Mujtahid*. *Ijtihād* is the last and highest step one can acquire in *Islāmic* knowledge.

Once Imām al-Bukhari ؒ (d.256/868) dreamt that he was driving away flies from the body of the Holy Prophet ﷺ. The next morning, he was very disturbed and worried because he knew that a fly never sat on the sacred body of Sayyidunā Rasūlullāh ﷺ. His contemporary 'Ulamā interpreted this dream as follows, "Glad tidings to you (Imām al-Bukhārī). You will rectify all those *Aḥādith* that are wrongly attributed to the Beloved *Habīb* ﷺ."

QUESTION: Sir! Who concocted some *Aḥādith* and why did they do that?

ANSWER: Mischievous people had often changed some *Aḥādith*. Once, a person in a gathering read out a lengthy *Hadith*, which began as follows:

﴿حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ وَيَحْيَى بْنُ مَعِينٍ﴾

Aḥmad ibn Hambal and Yah'yah bin Mū'in narrated to me.

Coincidentally, both these persons were present at that time. When they heard this, both looked at one another in amazement. When he finished his narration, Imām Yah'yah bin Mū'in ؒ (d.233/847) called him and said, "I am Yah'yah and this is Ahmad. We have never narrated this *Hadith* to you nor in our dream." He replied, "I used to think the Ibn Mū'in and Ibn Hambal possessed very little brains, but today I am convinced of this fact. Do you not know that

there are more than sixty Ahmad ibn Hambal and Yah'yah bin Mū'in who narrate Hadith to me?" This is how he mocked the great Imām's and departed.

Imām Ahmad Ridā went on further to say: On my first trip to Haramain Sharīfain, a staunch Wahabī came up to me near the Kā'bah and said, "You place great emphasis on celebrating Mawlid al-Nabī and standing and reciting Salāms. You also claim that this is a common practice in Hijāz Sharīf. Here in Makkah lives the great 'Alim Shaykh al-'Ulamā Sayyid Ahmad Zainī Dah'lān (d.1299/1881) who forbids Qiyām (standing) and sending Salām." I told him that the great Shaykh lives a few steps away from here and we should go to him and clear this point. He blankly refused to go to the Shaykh even though I insisted. If this question was posed to me outside Makkah al-Mukarramah or for that matter, on the homeward-bound ship, then it would have been difficult to return to Makkah for verification. Look at the audacity of this hypocrite! He stands at the doorstep of the great Shaykh and falsely accuses him. What liars! When I invited this fraudster to go to the great Shaykh for clarification, he ignored my request and shamelessly walked away. I certainly knew the fact that Shaykh al-'Ulamā not only stands in Qiyām for Salām, but he has also issued many Fatāwa on its legality and greatly recommended it as virtuous. Beside his Fatāwa, he has emphatically dealt with this subject with great details in his famous Kitāb; الدرر السنية في الرد على الوهابية. He has even

discussed this subject in his other Kitāb سيرة نبوته. He states in this Kitāb:

﴿جَرَتْ الْعَادَةُ أَنَّ النَّاسَ إِذَا سَمِعُوا ذِكْرَ وَضْعِهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ يَقُومُونَ تَعْظِيمًا لَهُ صَلَّى اللَّهُ

تَعَالَى عَلَيْهِ وَسَلَّمَ وَقَدْ فَعَلَ ذَلِكَ كَثِيرٌ مِنْ عُلَمَاءِ الْأُمَّةِ الَّذِينَ يُقَدِّمُ بِهِمْ

It has become a constant habit that when people hear the Dhikr of Wilādat al-Rasūl ﷺ, they stand up in respect of the Glorious Prophet of Allāh ﷻ. The practice of Qiyām is good and recommendable because it is honour and

respect to the Beloved Nabī ﷺ. And indeed, this is a practice of great 'Ulamā and we follow them.

QUESTION: Certainly you have shut the mouths of the Wahabīs, but Allāh ﷻ knows how much hatred they have for you in their hearts.

ANSWER: Whatever offensive things they say to me does not in the least bother me. Some of these shameless hypocrites send anonymous letters full of vulgar language to me. I do not receive one or two, but Allāh ﷻ knows how many such obscene letters are sent to me all the time. These things do not affect or bother me. In fact, I make Shukr that Almighty Allāh ﷻ has made me a shield of Islām. The amount of time they spend sending abuses on me, at least those moments of the Wahabī go empty in insulting Almighty Allāh ﷻ and His Beloved Rasūl ﷺ. It does not even cross my mind to reply to these obscene letters nor do I feel bad about them. This is so because my honour is meant to be sacrificed for the honour of Sayyidunā Rasūlullāh ﷺ. In fact, sacrificing oneself for him is itself a great honour. The Holy Qur'ān states:

﴿لَتَبْلُؤُنَّ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ عَزَمُ مِنَ الْأُمُورِ﴾

You shall certainly be tried and tested in your possessions and in your personal selves; and you shall certainly hear much that will grieve you, from those who received the Book before you and from those who worship many gods. But if you persevere patiently, and guard against evil, then that will be a determining factor in all affairs.³⁴¹

Great Imāms, Mujtahidīn, Sahāba and Tabā'in were not saved from the taunts of the mischievous. Even Almighty Allāh ﷻ and the Glorious Prophet of Allāh ﷺ were insulted and belittled so what can be said about others!

Commenting on the same subject, the noble Imām said: Once a Walī of Allāh ﷻ, undertook a long journey for the sole purpose of

³⁴¹ Al-Qur'ān al-Karīm, Sura: Āl-'Imrān, Verse: 186

meeting the great Sufi Master, Meh'būb-e-Ilāhī Khawaja Sultan Nizāmudīn Awliya (d.725/1325). While on his journey to Delhi, he inquired from people on the way about the character of Meh'būb-e-Ilāhī. All those he spoke to, had nothing but praises for this great Sufi. The Walī reflected that all his hard work understanding this strenuous journey was wasted because if Khawaja Nizāmudīn was virtuous, then people will definitely oppose and degrade him. But so far, not a single person has spoken ill of him. Nevertheless, as he got closer to the city of Delhi and inquired about the Shaykh, the answers were in the negative. Some said that the Shaykh was a fake and others said that he was deceit, and so on. Immediately the visiting Walī praised Almighty Allāh and said, "Alḥamdulillāh! All my hard work in undertaking this strenuous journey is indeed fruitful."³⁴²

Ala-Hadrat further said:- Once the great Prophet of Allāh, Sayyidunā Nabī Yah'yah humbly requested from Allāh, "Oh Allāh! Make my personality such that no one speaks ill about me." Almighty Allāh replied, "Oh Yah'yah! I have not made this as one of My Attributes. Some claim partnership with Me. Some say that the Angels are My daughters and others say that I have a son." However, the Du'ā and request of a Prophet never goes unanswered. It is a historic fact that to this day, there are people that ridicule Sayyidunā Mūsā and other Prophets, but no one speaks ill about Prophet Yah'yah.

The notorious Dajjāl of Qadiyān, Mirza Qadiyāni (d.1300/1883) openly insulted the noble personality of Prophet Sayyidunā 'Isā

³⁴² Any person who is staunch on the Sharī'ah and totally dedicated to the great Dīn of Islām is always mocked at and ridiculed by a group of ignorant and misled souls whose Imān are soiled. If a person is praised by all walks of people, then his personality is indeed questionable because he accepts the good and the bad. Such was the example of the noble personality of the great Shaykh who was liked by the righteous and rejected by the misled. [Translator's comment]

and his chaste mother, Sayyidah Maryam. This lunatic even rejected and ridiculed 400 Prophets of Allāh by calling them liars. This heretic also attacked and slandered the glorious personality of Sayyidunā Rasūlullāh regarding the signing of the Treaty of Hudaibiyya. On the contrary, he praised Sayyidunā Yah'yah.

Thereafter, Imām Aḥmad Ridā said: The irony of the matter is that although all these defamation and insults on Prophets were made in the past and are still being made, but people ignore them. When I defend the integrity of Allāh and his Rasūl, I am accused of exercising severity. For these people, insults on Allāh and His Rasūl are no big issue nor are they vulgar. I cannot understand how some people can tolerate such derogatory statements or regard them lightly. I have strongly condemned such statements as Kufr in the light of the Sharī'ah; therefore I am accused of exercising severity. Certainly, those who slander Almighty Allāh and His Beloved Rasūl are outside the pale of Islām, and this is not my personal opinion. It is the demand of the Holy Qur'ān and the Ḥadith Sharīf. A Muslim's life is governed at all times by the Laws of the Sharī'ah. I am merely issuing the declaration of the righteous Law of Islām. It is the earnest duty of a humble servant to relay the Message of Allāh and His Rasūl. Then, why must I be labelled as a mischief-maker? I sincerely hope that the declaration of Allāh and His Rasūl opens the eyes of the stubborn and misled.

QUESTION: Sayyidunā Rasūlullāh possesses the Knowledge of (Unseen), but some people refute this by quoting this Ayah:

﴿وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ

وَقُرْءَانٌ مُبِينٌ﴾

We have not instructed the (Prophet) in Poetry, nor was this necessary for him: this is no less than a Message and a Qur'an making things clear.³⁴³

³⁴³ Al-Qur'ān al-Karīm, Sura: Yā'sīn, Verse:69

ANSWER:

When knowledge is referred to any science, it does not mean knowing it. In fact, it means mastery and authority. For example, if someone has the power to mount a horse, this does not mean that he has the art of mounting the horse in his mind. He only possesses the power to do so. If he does not have the skill to mount a horse, it does not mean that he does not possess the concept of mounting a horse, nor would such concept only come to mind when he sees someone mounting a horse. Otherwise, he does not possess the power to do so. The *Hadith Sharīf* states:

﴿عَلِّمُوا بَنِيكُمْ الرِّمَاءَ وَالسِّبَاحَةَ﴾

*Teach your sons the art of archery and swimming.*³⁴⁴

Does this mean that you should create the concept of these arts in their minds? Certainly not! It means that (you should) teach the mastery of these arts to them so that they may shoot the arrow on the target and be able to swim the oceans.

Therefore, the above *Ayah* does not mean that Sayyidunā Rasūlullāh ﷺ did not possess the knowledge of the poetry of others. It means that Allāh ﷻ did not grant His Nabī ﷺ the power of poetry because it was not befitting the Beloved's stature and integrity. His status is far beyond possessing the faculty of poetry. The *Sahāba* used to write poetry. Was their poetry beyond the comprehension and understanding of the Glorious Rasūl ﷺ? There were some instances when the beloved Nabī ﷺ corrected the poetry of his *Sahāba*. Once, Sayyidunā Kā'b bin Zubayr ﷺ read this verse of his *Qasīdah-Na'atiya*:

أَنَّ الرَّسُولَ لَنَارٌ وَسَيِّدُهُ
وَصَارَ مِنْ سَيِّفِ الْهِنْدِ مَسْلُوكٌ³⁴⁵

*Indeed the Rasūl is a radiant fire from which
brightness is extracted*

³⁴⁴ cited in *Lisān al-Mizān*, Vol. 3, p. 229, *Hadith* no. 3991, narrated by Sayyidunā Barr bin Abdullah bin Rab'e al-Ansārī.

³⁴⁵ See *Usdul-Ghābā fi Ma'rifat al-Sahāba*, Vol. 3, p. 528

*And he is the serration of the Indian³⁴⁶ sword that never
misses its target.*

The Nabī ﷺ heard this and said, "Change the word نَار with نور and used سيف الله in place of سيف الهند." If the Nabī ﷺ did not recite any poetry, this does not mean that he did not possess the ability to do so. To quote the said *Ayah* and refute the ability of the Beloved Rasūl ﷺ is grossly incorrect. Why is it not possible for all the poetry of the universe and the recordings of the Sacred Protected Tablet of Records (لوح محفوظ) to be beyond the comprehension of the knowledge of Sayyidunā Rasūlullāh ﷺ? If any partial affirmation does not contradict or nullify total negation, then total affirmation will also certainly not contradict it.

[So, after the amendment of the *Habīb* ﷺ, the translation of the couplet will read as follows:

*Indeed the Rasūl is a radiant light from which brightness
is extracted*

*And he is the serration of the Allāh's sword that never misses
its target.]*

Surely, the mastery of poetry was not given to the Beloved Nabī ﷺ and Almighty Allāh ﷻ also clarified why He did not give His Beloved ﷺ this art. There was no reason to deprive him of this art because there is no excellence in poetry. The beloved Rasūl of Allāh ﷻ is an embodiment of excellence and truth, therefore Allāh ﷻ says in the same *Ayah*, وما ينبغي له "And it was not necessary for him" because the status of the glorious Prophet ﷺ is far beyond the skill of poetry. In fact, to attribute the skill of poetry to his unique personality will demean him. There were rare occasions when the beloved Nabī ﷺ read some lines of Poets. But, when he did read them, he deformed the poetic devices of the verse. Once he read a

³⁴⁶ It seems that in that time, the Indian Sword was regarded as the best in quality and strength. Therefore, the poet used the similarity of the Indian Sword. Allāh ﷻ knows best. [Translator]

verse of his *Sahāba*, Sayyidunā Labīd رضي الله عنه. The *Sahāba*'s words were:

﴿سُبْدِي لَكَ الْآيَاتُ مَا كُنْتَ جَاهِلًا وَيَأْتِيكَ بِالْأَخْبَارِ مَنْ لَمْ تَزُودْ﴾³⁴⁷

- ❖ *Shortly, time will expose to that which you are unaware of,*
- ❖ *And that person will bring information to you who was not appointed to do so (free information).³⁴⁸*

Instead of reading the actual words of the couplet, Sayyidunā Rasūlullāh ﷺ read the second verse as:

349 ﴿وَيَأْتِيكَ مِنْ لَمَّا تَزُوِدُ بِالْأَخْبَارِ﴾

Sayyidunā Abū-Bakr al-Siddiqe ؓ heard the Nabī ؑ read the verse differently and said, "I hereby testify that Almighty Allah ؑ has kept Sayyidunā Rasūlullāh ؑ pure and detached from poetry". The poet actually said:

﴿وَيَا تَيْكَ بِالْأَخْبَارِ مَنْ لَمْ تُزِدْ﴾

QUESTION: What was the belief of Shaykh Shāb al-Dīn Maqtūl³⁵⁰ (d.587/1191)?

³⁴⁷ See *Faiḍ al-Qaḍir*, Vol. 4, p. 734, "*Qasidah Banat Su'ad*"

³⁴⁸ Cited in *Tuhfat al-Ahwazi*, Vol. 8, p. 114, as follows:

قوله: (يُمَثِّلُ بَشِيًّا مِنْ الشُّعْرَى) أي يَشْدُ بِهِ. قَالَ فِي الْقَامُوسِ: تُمَثِّلُ أَنْشُدَ بَيَّاتًا أَمْخَرَاتِهِمْ. وَقَالَ فِي الصَّرْحِ: تُمَثِّلُ بِهَذَا الْبَيْتِ وَتُمَثِّلُ هَذَا الْبَيْتَ بِمَعْنَى (يُشْعِرَانِ رَوَاحَةً) هُوَ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ بْنِ تَعْلَبَةَ بْنِ أَمْرِئِ الْقَيْسِ الْفَزَارِيِّ الْأَنْصَارِيُّ الشَّاعِرُ أَحَدُ السَّابِقِينَ شَهِيدٌ بَدْرًا وَاسْتَشْهَدَ بِمَوْتِهِ وَكَانَ ثَالِثَ الْأَمْرَاءِ بِهَا (وَيُقُولُ) أَيْ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (وَيَأْتِيكَ بِالْأَخْبَارِ مِنْ لَمْ تَزُودْ) مِنَ التَّزْوِيدِ: وَهُوَ إِعْطَاءُ الزَّادِ، يُقَالُ أَزَادَهُ وَزَادَهُ أَيْ أَعْطَاهُ الزَّادَ وَهُوَ طَعَامٌ يَتَّخِذُ لِلسَّفَرِ وَضَمِيرُ الْمَفْعُولِ مَحْذُوفٌ، أَيْ مِنْ لَمْ تَزُودَهُ، وَهَذَا مَصْرَعٌ ثَانٍ مِنْ بَيْتِ ابْنِ رَوَاحَةَ وَالْمَصْرَعُ الْأَوَّلُ مِنْهُ سَبْدِي لَكَ الْآيَامَ مَا كُنْتَ جَاهِلًا وَقَوْلُهُ: سَبْدِي مِنَ الْإِبْدَاءِ، يَقُولُ سَتُظْهِرُ لَكَ الْآيَامَ مَا كُنْتَ غَافِلًا عَنْهُ وَيُنْقَلُ إِلَيْكَ الْأَخْبَارُ مِنْ لَمْ تَحْمِلْهُ الزَّادَ.

349 Ibid

³⁵⁰ His name was Shahābudīn Yah'ya bin Ḥabash bin Amīrak Sohrawardī. He was born in *Sohraward* adjacent to *Zinjaan* on 545 or 550 *Hijri*. In his early days he studied *Hikmah* and *Usul* from the Master, Shaykh Majdudīn Jīlī and later proceeded to *Asfahan* to join the class of the then Master of Philosophy, Shaykh Zaheerudīn Qadiri. He then began touring the

Corrupt philosophical beliefs are attributed to him and it was for this reason that he was killed. Though in his book, '*Hikmatul-Ishrāq*', he opposed the Aristotelian Philosophers, but he followed the footsteps of the *Ish'rāqīn Scholars*³⁵¹. However, it is said that he was a master of *Simiya*,³⁵² It is said that he used to go to the market to buy a sheep. He would walk away without paying for it. The owner pursued him and demanded the money, but he ignored him. So the owner grabbed hold of his shoulder to stop. To his amazement he found that his garb tore off his shoulder while the *Shaykh* kept on walking shoulderless. The poor farmer was terrified and scared of being arrested for manslaughter, so he threw the shoulder and ran away. In reality it was not the shoulder but the sleeve of the *Shaykh's* garb. The *Shaykh* was a master of this art. Ḥaḍrat Mawlanā 'Abd al-Rahmān Jāmī ❀ comments;

بداکسانیکہ چنین کار ہاکنند و بداعلمیکہ باواین کار ہاآموزند

*Sometimes those people who do such things and sometimes
with knowledge they do such things*

QUESTION: But Sir! Some *Sūfis* praised him.

QUESTION: But Sir! Some *Sufis* praised him. Yes, they call him *Shaykh al-Ish'raq* and Ibne-Sīna as *Shaykh al-Ra'ees*. The noble *Imām* further said: Such Philosophers have greatly faltered in trying to reach *Allāh* directly without the *Wasīlah* (medium) of Sayyidunā Rasūlullāh. This is absolutely impossible. It is reported in *Nafhāt al-Uns* that a pious man was

various centers of learning and finally at the age of 30, he ended up at Halab, Syria. Here he was condemned to death by the 'Ulama for his dubious beliefs and was killed in 587/1191.

[Translator]

³⁵¹ This is a group of learned *Sūfī* Masters who could impart knowledge to their pupils from a distant place *via* the medium of *Kashf* (Spiritual Therapy – Disclosure - It is applied to an explanation becoming real [to someone] with great force; to the occurrence of increase in state; to the ascertainment of something expressed symbolically. Generally this spiritual science purifies the heart of all evil through intensive devotion.) [Translator]

³⁵² This is an evil Satanic knowledge of mesmerizing people. It is similar to magic.

blessed with Ziyārah of the Prophet of Allāh ﷺ in a dream. He inquired about the state of Imām al-Ghazālī and the Prophet replied: *فَارَاقَ مَقْصُودُهُ* "He has reached his goal." He then asked about Imām

Fakhrudīn Rāzī and the reply was: *رَجُلٌ مُعَاقَبٌ* He is in 'Itāb, Allāh forbid! The Nabī ﷺ did not say "Iqāb" which means punishment and "Itāb" means "A share for the dear ones." Finally, the Prophet of Allāh ﷺ was asked about Ibne-Sīna and he replied: "He wanted to reach Allāh ﷻ without me as a Wasīlah. I gave him a bump and he landed in Tahtas-Tharā (the deepest dungeon)."

The above is a relation of some Swalihīn. Imām Yafa'ī ﷺ records in his *Mir'āt al-Jinān* that Ibn-Sīna repented from all vice and sin in the last years of his life. Some time before his death, he stopped taking opium, freed all his slaves and engaged in constant 'Ibādah day and night. If this was his situation, then his following couplet manifested the truth:

آنجا که عنایت تو باشد باشد
ناکرده چو کرده چو ناکرده

Any place where Your [Allāh's] Mercy is focused then it happens so that, that which was not done becomes done, and that which was done becomes undone.

There is no delay when the Mercy of Allāh ﷻ intends to bless someone. This Divine Mercy transforms an eighty year old idol-worshipper to a Muslim in a matter of seconds. In fact, makes him a Qutb³⁵³ of a city, or an Abdāl³⁵⁴, or even greater than that, into one

³⁵³ The Pole or The Help. The Cardinal Pole of noble Saints (Qutb), the one person who forms the focus of Allāh's ﷻ supervision of the world in every age. He belongs to the heart of Israfil [the Angel of the Resurrection and of form],

³⁵⁴ The 40 elite Statesmen of the Spiritual Assembly who control the events and appointments of earth. They are the most humble of creation and always roam the earth in disguise. Though they are stationed in Shaam (Syria), they cover every direction of the globe for inspection and administration in different days. According to Prophetic Tradition, they will always be 40 in

of the super-elite seven Budala.³⁵⁵ If he repented as Imām Yafa'ī ﷺ records, then may Allāh shower his blessings upon him, but he left behind a big Fitna in the Ummah.

QUESTION: The Wahabī Sect believes that once a person attains the Mā'rifah (understanding and gnosis of Allāh ﷻ), he then does not require mediation (Wasīlah). Such things are mentioned in one or two places in *Taqwiyat al-Imān* written by Molvi Isma'īl Dehlawi (d.1246/1831) (father of Wahabism in Indo-Pak Subcontinent).

ANSWER: Not once or twice, but it is recorded in four places in *Taqwiyat al-Imān*. He has slandered Allāh ﷻ and His Rasūl ﷺ and refuted the Prophethood (Risālah): لا حول ولا قوة إلا بالله العلي العظيم. He regards a mediator (Wāsta/Wasīlah) as an agent. Hence, once the agent relays the message then he is no more required.³⁵⁶

QUESTION: Sir! What is the situation of those who lived in the 600 year intermediate period of Sayyidunā 'Isā ﷺ and Sayyidunā Rasūlullāh ﷺ? They did not have a mediator (Prophet).

ANSWER: Yes, this is true and certainly one cannot reach the Ultimate Goal, (Allāh ﷻ) without a mediator. In fact, it is not possible at all and as far as punishment from Allāh ﷻ is concerned, this is a total different issue. Qas bin Sā'ida lived in this period. He was a very pious person who always propagated Tawhīd. He also lectured to the people about Hashr (Qiyāmah and the Day of Judgement). He also

number at any given time and if one dies, he will be immediately replaced by the choice of appointment of the Ghawth. They are presently under the direct command of Sayyidunā Shaykh 'Abd al-Qādir Jilānī ﷺ.

³⁵⁵ The Exchanged Ones, or Alternates. They are seven. When any of them journeyed from a place, having left a body in such shape that no one knows he is missing- this, and no other, is the Exchanged One. They belong to the heart of Nabi Ibrāhīm ﷺ.

³⁵⁶ The Wahabīs regard the noble personality of Sayyidunā Rasūlullāh ﷺ as a 'postman' whose duty is to take the Message from Allāh ﷻ and relay it to mankind. Thereafter, he becomes redundant. In other words, Sayyidunā Rasūlullāh ﷺ is likened to a postman, who delivers letters. What a blasphemy!

said to the people, "If you do not accept my teachings, then shortly there will arrive the promised Prophet of Allāh, Muḥammad ﷺ, who will disclose the reality of Tawḥīd". He lived in the period when true Christianity had withered out and Islām had not as yet arrived.

Hence, the medium to reach Allāh ﷻ at that time was speaking or referring to the coming of Sayyidunā Muḥammad ur-Rasūlullāh ﷺ. It is for the same reason that on the Day of Qiyāmah, Sayyidunā Rasūlullāh ﷺ will be a sole intercessor for all the Prophets, Awliya and 'Ulamā. All will come to him for Shafā'at (Intercession). The Holy Prophet ﷺ will be the only person who will intercede in the Divine Court of Almighty Allāh ﷻ. Jāme'h Tirmidī narrates the Hadith Sharīf:

﴿إِذَا كَانَ يَوْمُ الْقِيَامَةِ كُنْتُ إِمَامَ النَّبِيِّينَ وَخَطِيبُهُمْ وَصَاحِبَ شَفَاعَتِهِمْ﴾

غَيْرَ فَخْرٍ

*On the Day of Judgement, I will be the leader and spokesman of the Prophets and their Intercessor, I say this without pride.*³⁵⁷

Likewise, the Ayah of the Holy Qur'ān refers to this fact:

﴿لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا﴾

مُسْتَقِيمًا ﴿٦٠﴾

*That Allah ﷻ may forgive the sins of your formers and your latters on account of you and may He ﷻ fulfil His ﷻ favours to you; and guided you on the Straight Path.*³⁵⁸

³⁵⁷ Jāme'h Tirmidī, Ch:10, p.88, narrated by Sayyidunā Tufail bin Abī-Kā'b ﷺ on the authority of his father ﷺ.

³⁵⁸ Al-Qur'ān al-Karīm, Sura:Al-Fataḥ, Verse:2

Allāh ﷻ too, commands us to plead:

﴿أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾

*(Oh Allāh ﷻ!) Guide us on the Right Path.*³⁵⁹

We were ordered to beg Allāh ﷻ for guidance on the Right Path, but on the contrary, Allāh ﷻ Himself confirms the guidance of His Beloved Rasūl ﷺ. Thus, Allāh ﷻ states:

﴿وَهَدَيْكَ صِرَاطًا مُسْتَقِيمًا﴾

*And guided you on the Straight Path.*³⁶⁰

There are two types of Straight Paths. One goes straight without any obstacles but requires a Guide to lead the way. One cannot undertake the journey on this path without a Guide (medium). The other path is to begin the journey and reach the destination directly without the assistance of a Guide or medium. The former refers to the Prophets, Awliya and 'Ulamā and the latter refers solely to Sayyidunā Rasūlullāh ﷺ. This means that Allāh ﷻ says, "Oh My Beloved, get up and come directly to Me. You do not need any medium or guide to reach Me (Wasīlah). There is no medium between you and Me. In fact, you are the guide and Wasīlah for everyone else." Who can be the Wasīlah of the Beloved Rasūl of Allāh ﷻ?

Thus, one of the exclusive titles of the Holy Prophet ﷺ is "Sāhib al-Wasīlah" (The Ultimate Medium or intercessor to reach Allāh ﷻ). If for example, we accept that the Holy Prophet ﷺ required a Wasīlah to reach Allāh ﷻ, then we must also accept distance between him and Allāh ﷻ. On the contrary, Allāh ﷻ refers to the Nabī as a Wasīlah and a Wasīlah is always perfect and free from all defects. So if a Wasīlah is required for the Holy Prophet ﷺ then a defect has to be attributed to him. Such a belief is contrary to the articles of faith because Sayyidunā Rasūlullāh ﷺ is faultless and is the most perfect creation of Allāh ﷻ. One of his exclusive status is that he is

³⁵⁹ Al-Qur'ān al-Karīm, Sura:Al-Fāteḥa, Verse:6

³⁶⁰ Al-Qur'ān al-Karīm, Sura:Al-Fataḥ, Verse:2

the closest and dearest to *Allāh* ﷻ. The Doors of *Allāh* ﷻ are always widely open to him. Hence, he is perfect and has no defects. Thus, perfection comes after existence and the existence of the universe is dependent on the existence of Sayyidunā Rasūlullāh ﷺ. This is so because Almighty *Allāh* ﷻ first created the *Nūr* of His *Nabī* from His Divine *Nūr*. He then created the rest of entire universe from the *Nūr* of His *Nabī* ﷺ. Hence, the *Hadith Sharīf* states:

﴿أَوَّلُ مَا خَلَقَ اللَّهُ نُورِيَّ وَكُلَّ خَلْقٍ مِنْ نُورِيَّ وَأَنَا مِنْ نُورِ اللَّهِ﴾

*The first thing Allāh ﷻ created was my Nūr, and the rest of creation was created from my Nūr and I am from the Nūr of Allāh ﷻ.*³⁶¹

So the pristine belief regarding the sacred status of the Holy Prophet of *Allāh* ﷻ is as follows:

Article of Faith:

In the station of existence (وجود), only *Allāh* is Self-Existent and the Essence of Existence. True Existence (وجود) is exclusive for Almighty *Allāh* ﷻ while the rest of existence is His Divine Shadow and Manifestation (ظلال). While in the station of creation, the exclusivity is for Sayyidunā Muḥammadur-Rasūlullāh ﷺ, while the rest of the creation is his reflection (عكس). Hence, there are two branches of *Tawhīd*. Firstly, the *Tawhīd* of Almighty *Allāh* ﷻ. He is the Unique ONE and has no partners whatsoever in His Divine

³⁶¹ This *Hadith Sharīf* is narrated by the *Ustāz* of Imām al-Bukhārī ﷺ, Imām 'Abd al-Razzāq ﷺ in his *Musannaf*. The older editions have this *Hadith* but the unfortunately, the *Wahabi* scholars and publishers have removed it from the new editions because it is contrary to their corrupt beliefs. By the Grace of *Allāh* ﷻ and His *Rasūl* ﷺ an authentic original hand-written copy was found with this original *Hadith* intact and is presently being inspected by scholars of *Hadith*. Insha-*Allāh* it will shortly be presented to the public for reference.

Status, Kingdom, Laws and Ordainment, etc. This is known as the *Tawhīd* of *Allāh* ﷻ.

﴿لَا إِلَهَ إِلَّا اللَّهُ لَيْسَ كَمِثْلِهِ شَيْءٌ هَلْ تَعْلَمُ لَهُ سَمِيًّا هَلْ مِنْ خَالِقٍ غَيْرِ اللَّهِ وَ

لَا يَشْرِكُ فِي حُكْمِهِ أَحَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ﴾

*There is no deity besides Allāh. There is nothing like Him. Do you think that anything is higher than He is? Who is the creator besides Allāh? No one has the power to interfere with His commands and He has no partners in His Kingdom.*³⁶²

The second is the *Tawhīd* of *Risālat*, which along with all its attributive perfection and splendour, is unique in the entire universe. This is the uniqueness of the *Tawhīd* of *Risālat*. Imām Sharf al-Dīn al-Busīrī ﷺ (d.696/1296) states in *Qasidah Burdah Sharīf*:

مَنْزَرَةٌ عَنْ شَرِيكَ فِي مَحَاسِنِهِ فَجَوْهَرُ الْحُسْنِ فِيهِ غَيْرُ مُنْقَسِمٍ

*No one has similarity in the Divinely Blessed exclusive qualities of the Beloved Rasūl ﷺ, and indeed his beauty is indivisible.*³⁶³

Muḥaddith-e-Kabīr, Muḥaqqiq 'ala al-Itlāq 'Allama Shaykh 'Abd al-Haqq Muḥaddith Dehlawi ﷺ (d.1052/1642) clearly describes the essence of *Imān*:

تُحَوَّلُ أَوْرَاخُ الدِّينِ بِحِفْظِ شَرْعٍ وَبِإِسْلَامِ دِينٍ دَرُجَاتُهَا كَشْفُ مَخْوَئِهَا وَبِإِسْلَامِ دِينٍ

*Do not call the Prophet Allāh because the Laws of Sharī'ah forbids you to do so, besides this, attribute him with whatever greatness you desire.*³⁶⁴

³⁶² The above are from various verses of the Holy *Qur'ān* which were accumulated to establish the Divine Status of the Sublime Lord ﷻ.

³⁶³ See *Qasidah al-Burdah* of Imām Muḥammad Sharf al-Dīn Busīrī al-Shāzālī ﷺ

³⁶⁴ see *Madārij al-Nabuwwah* original Persian ed.

Long before Shaykh 'Abd al-Haqq Muhaddith Dehlawi (d.1052/1642), Imām Muḥammad Sharf al-Dīn al-Busīrī (d.696/1296) had already made this declaration. He declares:

دَعَمَا دَعَتُهُ النَّصَالَةُ فِي نَبِيِّهِمْ وَأَحْكَمَ عَاشِدَتْ مَدْحًا فِيهِ وَأَحْكَمَ
Repeat not what the Christians have said about their Prophet (Nabī Esa) i.e. Son of Allāh. Except for that, you may praise him as much as you wish.

وَأَنْسَبُ إِلَيْهِ مَا شِئْتُ مِنْ شَرَفٍ وَأَنْسَبُ إِلَيْهِ قَدْرَ مَا شِئْتُ مِنْ عَظَمٍ
Whatever exalted qualities there are, attribute them to his personality and whatever praise there is, shower it on him.

وَإِنَّ فَضْلَ رَسُولِ اللَّهِ لَيْسَ لَهُ حَدٌّ فَيَعْرِبُ عَنْهُ نَاطِقٌ يَقُمُ
Limitless is his knowledge, kindness and status. Then how can one describe or praise him, the great Benefactor of Mankind.³⁶⁵

QUESTION: Sir! While performing Salāh, for some reason or the other the Salāh breaks. Is it necessary to make the Salām of termination?

ANSWER: No, it is not necessary. The Salām is for the termination of Salāh. When Salāh is broken (terminated), then what is the necessity of Salām?

QUESTION: Did the Sahāba say, اشهد ان محمد سلطان ورسوله؟

ANSWER: I have never heard this before. This is absolutely false.

QUESTION: What is the meaning of this couplet of Sikandar-Nama?

نہی دست سلطان پشیمین پوش غلامی خرد پادشاہی فروش

The king who wears the woolen Dervish garb (Sūf) seems to be a pauper,

ANSWER: But in reality, he acquires such servants that ignore kingdoms. This is a simple couplet and means, "He is the King of both the Worlds and all in the universe are his subjects. Though he (Nabī)

³⁶⁵ See Qasidah al-Bardah of Imām Muḥammad Sharf al-Dīn Busīrī al-Shāzālī

only wore a mantle and did not possess any commodity of this world in his sacred hands". Once the Holy Prophet ﷺ stood on the Musallah of Imāmat after the Iqāmah was given. He intended to say the Takbīr-e-Tahrīma when he suddenly turned around and ordered the As'hāb to remain in their positions. He then left the Musallah and entered his noble home. After a short while he returned and said, "I remembered that today I had three Dinar surplus and feared that the night will pass while I will still have them in my possession. So I went to distribute them before I commenced my devotion to Allāh ﷻ."

Imām Aḥmad Ridā ﷻ then read two of his couplets referring to this incident.

مُلکِ جہاں ملک اور جو کی روئی غذا اُس شکم کی ندامت پر لاکھوں سلام
The entire world belongs to him yet he eats but bread made of barley, Thousands of Salāms on the contentment of such a stomach.³⁶⁶

ملکِ کریمین میں گو پاس کچھ رکھتے نہیں دیہاں کی نعمتیں ہیں اُن کے خالی ہاتھیں
He is King of both the Worlds but yet keeps nothing in his possession. He has the bounties of both the Worlds in his empty hands.³⁶⁷

People requested of the Holy Prophet ﷺ to accept them as his servants and in return he blesses them with the kingdom. Those who become his servants, indeed become Kings in the external world. Almighty Allāh ﷻ states in the Holy Qur'ān, "My Beloved, inform the people to firstly be obedient to you, thereafter, they will become the beloved of Allāh. The only way of becoming accepted and beloved of Allāh ﷻ lies in the service and total obedience to Sayyidunā Rasūlullāh ﷺ."

COMPILER: (Ghawth al-Waqt Imām Mustafā Ridā ﷻ d.1401/1981): Once the Khādim, Hāji Kifāyatullāh was fanning the noble Imām while he

³⁶⁶ see Hida'iq-e-Bakhshish, Vol. 2, p.59, Maktaba Hāmididiyya Lahore edition.

³⁶⁷ see Hida'iq-e-Bakhshish, Vol.1, p.63, Maktaba Hāmididiyya Lahore edition.

performed his *Salāh*. After completion of *Salāh*, the *Imām* said, "No service must be done to anyone while engaged in *Salāh*. *Salāh* is a state and station of servitude and devotion to the Sublime Lord ﷻ and it is not a condition where one is to be served."

QUESTION: Respected *Imām*, it is indeed a very uncomfortable situation when one has lots of children and a very low income to support them. What should I do to make ends meet?

ANSWER: After 'Esha daily, perform *Wudu* and without a hat on the head, sit under the open sky facing the *Qiblah*. Then recite the following *Du'a* 500 times.

﴿يَا مُسَيِّبُ الْأَسْبَابِ﴾

Oh Provider of opportunities!

Do not forget to recite 11 times *Darūd Sharīf* at the beginning and end. *Insha-Allāh! Allāh* ﷻ will provide for you. He is the Best of all Providers.

COMPILER: While we sat around the Illustrious *Imām*, the discussion of the hypocrisy of the *Wahabī* began. One person said that the *Wahabī* hypocrisy is much greater than the *Rāfīdī* (*Shī'a*) hypocrisy. These days they disguise themselves as *Sunni Muslims* and mislead the masses to achieve their evil desires.

On this note, *Imām Ahmad Ridā* ﷻ commented: Once a staunch *Wahabī* came to our locality to collect funds for his *Madressa*. He went to a *Sunni* shopkeeper and requested a donation. The shopkeeper asked him his name. He mentioned his name. The shopkeeper said, "I have heard that you oppose *Imām Ahmad Ridā*, therefore I will not give you donations." The *Wahabī* shrewdly replied, "Sir! That is incorrect. I am a humble dog at his doorstep." The simple shopkeeper was overwhelmed at his statement and immediately gave him 500 Rupees. This is just one example of the *Wahabī* deception and hypocrisy.

Commenting further on this subject, the *Imām* said: There lived a trickster at the time of the great and pious Emperor *Sultān 'Alamgīr* ﷻ (d.1118/1707). He always tried to trick the King but failed. One day, *Sultan 'Alamgīr* said to the trickster, "If you trick me, I will give you a reward of your desire." He tried every trick possible, but failed.

The Emperor was a very intelligent man and could not be easily fooled. The trickster allowed a substantial time to pass without trying anything. He wanted the King to forget their deal. He then disguised himself as a *Suṭī* (Hermit) and began living in seclusion in a far away valley. He spent days and nights in *Tbādah*. After some time, the nearby village folks found him to be a great devotee and began visiting him. Slowly, the word went around that there lives a very pious person in the valley. The city common folks started assembling around him. After some time, the wealthy people came and lastly, the Ministers of the Kingdom. He did not pay any attention to the people and kept himself busy in devotion.

Eventually, the King was informed about this hermit. Since the Emperor was a great Saint himself, he always revered the people of devotion and sat in their company. So he set off to meet this *Suṭī*. The trickster noticed the royal carriage of the *Sultān* from a distance. He knew that the long awaited Emperor was coming, so he bent his head in devotion. The *Sultān* stood with respect at his side awaiting his attention, but to no avail. After a very long while, the trickster lifted his head and signalled to the *Sultān* to sit down. He sat down with great respect and waited. Suddenly, the trickster jumped up, bowed to the *Sultān*, and said, "Your Majesty! I am the same trickster that vowed to trick you." The *Sultān* was very embarrassed but re-affirmed to fulfil his promise because he was clearly tricked. The trickster replied, "What must I seek from you? I pretended to be pious by falsely invoking the Majestic Names of the Sublime Lord ﷻ. If false devotion can generate such an impact that it drew a great and pious Emperor like you to my feet, what would not happen if I sincerely worship the Merciful Lord ﷻ?" The trickster said this,

tore his garb and retreated into the jungle. He divorced himself from the world and spent the rest of his life in devotion.

QUESTION: Would Imām al-Mah'di ؑ be a *Mujtahid* (a very high ranking authority like that of the Illustrious Four Imāms of Jurisprudence)?

ANSWER: Yes, but *Shaykh al-Akbar*, Muḥiyy al-Dīn Ibn al-'Arabī ؑ (638/1240) states, "He will not have the permission to exercise that authority, instead he will base all laws directly in accordance to the *Sunnah of Sayyidunā Rasūlullāh* ؑ and follow them."

QUESTION: How would Imām al-Mah'di ؑ perform his *Salāh*?

ANSWER: It will be similar to the *Hanafi* School but not as a *Muqallid* (follower) of Imām Abū-Ḥanīfah ؑ (d.150/767). Instead, he will be a *Muqallid* of Sayyidunā Rasūlullāh ؑ. On that day, it will become evident that the best way of *Ijtihād* in the Court of Allāh ؑ and His Rasūl ؑ will be the *Hanafi* School. This statement does not mean any disrespect to the other great Imāms. They all follow the righteous path of Haqq. Imām al-Mah'di ؑ is a *Mujtahid* and all faculties of his *Ijtihād* will be directly in accordance to the commands of the Holy Prophet ؑ. It will be similar to the *Ijtihād* of Imām Abū-Ḥanīfa ؑ. It is for this reason that some 'Ulamā of the past said that he would be a *Hanafi* follower. They also said the same about Sayyidunā 'Isā ؑ that he will also be a *Hanafi*. Allāh forbid! This is absolutely incorrect. How can a Prophet be a subservient of a follower ('*Ummah*)? A Prophet can be the Imām of a Prophet. But no non-Prophet can lead or be the Imām of a Prophet. It can be said that Sayyidunā 'Isā's ؑ mode and principles of *Sharī'ah* will be similar to that which was codified by Imām Abū-Ḥanīfa ؑ. This is totally a different concept all together and it also gives one an idea about the authenticity of the Principles of the *Hanafi* School of Law. However, in the era of Imām al-Mahdi ؑ, all Laws of the Four Schools will cease and everyone will become a *Muqallid* (follower) of Imām al-Mahdi ؑ. His *Ijtihād*, as mentioned, will be similar to the *Hanafi* School. Hence, the great Imāms of the past had commented, "Many fountains will flow from the ocean of

Sharī'at al-Kubra. They will flow for a short distance and stop. Only four fountains of the *Madā'hib-e-Arba'ah* (*Hanafi*, *Shafā'i*, *Māliki* and *Hambalī*) will continue to flow for a long distance. Eventually, three of them will stop and only the fountain of *Hanafi* Madhab will continue to flow till the end." This was the prediction of the great Imāms belonging to the *Shafā'i* School. May Allāh ؑ be pleased with them and shower His Infinite Blessings on all of them.

QUESTION:

ANSWER:

Can a *Muezzin* leave the *Musjid* after pronouncing the *Adhān*?
Yes, if there be a valid necessity and there is time remaining for the *Jamā'at*. Otherwise, it is not permissible. This law does not apply only to the *Muezzin* but on all *Muslims* attending the *Musjid* to perform the prescribed *Salāh*. If a person has not performed the said times *Salāh* and enters the *Musjid* when the *Jamā'at* is about to take place, then it is not permissible for him to leave the *Musjid* without joining the *Jamā'at*. It is irrelevant whether the person is a *Musallī* of the *Musjid* or of any other *Musjid*. Yes! If he wishes to leave the *Musjid* for some valid reason with the intention of returning before the *Jamā'at* commences, it is in order or else the *Hadith Sharīf* states that such a person is a *Munāfiq* (hypocrite).

COMPILER: While this discussion was taking place, Imām Aḥmad Ridā commented, "The *Shī'ā* have added this innovation in their *Adhān* by saying *عَلَيْهِ وَآلِهِ* though it is clear in their books that Sayyidunā 'Alī ؑ is the *Walī* of Allāh, then why this addition in the *Adhān*?" Furthermore, they have also added *حِي عَلَى خَيْرِ الْعَمَلِ* in the *Adhān*. All these innovations are found recorded in their books, which are regarded authentic by them. But, mysteriously, *Tabarraḥ* i.e. cursing and insulting the three Righteous *Khulafāh*, namely Sayyidunā Abu-Bakr ؑ, Sayyidunā 'Umar ؑ and Sayyidunā 'Uthmān ؑ, is not found recorded in their books. Yet, it is a common practice strictly followed by all the *Shī'ā*.

The great *Imām* then narrated an incident that took place in *Bareilly*.

He said: Here, in one of the *Shī'ā* dens, a corrupt leader used to come very early in the morning and give the *Shī'ā Adhān*. Thereafter, he cursed and insulted the three *Khalifāh*. This was his daily practice. A few sincere *Muslim* families lived in that locality and were very perturbed about this daily un-Islāmic ritual. They planned to stop this ruthless attack on the beloved companions and *Khulafāh* of Sayyidunā Rasūlullāh ﷺ. Four brave men, one armed with a sharp blade, decided to put an end to this vulgarity. They entered the *Shī'ā* den much earlier than the *Adhān* and hid in a dark corner. The *Shī'ā* came and as usual, gave his *Shī'ā Adhān*. Thereafter, he began his ruthless insults on Sayyidunā Abū-Bakr ؓ.

- One *Muslim* emerged from the dark corner and said to the scoundrel, "Oh *Shaytān*! Why do you insult me?" and gave him a good hiding. The *Shī'ā* was taken by surprise but his shrewdness was intact and said, "But Sir! I am not referring to you; these insults were meant for 'Umar."
- The second *Muslim* emerged and began assaulting him and said, "Rascal! You are cursing and insulting me!" The idiot replied, "No Master! I did not say these things to you. You have misunderstood me. These insults are actually meant for 'Uthmān."
- The third youth then came out and began hitting him saying, "Shaytān! You have been cursing and insulting me for many years with no valid reason. This is one time I am going to teach you a lesson." The *Shī'ā* was terrified by this incident and was dumb struck. The beating continued and when the rascal could not take it anymore, he screamed, "Oh Moula 'Alī! Help me. The enemies are killing me." When he said this,
- The fourth person emerged with a razor in his hand and went up to the screaming criminal. He held his nose, cut it off, and said to him, "Oh evil Devil! You insult and curse my elders and then ask me for help. You rightfully deserve what you got." The four then left the

den for home. The *Shaytān* placed a cloth on his nose and sat crying in one corner of the den.

The other *Shī'ās* then came in one by one and inquired about why the *Imām* had not given the morning *Adhān*. Then they saw their *Imām* sitting in one corner crying. They asked him what had happened. He said, "This morning those three enemies (referring to the three *Khulafāh*) attacked me." They said, "Why did you not call for Moula 'Alī to save you?" He did not reply. When the companions insisted, he angrily removed the cloth from his cut nose and threw it saying, "When those three enemies were assaulting me, I screamed for Moula to help me and he did come. But the irony is that he came and defended the enemies and top it all, he cut off my nose."

QUESTION: If the *Salāh* becomes *Fāsīd*,³⁶⁸ should one make the *Salām* to end it?

ANSWER: There is no need for *Salām* because *Salām* is made to terminate *Salāh*. When the *Salāh* is null and void, what is the need of making the *Salām*?

QUESTION: What is the meaning of *Bay'ah* (pledging allegiance on the hands of a Spiritual Master/*Murshid*)?

ANSWER: *Bay'ah* means "to be sold". It is recorded in the famous and authentic thesis of *Sufism*, *Sab'ah Sanābil Sharīf*, that once a King had sentenced a person to death. When the execution was ordered on him, he turned towards the direction of the Tomb (*Mazār*) of his *Murshid-e-Kāmil*. The executioner told him, "One turns towards the *Qiblah* in this crucial moment, but you have your face turned away from it." The man replied, "You proceed with your work as I have turned my face to the *Qiblah*." This is so because the *Kā'bah* is the *Qiblah* of the physical body and the *Murshid al-Kāmil* is the *Qiblah* of the Soul. This is known as *Irādah* (trust with total submission).

³⁶⁸ When the worshipper indulges in any act or mistakes that immediately nullifies *Salāh*.

Likewise, if someone sincerely devotes himself to one doorstep then he will surely benefit from it. If, for example, his *Murshid* is not genuine then his *Murshid's Murshid* will be spiritually sound. And if this too is not the case, then *Sultān al-Awliya Sayyidunā Shaykh 'Abd al-Qādir Jilānī Ghawth al-A'zam Baghdadi* is surely the fountain of spiritual blessings. He will receive *Fa'id* (Blessings) from this fountain as long as his *Murshid's* spiritual chain is linked to *Sayyidunā Ghawth al-A'zam* without a break in-between.

Once, a beggar went to a shop and asked the shopkeeper for money. He refused to give the beggar, who then said, "Give me the money or I will capsize your shop." While this argument was carrying on, people began gathering around. Incidentally, a very revered *Walī* also arrived. The *Walī* ordered the shopkeeper to give the beggar the money or else his shop will certainly be capsized. The people protested by saying, "This is an insignificant and ignorant beggar and what can he do?" The great *Shaykh* replied, "I spiritually checked his potentials but found him to be empty and likewise is the state of his *Murshid*. But when I checked the *Murshid* of his *Murshid*, he turns out to be a very great *Walī of Allāh* and was standing ready behind the beggar waiting for instructions to capsize the shop." What does all this add up to? It means that the beggar held firm the hand of his *Murshid* who in turn was in the same situation. Hence, this bond is very sacred and effective at all times.

The great *Imāms* of the *Dīn* state that the names of all *Murīds* (disciples) and followers (those that love and revere him) are recorded in the sacred court of *Sayyidunā Ghawth al-A'zam Shaykh 'Abd al-Qādir Jilānī*. The Great *Ghawth* states: "My Lord *Allāh* has given me a book that is lengthy as the eye can see. In it are recorded the names of all my *Murīds* who will initiate themselves in my *Silsila* till *Qiyāmah*. Almighty *Allāh* said to me that He has blessed them all."

QUESTION:

But Sir, firstly, taking money by force is illegal and an oppression in *Islām*. Secondly, a *Walī of Allāh* should have protected the shopkeeper and his shop and not ordered him to give the money. This is like giving bribe to protect oneself from oppression. And,

thirdly, how could the Grand *Murshid* who was a *Walī of Allāh*, support this oppression?

The pristine *Sharī'ah* has two sets of Laws, the external and the internal. The Jurists and general public will always apply the external law because of their limited understanding of the Unseen. The external law will not take into consideration the verdict of the people of reality (*Awliya Allāh*) if it contradicts it.

An example of this took place in the holy era of the Prophet *Sayyidunā Da'ūd*. A very poor man, who did not even have a piece of bread to eat, made *Du'ā* to Almighty *Allāh* requesting for clean sustenance (*Rizq-e-Halāl*). Coincidentally, one night a cow entered his home and he regarded it as an answer from *Allāh* for his *Du'ās*, "*Allāh had sent this cow for my sustenance*". He slaughtered the cow and made a meal for himself.

The next morning the owner of the cow found out about his cow and lodged a complaint in the court of *Sayyidunā Da'ūd*. The *Nabī of Allāh* replied, "Forget about it, you are a wealthy man and he is a very poor man. One cow will make no difference to you." The man got upset and demanded justice. *Sayyidunā Da'ūd* then told the rich man, "If you want justice then the cow belongs to him." The man became more furious. The *Nabī* then said, "Not only the cow, all your wealth belongs to the poor man." On this, the man was infuriated and strongly protested. Then the Prophet said, "You are his slave and belong to him too." This was far too much for the man to digest and so he became hysterical and demanded proof for this claim. *Sayyidunā Da'ūd* then told the man, "Come with me if you want proof."

He took both the rich and the poor man towards a jungle. This incident stimulated great interest in the community so a huge crowd followed anxiously to witness the outcome. The Prophet of *Allāh* reached a tree and ordered to dig at a specific point. When they dug it up, a skull and a dagger bearing the name of a murdered man was recovered. *Sayyidunā Da'ūd* ordered the tree to give evidence to what it had seen concerning the skull and the dagger. The tree spoke, "Oh Prophet of *Allāh*! This is the head of the

poor man's father and the complainant is his slave. One day, the slave found an opportunity and killed his master with his own dagger. He then buried him with the dagger under me. The slave then seized all the master's belongings and left." At that time, the master had an infant son, who was a few years old. When the child grew up he found himself an orphan and destitute. He did not even know who his father was and whether he had left anything for him on which he could survive. The internal *Sharī'ah* court of justice was established and a verdict was given to behead the complainant. He was beheaded and all the wealth and belongings were returned to the righteous owner who was the poor man.

It is possible that this could be a similar case with the shopkeeper. It is not necessary that the beggar was aware of his past or the shopkeeper recognized him. So, granting the money to the beggar by the *Walī* of *Allāh* while the Grand Master waited to capsize the shop may have been an act to merely grant the *Faqīr* what was rightfully due to him.

QUESTION: After becoming a *Murīd* of one *Murshid*, can one then turn to another *Murshid* for help and guidance?

ANSWER: Yes, if the first *Murshid* has a valid *Islāmic* default otherwise, not. Yes, he can make *Tajdīd* (renewal) of the former *Murshid's* *Bay'ah* if the *Murshid* had passed away. *Arife-Billāh*, Shaykh 'Adī bin *Musāfir* (d.557/1182) states that he initiates disciples of any *Silsila* with the exception of the *Murīds* of the *Qādiriyyah* Order. This is so because no one leaves the ocean (*Qādiriyyah* Order) and turns towards a river (other *Sala'sil*).³⁶⁹

COMPILER: One night someone stole the *Musjid* clock. The *Muslims* reported this to the police.

On hearing this, *Imām Ahmad Ridā* commented: Once the *Sultan* of *Turkey* came personally to donate a few golden chandeliers to the Holy *Kā'bah*. When the time came to install them, it was found that

³⁶⁹ *Al-Bahjah al-Asrār*

one chandelier was missing. The *Sharīf* (Governor) of *Makkah* investigated this theft and found that the Head Caretaker of the Holy *Haram* took it. The next day, he was summoned to the Court and was questioned about the missing chandelier. The Caretaker replied, "Yes, I took it because I am poor and needed it. The Holy *Kā'bah* is wealthy and does not need it." The Governor did not prosecute him. Likewise, if anyone steals anything from a *Musjid*, which is estimated of value, the *Sharī'ah* will not prosecute him by cutting off his hand. The accused will only be given verbal reprimand.

COMPILER: There were only four days left for *A'la'Hadrat Imām Ahmad Ridā* to leave for *Jabalpur* and some clothes were to be sewn for the journey. *Sultān Haidar Khan* requested that it should be given to the tailor for sewing. The illustrious *Imām* said, "Today is Tuesday and *Sayyidunā 'Alī al-Murtudāh* said that anything cut on a Tuesday will either burn, drown or get stolen."

QUESTION: What is the *Islāmic* ruling regarding entering a *Muslim* cemetery with shoes?

ANSWER: In a *Hadith Sharīf*, *Sayyidunā Rasūlullāh* states: "It is easier for me to walk on a sharp edge of a sword than to walk on a *Muslim* grave." In another narration he states, "I will certainly prefer walking on a naked fire until it burns the sole of my shoe and my feet than placing my foot on a *Muslim* grave." One must realize who is making such a strong statement and the effects of stepping on the grave of a fellow *Muslim*. He is none other than the Star of Creation and the most Beloved of *Allāh* under whose feet lies salvation. By *Allāh*! If he places his sacred feet on the head, chest and eyes of a *Muslim* then it will surely be the reason for divine pleasure of both the worlds. Yet, *Sayyidunā Rasūlullāh* clearly states the severity of this crime and he also gives very painful options.

It is stated in authentic *Kitābs* of *Islāmic Fiqh*, namely, *Fath al-Qadīr*, *Tah'tāwī* and *Radd al-Muh'tār*,

﴿الرُّؤُوفُ فِي سِكَكِ حَادِيَةِ فِي الْقَبْرِ حَرَامٌ﴾

*It is Ḥarām to walk on any newly created pathway in a Muslim graveyard.*³⁷⁰

This is so because it will certainly be on top of graves. It is unlike an old pathway, which was paved by avoiding the graves.

Once, a person walked out of the graveyard wearing shoes and the Prophet of *Allah* ﷺ saw him and said:

﴿يَا صَاحِبَ السَّيِّئِينَ! أَلْقِ سَيِّئَكَ، لَأَتَّوِذَ صَاحِبَ الْقَبْرِ وَلَا يُؤْذِيكَ﴾

*Oh you who wears shoes! Remove your shoes.
Do not harm the dwellers of the grave so that they
so not harm you.*³⁷¹

It is related that once people buried a person and went away. The Angels, *Munkar Nakir* arrived and began their questions. While this was carrying on below the ground, a person wearing shoes, walked past. The person's attention in the grave was attracted to the footsteps so much so that he nearly forgot the answers of the questions asked by the Angels. After death, the power of hearing is highly increased.

After the Battle of *Badr*, the *Muslim Mujahidīn* gathered the bodies of the dead *Kuf'fār* and dumped them into an old well. It was a noble practice of Sayyidunā Rasūlullāh ﷺ to camp for three days on the battlefield after a victory in battle. Before departing from *Badr*, he went to the brim of the well in which the *Kuf'fār* were dumped and began calling out the names of each *Kāfir*. He then spoke to the

³⁷⁰ The reason for this is that the pathway may have been built on graves. Old pathways are generally plotted out in a new graveyard before any burial take place

³⁷¹ This actual *Hadith* could not be sourced but a similar *Aḥadith* are found in *Kanz al-‘Ommāl*, Vol. 1, p.3192, *Hadith* no. 42605; p.3222 *Hadith* no.42988; *Jame‘h al-Aḥādith wa al-Murāsīl* Vol. 11, p.336, *Hadith* no. 18501/ Vol.2, p.428 *Hadith* no. 6620; Vol.73, p.73 *Hadith* no. 18380; Vol. 113, p.113, *Hadith* no. 18500; *Al-Mustadrak li al-Ḥakim*, Vol. 3, p.681, *Hadith* no. 6557. All narrate on the authority of Sayyiduna ‘Ammarata bin Hizam bin Zaid bin Luzān

corpses, "We have found what our Lord has promised us (victory). Did you also receive what **Allāh** ﷻ has promised you (Fire of Hell)?" Sayyidunā 'Umar al-Farūq ؓ came up to the Nabī ﷺ and said:

﴿ قَالَ عُمَرُ: يَا رَسُولَ اللَّهِ كَيْفَ تُكَلِّمُ أَجْسَادًا لَا أَرْوَاحَ فِيهَا؟ ﴾

*Ya Rasūlullāh! Are you talking to bodies without soul (dead)?*³⁷²

The Prophet of *Allāh* ﷺ replied:

﴿ مَا أَنتُمْ بِأَسْمِعَ لِمَا أَقُولُ مِنْهُمْ ﴾

*You cannot hear me more than they do.*³⁷³

This *Ḥadīth Sharīf* proves that a *Kāfir* can hear after death. Then, what about a *Mū'min* (True Believer)? So what can be said about the hearing power of the *Awliya Allāh* whose status is very elevated? The *rūḥ* (soul) is like a bird and the physical body is a cage. As long as the bird is imprisoned in its cage its capabilities of flight are limited. But when it is freed from the cage, then one can notice the power of its flight.

The *Imām* then narrated a *Hadith Sharīf*:

³⁷² Cited in *Sahih Muslim Kaz al-'Ommal*, Vol.17, p.173, *Hadith* no.7171, as follows:

(7171) - حَدَّثَنِي إِسْحَاقُ بْنُ عُمَرَ بْنِ سَلَيْطٍ الْهَذَلِيُّ: حَدَّثَنَا سَلَيْمَانُ بْنُ الْمُغِيرَةِ عَنْ ثَابِتٍ قَالَ: قَالَ أَسَدٌ: كُنْتُ مَعَ عُمَرَ - وَحَدَّثَنِي شَيْبَانُ بْنُ فَرُّوخَ (وَالْفُطَيْمِيُّ) - حَدَّثَنَا سَلَيْمَانُ بْنُ الْمُغِيرَةِ عَنْ ثَابِتٍ، عَنْ أَسَدِ بْنِ مَالِكٍ، قَالَ: كُنَّا مَعَ عُمَرَ بَيْنَ مَكَّةَ وَالْمَدِينَةِ، فَمَرَّ بِنَا الْهَيْلَانُ، وَكُنْتُ رَجُلًا حَدِيدَ الْبَصَرِ، فَرَأَيْتُهُ، وَلَيْسَ أَجَدُ بَرُوعُمْ أَنَّهُ رَأَاهُ غَيْرِي. قَالَ: فَجَعَلْتُ أَقُولُ لِعُمَرَ: أَمَا تَرَاهُ؟ فَجَعَلَ لَا يَرَاهُ. قَالَ يَقُولُ عُمَرُ: مَا تَرَاهُ وَأَنَا مُسْتَلْقٍ عَلَى فِرَاشِي. ثُمَّ أَتَانَا بِجَدِّتَنَا عَنْ أَهْلِ بَدْرٍ فَقَالَتْ: إِنَّ رَسُولَ اللَّهِ كَانَ يَوْمَنا مَصْرُوحَ أَهْلِ بَدْرٍ بِالْأَنْسِ، يَقُولُ: «هَذَا مَصْرُوحُ فَلَانِ غَدَا، إِنْ شَاءَ اللَّهُ». قَالَ: فَقَالَ عُمَرُ: فَوَالَّذِي بَنَنَاهُ الْحَقُّ مَا أَخْطَأُوا الْعُدُودَ الَّتِي حَدَّثَ رَسُولُ اللَّهِ. قَالَ: فَجِئُوا فِي بَرٍّ بَعْضُهُمْ عَلَى بَعْضٍ، فَانْطَلَقَ رَسُولُ اللَّهِ حَتَّى أَتَاهُمُ إِلَيْهِمْ فَقَالَ: «يَا فَلَانُ بْنُ فَلَانٍ، وَيَا فَلَانُ بْنُ فَلَانٍ هَلْ وَجَدْتُمْ مَا وَعَدَكُمْ اللَّهُ وَرَسُولُهُ حَقًّا؟ فَإِنِّي قَدْ وَجَدْتُ مَا وَعَدَنِي اللَّهُ حَقًّا». قَالَ عُمَرُ: يَا رَسُولَ اللَّهِ كَيْفَ نَكَلِمُ أَجْسَادًا لَا أَرْوَحُ فِيهَا؟ قَالَ: «مَا أَكْثَرُ مَا سَمِعْتُ لَنَا أَقُولُ مِنْهُمْ: غَيْرَ أَكْثَرُ لَا يَسْتَعِيلُونَنَا أَنْ يَرُدُّوا عَلَيْنَا شَيْئًا.»

373 Ibid

﴿ هُمُ الْجَلَسَاءُ لَا يَشْقَى نَهْمُ جَلِيسُهُمْ ﴾

*This is such a virtuous gathering that those who sit in their (Pious) company will not return as evil people.*³⁷⁴

The *Hadith Sharīf* clearly states:

﴿ اِدْفِنُوا أَمْوَالَكُمْ وَسُطِّ قَوْمٌ صَالِحِينَ ﴾

*Bury your dead amongst the graves of the Pious.*³⁷⁵

Once I heard the Grand Master, 'Arife-Billāh Sayyid 'Abul-Husain Aḥmad Nūrī (d.1324/1906) say, "Once a grave was found open and the body was visible. The family members looked carefully at the body and they saw two branches of a rose tree wrapped around his body. A rose was also placed on each nostril. The family thought that water had opened the grave. So they decided to remove the body and bury it in a drier place. When they placed the deceased in another grave, they saw two huge pythons coiled around him, biting his nostrils. They got frightened and reported this to a Walī of Allāh, who commented, 'There were snakes in the first grave too, but because he was buried close to a Walī of Allāh, the snakes were changed to roses. This was due to the Barakāt of the proximity of the Walī.'"

Once the great Saint, Sayyidī Isma'īl Ḥadramī passed by a Muslim graveyard. The celebrated Muḥaddith, Imām Muḥibb al-Dīn Tabrī, accompanied the illustrious Shaykh. Sayyidī Isma'īl Ḥadramī asked the Muḥaddith:

³⁷⁴ Cited in *Saḥīḥ al-Bukhārī*, Ḥadīth no. 6261, narrated by Sayyidunā Abu Hurayra.

³⁷⁵ See *Kanz al-'Ommāl*, Vol. 1, p.3178, Ḥadīth no.42371, on the authority of Sayyidunā Abu Hurayra.

﴿ أَتُؤْمِنُ بِكَلَامِ الْمَوْتَى ؟ ﴾

Do you believe that the dead speak to the living?

Imām Tabrī said, "Yes." Then Sayyidī Isma'īl pointed out to a grave and said that this man is saying to me:

﴿ أَنَا مِنْ خَشَبِ الْجَنَّةِ ﴾

I am from the wood of Jannah.

They moved on further to a cluster of 40 graves. Sayyidī Isma'īl Ḥadramī stood crying for a long time besides these graves. Then he laughed and said, "You are also amongst them." The people around him were very confused about the incident and requested an explanation. Sayyidī Isma'īl replied, "These people of the graves were being punished. Their punishment made me cry. I then made Du'ā to Almighty Allāh to pardon them and my Du'ās were accepted. I did not see a grave in the corner, and the dweller called out to me:

﴿ يَا سَيِّدِي ! أَنَا مِنْهُمْ أَنَا فَلَانَةُ الْمُعْتَبَةِ ﴾

Oh my Master! I am also amongst them. I am a certain singer.

Her statement made me laugh and I said to her,

﴿ أَنْتِ مِنْهُمْ ﴾

You too, are also amongst them.

When I said this, Almighty Allāh also stopped the Azāb on her." These great personalities are followed by absolute mercy at all times. They distribute the Mercy of Allāh at all places they pass.

QUESTION: What views should a Muslim hold regarding the establishment of Nadwa?

Nadwa is an illusory jumble. Initially, many *Sunni Muslims* were misled and joined them, e.g. Mawlanā Muḥammad Ḥusain Sāhib Allāhabādī, Mawlanā Aḥmad Ḥasan Kanpurī and Mawlanā 'Abd al-Wahhāb Lucknowī. They all withdrew when they discovered the corrupt motive of *Nadwa*. This withdrawal took place when I was a *Mo'takif* in the *Musjid* in the last ten days of *Sha'bān*. Mawlanā Aḥmad Ḥasan Kanpurī withdrew from *Nadwa* and came to visit me. When I heard of his arrival, I wrote a letter to him. In it, I included his name Aḥmad Ḥasan along with his withdrawal from *Nadwa*. It was addressed as follows:

﴿أَحْمَدُ السَّيِّئَةِ حَسَنُ السَّيِّئَةِ غَيْرُ شَرِكَةِ التَّدْوَةِ الْمَيِّتَةِ﴾

Aḥmad (Ḥasan) your actions are good, your characteristics are excellent but association with the destructive movement of Nadwa is not commended.

Mawlanā Aḥmad Ḥasan was a friend and when he read the letter he laughed and came to see me in the *Musjid*. He told me that he had repented from joining *Nadwa* and walked out of their meeting by telling the Chairman, Molvi Muḥammad 'Alī: "Do you see this gathering? You and I will be leading them to *Jahannam*. I do not know whether I will go to Hell first or you."

Ibrāhīm Ārī, a member of *Nadwa* was delivering a lecture and made a disastrous statement. He said that salvation depends only on لا إله إلا الله (not necessary to read محمد رسول الله). On hearing this, Mawlanā 'Abd al-Wahhāb Lucknowī, along with his group, got up, and before leaving said, "Even the station of *Risālat* (Prophethood) has also departed from here (*Nadwa*)."

Similarly, as the *Sunnis* became aware of *Nadwa's* plot, they began disassociating themselves from *Nadwa*. Eventually, only the misled groups remained with them. The belief of *Nadwa* is that all *Wahabīs*, *Qadiyānīs*, *Shi'a* and *Rāfdies*, etc. are *Ahle Qiblah*.

Therefore, all are *Muslim* and hence, condemning *Ahle Qiblah* is not permitted. They believe that *Allāh* ﷻ looks at all His creation equally similar to the British government of that time, who regarded every religion and cult as righteous. We seek the refuge of *Allāh* ﷻ from such corrupt beliefs. No *Muslim* in the right frame of mind can make such a statement. Almighty *Allāh* ﷻ states in numerous *Ayahs* in the Holy *Qur'ān*:

﴿أَفَنَجْعَلُ السَّائِمِينَ كَالْجَارِمِينَ ۖ مَا لَكُمْ كَيْفَ تَحْكُمُونَ﴾

*Must We treat the obedient the same as the disobedient?
What kind of verdict are you applying?*³⁷⁶

Allāh ﷻ commands in various *Ayahs* as follows:

﴿أَفَنَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ ۖ يَسُوأُ سَوَاءٌ ۖ هَلْ يَسْتَوُونَ﴾

*Must we regard the pious as the sinners? All are not alike?
Do you think all are the same?*

The people of *Jannah* and *Jahannam* are not alike. The people of *Jannah* are those who have succeeded, while the others are dogs of the Fire of Hell. Similarly, there are many *Ayahs* in the Holy *Qur'ān* relevant to this effect. The *Shi'a* blurt insults at Sayyidunā Abu-Bakr ؓ, Sayyidunā 'Umar ؓ and the *Nadwi's* say that there are no differences between the *Sunni* and *Shi'a* as far as basic principle of *Dīn* is concerned. The only differences that exist between them are in side issues of interpretations in minor things. Their corrupt propaganda has made this an issue of confusion amongst the lay *Muslim*. The *Sahābiyat* (station of a *Sahāba*) and *Khilafat* of Sayyidunā Abu-Bakr ؓ and Sayyidunā 'Umar ؓ are indeed principle articles of belief and not minor side issues. According to *Nadwi* beliefs, belittling and insulting the exalted *Sahāba*, namely Sayyidunā Abu-Bakr ؓ, Sayyidunā 'Umar ؓ and Sayyidunā Uthmān ؓ are not issues to bother about because they

³⁷⁶ *Al-Qur'ān al-Karīm*, Sura: Al-Qalam, Verse: 35-6

are only interpretations of individuals. They must be over-looked. May the Merciful *Allāh* ﷻ save our *Imān* from such misled beliefs.

QUESTION: What is the meaning of "Enlisted to enter Jannah"?

ANSWER: Jannah is a very vast place. All seven skies and earth can fit in its width. Only *Allāh* ﷻ and His *Rasūl* ﷺ know the extent of *Jannah*. Firstly, all those who qualify will be sent into it. There are those pure souls who were absolutely obedient to Almighty *Allāh* ﷻ and due to their sincere devotion, qualified for *Jannah*. This qualification is for reasons and personal desires. *Allāh* ﷻ gives His subjects the *Tawfiq* to do well, and then creates in them, the power to do so. Thereafter, His Divine Mercy accepts their good deeds and recompenses them with *Jannah*. All these are nothing, but the mere Mercy and Grace of the Compassionate Lord ﷻ. Paradise is so huge and enormous that it will look empty after all the pious souls enter *Jannah* and reside in their respected palaces. *Allāh's* ﷻ Infinite Mercy will release all the disobedient *Muslims* from *Jahannam* and put them into *Jannah*. This is known as "Enlisted to enter *Jannah*." After this transfer, *Jannah* will still look empty. Then *Allāh* ﷻ will finally order all those souls who were not sent to the *Duniyah* to be given bodies and sent to *Jannah*. They will occupy the empty space of *Jannah*. These souls are pure and did not see the face of *Duniyah*. They will not taste death nor do any good deeds. All they possessed was *Imān* on *Allāh* ﷻ and His *Rasūl* ﷺ. They will now live in *Jannah* forever.

QUESTION: The corrupt *Wahabī* place emphasis on reciting half the *Kalimah*. In fact, one of their *Gurus*, Deputy *Nazīr Aḥmad*, has clearly written that salvation depends only on *لا اله الا الله*. It is not necessary to read the other half i.e. *محمد رسول الله*. To substantiate his absurd argument, he quotes the *Hadith Sharīf*:

﴿مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ﴾

One who says, "There is no Deity but *Allāh*"

will enter *Jannah*.³⁷⁷

What is the true meaning of this *Hadith Sharīf*?

ANSWER:

The *Hadith Sharīf* is absolutely correct, but the interpretation is certainly wrong. It refers to the entire *Kalimah Tayyabah*. If you are asked to recite *Al-Ḥamdu* 7 times and *Qul howal-laho-Aḥad* 11 times then would you recite it? Does one have to merely recite the word *Al-ḥamdu* 7 times and *Qul-huwal-lahu-Aḥad* 11 times, or does one recite the complete *Surah* 7 and 11 times respectively? Surely, you will recite the complete *Surah*!

The short form of *Kalimah Tayyaba* cannot be *لا اله الا الله* because these are words of negation, that is, "There is no Deity". This is certainly *Kufr*. Therefore, the short form can only be half the *Kalimah* that is *لا اله الا الله*. This is just a logical explanation. As far as I am concerned, the reality of the fact is that to only read *لا اله الا الله* is a proof of salvation because it definitely refers to the complete *Kalimah Sharīf*, and that is,

﴿لا اله الا الله محمد رسول الله﴾

One can never qualify to be a believer if one believes that only the first portion of the *Kalimah Sharīf* is adequate for salvation, and the second portion is not necessary at all. This belief is absolutely *Kufr*. Furthermore, the first portion of the *Kalimah Sharīf* does not only refer to the literal meaning of the words. All aspects of the articles of faith are to be taken into account. It is imperative that one testifies sincerely on all the meanings and articles laid down by the *Sharī'ah*. They are testifying and bringing *Imān* on the Unique Oneness of *Allāh* ﷻ. *Allāh* is Unique the Real Absolute, Exalted, the All-Knowing and is free from any defect. It is *Allāh* ﷻ Who has revealed true *Kitābs* and sent true and perfect Prophets. He has made

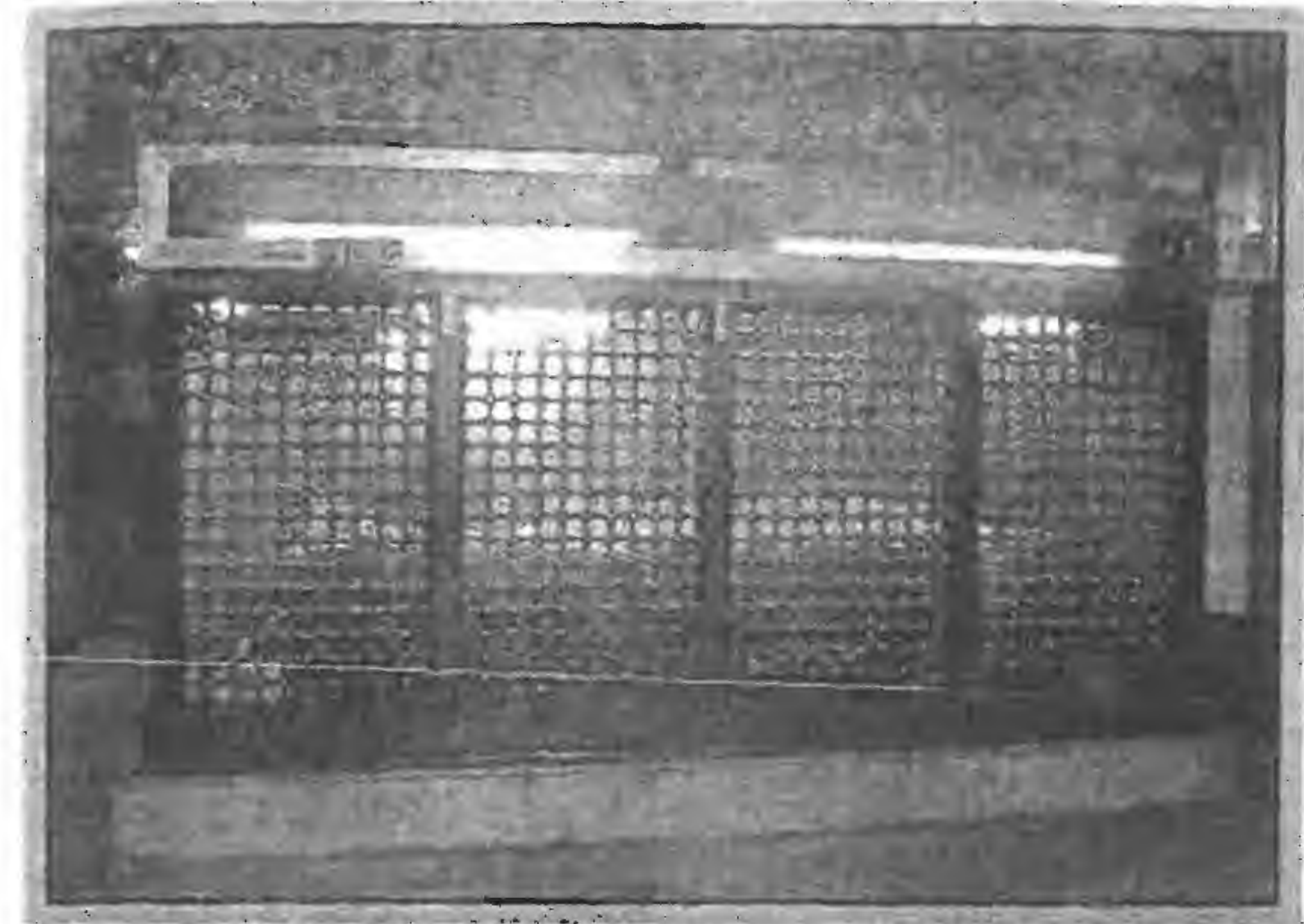
³⁷⁷ *Musnad Abī-Yah'la*, Vol. 11, p. 91, *Hadith* no. 6227, on the authority of Sayyidunā *Abu Hurayra* ﷺ.

Sayyidunā Muḥammad Rasūlullāh ﷺ the best and the Seal of all Prophets. Every Word of *Allāh* ﷻ is the absolute truth. He does not err, lie or have any faults. These are a few examples of the many articles of Faith. One has to acknowledge *Allāh* ﷻ in this manner to truly testify in Him. Such a person has sincerely accepted the concept of the *Kalimah* لا إله إلا الله.

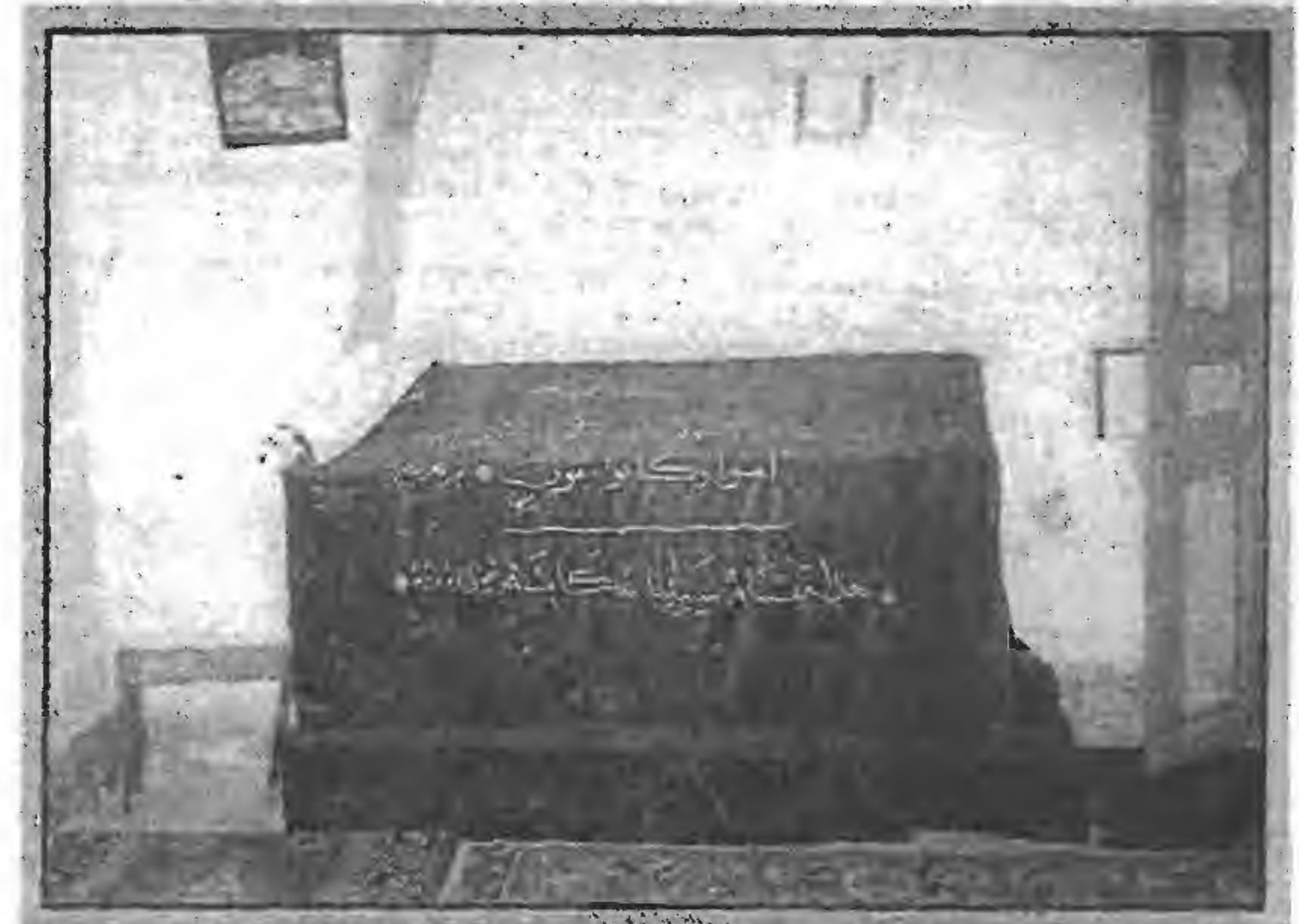
One, who doubts or rejects any one of the articles of faith, has indeed not testified in لا إله إلا الله. If a person claims to bring *Imān* on لا إله إلا الله, but rejects محمد رسول الله, is actually testifying in such a *Tawḥīd* and regards *Allāh* ﷻ as He Who had not sent محمد رسول الله. This is certainly not the true *Allāh* ﷻ he testifies in and worships. Such a person has created a wrong concept in his mind and named it *Allāh*. He definitely does not testify in *Allāh* ﷻ. In fact, he is rejecting *Allāh* ﷻ. Certainly, *Allāh* ﷻ is He Who has sent محمد رسول الله with the Truth. Thus, one will bring *Imān* on *Allāh* ﷻ who believes in محمد رسول الله. Similarly, one can understand the rest of the articles of faith.

Take for example, a person who believes in *Allāh* ﷻ, but rejects *Qiyāmah*. He is actually rejecting *Allāh* ﷻ because he believes in such a Creator Who will not establish *Qiyāmah*, while *Allāh* ﷻ is He Who has promised to establish *Qiyāmah*. This argument can be applied to numerous examples.

Alḥamdulillāh! Now the concept and meaning of the *Hadith Sharif* can be properly understood. I have fully explained this subject in my *Kitāb* باب العقائد والكلام. In this book I have proven that *Kufr* means ignorance in *Allāh* ﷻ, and anyone who fully understands and testifies in *Allāh* ﷻ, can never be a *Kāfir*. A *Kāfir* does not fully understand and testify in *Allāh* ﷻ even though he may



Mazār al-Sharif of Sayyiduna Salmān al-Fārist Sahābī
Madāyan, Irāq



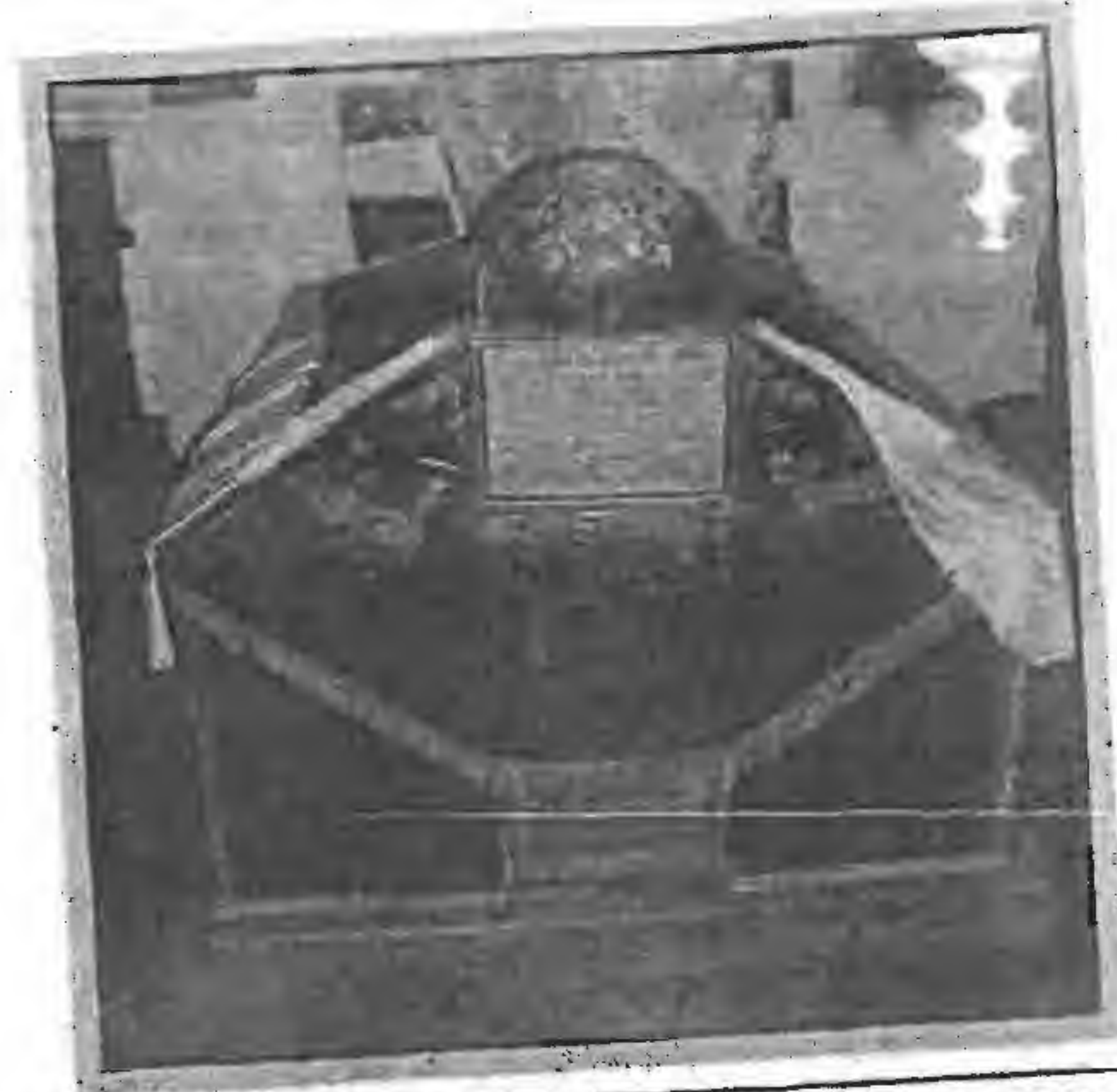
Mazār al-Sharif of Sayyiduna Okasha Sahābī
Humus, Syria



Mazār al-Sharīf of Sayyiduna 'Akrama ibn Abu-Jahl Sahābī ؓ Humus, Syria



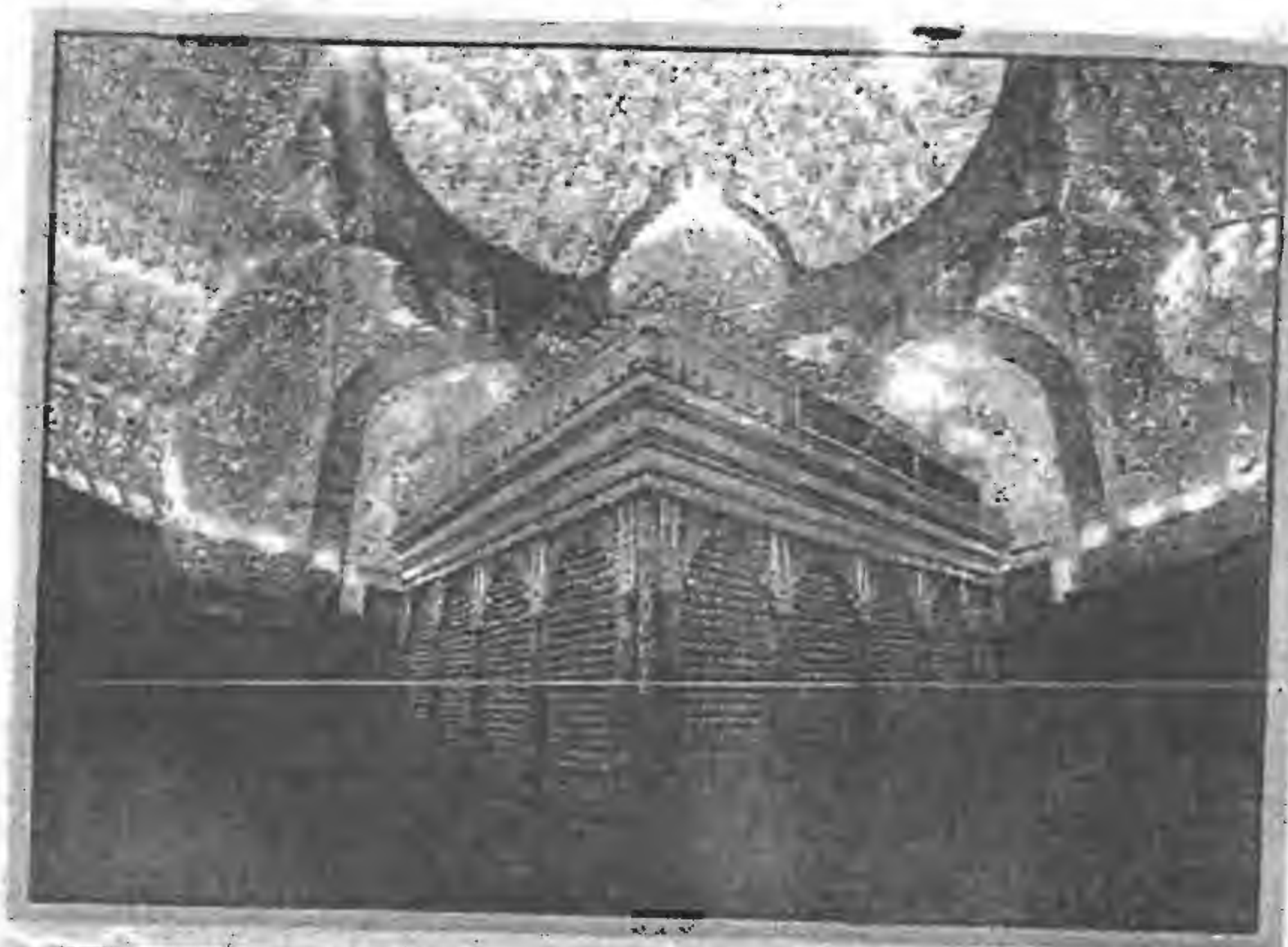
Mazār al-Sharīf of Sayyiduna Ja'far at-Tayyār Sahābī ؓ
Karakh, Jordan



Mazār al-Sharīf of Sayyiduna Bilal the Mu'ezzin Sahābī ؓ
Damascus, Syria



Mazār al-Sharīf of Sayyiduna Huzayfa al-Yamān Sahābī ؓ
Madāyan, Irāq



Mazār al-Sharīf of Sayyidush-Shohadah Imām al-Ḥusain Shahīd
Karbala, Iraq



Mazār al-Sharīf of Sayyiduna 'Ubaydullāh ibn 'Umar al-Farūq
Ṣaḥābī Ḥumus, Syria

claim to be a great *Ālim* or philosopher. This is the state of the *Wahabī*, *Deobandī*, *Qadiyānī* and all such affiliations.

QUESTION: What is the ruling concerning those who associate with the misled and corrupt '*Ulamā*? Though they are warned of the serious dangers but yet say, "All '*Ulamā* are alike and meeting with any '*Alim* can never be harmful."

ANSWER: *Allāh* ﷻ states in the Holy *Qur'ān* about such persons:

﴿وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾

And he amongst you that turns to them (the misled, for friendship) is of them. Verily *Allāh* does not guide unjust people.³⁷⁸

Amīr al-Mu'minīn Sayyidunā 'Alī عليه السلام states:

﴿الْأَعْدَاءُ ثَلَاثَةٌ، عَدُوُّكَ وَعَدُوُّ صَدِيقِكَ وَصَدِيقُ عَدُوِّكَ﴾

There are three enemies, one, your enemy, the second, the enemy of your friend and the third, the friend of your enemy³⁷⁹.

Similarly, there are three enemies of *Allāh* ﷻ.

- Firstly, the direct enemies of *Allāh*, that is, a *Kāfir* as mentioned in the *Qur'ān*: *فان الله عدو للكافرين*.
- Secondly, the enemies of the Friends of *Allāh*, e.g. *Wahabīs*, *Deobandīs*, *Shi'as* and *Qadiyānī's*, etc.
- The third enemy is the friends of the enemies of *Allāh* ﷻ.

All the above categories are the enemies of *Allāh* ﷻ and if anyone loves *Allāh* ﷻ, he will abstain from their company.

QUESTION: Should we also regard such persons as our enemies?

³⁷⁸ *Al-Qur'ān al-Karīm*, Sura *Al-Mā'idah*, verse 51

³⁷⁹ A reference could not be found for this saying. If anyone has any reference, please inform the Translator.

ANSWER: It is a highest degree of compulsion upon every *Muslim* to love and revere all the beloved servants of *Allāh* ﷺ and hate all His enemies. This is pristine *Imān*.

Then, Imām Aḥmad Riḍā ﷺ further said: *Alhamdulillah!* From the time I became conscious (i.e. childhood), I found the hatred in my heart for every enemy of *Allāh* ﷻ.

Once I went to my village (*Kartoli*) and all the servants and men-folk went to *Badayun* for a Court Case. I was left alone. In those days, I used to experience severe pain under my ribs. It was time for *Zuhr Salāh* and the pain became very severe. Somehow, I managed to perform my *Wuḍu* and stood up to read the *Sunnah*. I could not manage, so I lifted my hands and made *Du'ā* to *Allāh* ﷻ with the *Wasīlah* of Sayyidunā Rasūlullāh ﷺ to relieve me of this pain. The Merciful Lord ﷻ certainly listens to the cries of those who are in pain. As I made my *Niyyah* for the *Sunnah Salāh*, the pain disappeared, and when I completed the *Salāh*, the pain was there again. Nevertheless, I started my *Fard* and the same thing happened. While in *Salāh*, there was no pain, but when I completed the *Salāh*, the pain was there again. I completed my remaining *Salāh* in this state. Thereafter, the pain again gave me no moment of peace. This continued till *Asr Salāh*. I tossed and turned with pain, but it did not subside.

Just then, a true and true, anti-Muslim *Brahman* (staunch *Hindu*) of the village passed by. He always pretended to be a sympathizer of *Muslims*. I was lying in my room and the door was open. He saw me and came inside. He saw that I was in pain so he placed his filthy hand on my stomach and asked, "Is the pain here?" His hands of *Kufr* made me very uncomfortable and infuriated me to such an extent that I totally forgot about my pain. The pain and discomfort of the *Kāfir's* dirty hands was actually more severe than the pain of my body. This is the degree of hatred one should have for the enemies of *Allāh* ﷻ.

QUESTION: Some people knowingly sit and associate with the misled. What is the ruling concerning them?

ANSWER: It is *Harām* and the dangerous. There is a great chance of also becoming misled. To keep friendship with the misled is even more dangerous and destructive. Sayyidunā Rasūlullāh ﷺ states:

﴿فِيَابَاكُمْ وَأَيَاهُمْ، لَا يَصِلُونَكُمْ وَلَا يَفْتُونَكُمْ﴾

Keep them (misled) far from you, keep yourself far from them, so that they may not mislead you and put you in disarray (*Fitnah*).³⁸⁰

One who depends on his desires indeed depends on a big liar. It is said:

﴿وَأَنهَا لَا كَذِبُ مَا يَكُونُ إِذَا حَلَفَتْ فَكَيْفَ إِذَا وَعَدَتْ﴾

The *Nafs* (desire) is a big liar when it swears an oath. So how great a liar will the *Nafs* be when it does not fulfill it's promise.³⁸¹

It is narrated in a *Sahīh Hadith Sharīf*, that when the *Dajjāl* will appear, some people will set out to watch him just for the sake of fun. They will say, "We are strong on our *Dīn* and he will not mislead us." When they will see the *Dajjāl*, he will mislead and convert them.

In another *Hadith Sharīf*, Sayyidunā Rasūlullāh ﷺ states, "I say this by an Oath! Whoever has friendship with any nation, he will be raised with them on the Day of *Qiyāmah*." A true believer certainly believes every word of the Beloved *Nabī* ﷺ as part of *Imān*. The state of certainty is even stronger if he takes an Oath.

Another *Hadith Sharīf* states, "Those who keep friendship with the *Kufḥār* do indeed belong to their community." Imām Jalāl al-Dīn

³⁸⁰ Cited in *Sahīh Muslim*, Vol. 1, p.73, *Hadith* no.4, narrated by Sayyidunā Abu Hurayra ﷺ.

³⁸¹ Recorded in *Mirqāt al-Mafātīḥ*, Vol. 3, p. 586, Narrated by Sayyidunā Sa'd ibn Musayyib

al-Suyutī (d.911/1505) records an incident in his famous *Sharh al-Sudūr*. He states that there was a person who always sat in the company of the *Shi'ā*. At the time of his death his family asked him to recite the *Kalimah*. He replied, "I cannot recite it." He was asked why and he replied, "There are two persons (Angels) standing besides me and are saying that I used to sit in the company of those who insulted Sayyidunā Abu-Bakr (r), and Sayyidunā 'Umar (r). Now it is time for death and I intend reading the *Kalimah* to depart with Imān from the world. They say, that they will not allow me to read the *Kalimah*." Eventually, the man died without reciting the *Kalimah*. Such is the severity and destruction of sitting in the company of the misled. If this is the condition and conclusion of sitting in the company of those who insult Sayyidunā Abu-Bakr (r) and Sayyidunā 'Umar (r), then what will be the state of those who associate with the *Wahabī*, *Deobandī*, and *Qadiyānī*? They not only insult the *Sahāba*, but even the integrity of Sayyidunā Rasūlullāh (r) and Almighty Allāh (r).

QUESTION: If a Muslim is an employee of a *Kāfir*, how should the Muslim's relation be with the employer?

ANSWER: Keep the same relation with the enemy of Allāh (r) and His Rasūl (r) as one keeps with his own enemy. (i.e. do your job and do not get very intimate).

QUESTION: What is the identification of a true *Majzūb*?³⁸²

ANSWER: The sign of a true *Majzūb* is that he will never oppose the commands of the pristine *Sharī'ah*. I have had the privilege of visiting the *Mazār al-Sharīf* of Sayyidī Mūsā Suhāgh (r). He was a famous *Majzūb* of *Ahmadabad* (Gujarat India). He always dressed in woman's clothing.

³⁸² A *Majzūb* is a *Walī* who lives a life under the influence and control of Divine Ecstasy. The Law's of *Sharī'ah* does not apply to him. He is always engrossed in Divine Love devoted to his Sublime Creator (r).

Once, there was a severe drought in the city and the King, along with the pious and respectable persons, approached him to make *Du'ā* for rain. He refused and said that he was not fit to make *Du'ā*. This refusal is a sign of their humility. When the people insisted, he then picked up a stone in one hand, and stretched out the other hand which was adorned with bangles. He looked up to the sky and cried to Allāh (r), "Send rain or I will break this bond of Your Secret Love." As he said this, dark rain clouds gathered instantly and it began raining heavily.

One Friday, he was walking in the street. Coincidentally, the Grand *Qādī* was also on his way to the *Musjid* for *Jum'ah Salāh*. They both met face to face and the *Qādī* exercised his authority and said to him, "Change your feminine garb with proper men's wear and attend the *Fard Jum'ah Salāh*." He immediately changed his clothes and proceeded to the *Musjid* for *Jum'ah Salāh*. He listened to the *Khutbah* and joined the *Jama'āt* for *Salāh*. When the *Imām* began the *Salāh* with *Takbīr-e-Tahrīm*, his conditioned changed and he cried out, "My Lord (r) is always Alive and shall never die. These people are making me a destitute." On saying this, the congregation saw that his attire instantly changed to that of his normal red feminine garb with bangles on his hands.

But unfortunately nowadays, the ignorant followers at his *Mazār al-Sharīf* have also adopted this feminine garb and wear bangles in their hands. This is totally *Harām* because they do not possess the same spiritual state of the great Saint. Verily, the *Walī* was true and authentic and the followers are fake and ignorant.

QUESTION: What is the sign of true Spiritual Ecstasy?

ANSWER: True ecstasy does not interfere with the *Fard* and *Wājib* duties of the *Sharī'ah*. Once, 'Arife-Billāh Sayyid Abū al-Hasan Nūrī (r) (d.294/907) remained unconscious in a state of spiritual rapture for three days and nights. He was a contemporary of the *Qutb*, Junaid al-Baghdadī (r) (d.297/909). People questioned Shaykh Junaid (r)

about this mystical situation. He asked about Shaykh Nūr's condition regarding *Salāh*. They said, "He gains consciousness at the time of *Salāh* and performs it. Thereafter, he goes back into the same state." Sayyidī Junaid rah replied, "Alḥamdulillāh! His ecstasy is true".

However, as long as one is mentally fit, one is not exempted from any *Salāh* or *Fard* duties. Fasts for a traveller in *Ramādān* or the sick, who cannot manage keeping Fast, are allowed to make *Qadah* of their Fasts. On the contrary, *Zakāt* and *Hajj* are only compulsory on those who can afford it. But *Salāh* is *Fard* in all situations as long as one is sane and conscious. If a person is sick and cannot stand on his feet without a support, then he may stand up by supporting himself with a stick or holding the wall or another person to say his *Takbīr-e-Tahrīma*. He will remain standing as long as possible and then may sit on a stool or chair and complete the remaining *Salāh*. It is *Fard* on all to stand upright and begin *Salāh*, even though he may just say the *Takbīr-e-Tahrīma*. After this, it is permissible to sit, or lie down and complete the remaining *Salāh*.

Sayyidunā Rasūlullāh rah performed *Salāh* so abundantly that his sacred feet use to swell up. The *As'hāb* noticed this and said, "Ya Rasūlullāh! You are the Beloved of Almighty Allāh and He has given you great privileges. Why do you over exert yourself in this manner?" The Noble Nabī of Allāh rah replied:

﴿أَفَلَا أكونُ عبداً شكوراً؟﴾

Must I not be a thankful servant of Allāh rah?³⁸³

The Beloved Nabī rah performed such strenuous devotions, though Allāh rah revealed this *Ayah* and compassionately addressed him:

﴿طه﴾ مَا أَنزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَىٰ

Taha! (Referring to the Nabī rah as the brilliant full Moon) We have not revealed the *Qur'ān* on you so that you experience hardship.³⁸⁴

Nevertheless, we are not exempted from *Salāh* until death. Almighty Allāh rah states:

﴿وَأَعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ﴾

Oh my servants! Continue worshipping your Lord until the Hour that is certain (death).³⁸⁵

It is recorded that there once lived a very old and pious *Walī*. He performed his five *Salāh* daily punctually with *Jamā'at* in the *Musjid*. One night, on his way to the *Musjid* for 'Esha *Salāh*, he fell and broke his leg. He lifted his hands and made *Du'ā* to Allāh rah, "Oh Allāh! I am now very old and weak. A King exempts his aged and feeble servants from all duties. I request you to also free me." His *Du'ās* were accepted because he awoke insane the next morning. *Salāh* or any other *Fard* or *Wājib* duty of *Islām* is compulsory on all sane and adult *Muslims*. Since he was now insane, he was exempted from all duties.

A'la'Ḥadrat rah further commented that even a true *Majzūb* too, will indeed, not omit his *Salāh*, though the public may not see him performing them. Once the people of *Baghdad* complained to Sayyidunā Shaykh 'Abd al-Qādir Jilānī rah that Shaykh Qaḍīb al-Baan Mousalī rah (d.570/1175) is never seen performing his *Salāh*. The Shaykh was a famous *Majzūb* of *Baghdad* and a *Khalifah* of *Ghawth al-A'zam* Sayyid 'Abd al-Qādir Jilānī rah. The great *Ghawth* rah replied: "Do not condemn him, because there is no moment that his head is not in *Sajdah* at the Holy *Kā'bah*."

³⁸³ see *Sahih al-Bukhari*. Hadith no. 6324 narrated by Sayyidunā Junaid rah.

³⁸⁴ *Al-Qur'ān al-Karīm*, Sūra: Taha, Verse: 1-2

³⁸⁵ *Al-Qur'ān al-Karīm*, Sūra: Al-Hijr, Verse: 99

QUESTION: Can men keep long platted hair as some devotees do?

ANSWER: It is *Harām*. A *Mu'min's* conduct and style must always be in conformity with the conduct and commands of Sayyidunā Rasūlullāh ﷺ. Any contradictions to his commands are indeed direct opposition and disobedience to Almighty Allāh ﷻ. Hence, Sayyidunā Rasūlullāh ﷺ clearly states in the *Hadith Sharīf*:

﴿لَعَنَ النَّبِيُّ الْمُسَبِّهَاتِ بِالرِّجَالِ مِنَ النِّسَاءِ وَالْمُسَبِّهِينَ بِالنِّسَاءِ مِنَ الرِّجَالِ﴾

*The Nabī of Allāh ﷺ curses those women who imitate men and all men who imitate women.*³⁸⁶

QUESTION: Can one follow the *Imāmat* of an illegitimate person born from *Zina*?

ANSWER: If there is someone present in the congregation who is more knowledgeable and pious than him or equal to him then he should not lead the *Jamā'at*, otherwise there is no harm if he performed the *Salāh*.

QUESTION: But Sir! It is no fault of such a person.

ANSWER: The *Sharī'ah* places great emphasis and consideration to the masses. The *Sharī'ah* is very concerned about the unity of society. If an individual causes a spilt or hatred in the masses, then that individual must refrain from *Imāmat* and keep the unity and peace. Likewise, it is *Makrūh* for a person with excessive white spots of leprosy to perform *Salāh*. For the purpose of drawing a greater crowd for *Salāh*, the *Sharī'ah* recommends that the *Imām* be a pious, handsome and knowledgeable person with a melodious voice. Nowadays, people have likened *Salāh* as an easy and minor duty. Let alone the general public, many so-called "Great 'Ulamā" and "Imāms" do not perform their own *Salāh* correctly, yet they are not ashamed to lead the *Jamā'at*.

Worship must be solely for Almighty Allāh ﷻ Alone. Never be proud of your good deeds, because one's life long good deeds are not equivalent to a single Mercy of Almighty Allāh ﷻ. It is recorded in the *Hadith Sharīf* that there lived a pious man in one of the previous 'Ummah. He climbed a high peak on an isolated island in the center of the ocean. He then engaged himself day and night in the worship of Almighty Allāh ﷻ. This spot was so secluded that no human could set foot on it. Allāh ﷻ provided for him a pomegranate tree and a sweet water spring. He ate and drank as he wished from this Divine Provision. This devotee spent 400 years in this pure and serene environment. It is obvious that if a person lives in such an isolated place, then surely, he will live a very pure life. He will not lie, steal or commit any sin. The root of evil is company, which at times is a sin itself.

However, he spent 400 years of absolute devotion in 'Ibādah in this secluded spot. Every life has to come to an end on this planet because it is a Law of the Almighty Lord ﷻ. So, the Angel of Death came to him. He made a request to the Angel, "Please grant me a few moments so that I may make fresh *Wuḍu* and perform two *Rak'ats* of *Salāh*. When I reach the *Sajdah* of the second *Rak'at*, you may then remove my soul." The Angel replied, "I have brought just that time for you from Allāh ﷻ." Hence, he made *Wuḍu* and performed his *Salāh*. The Angel of Death removed his soul in the *Sajdah* of the last *Rak'at*. To this day, Almighty Allāh ﷻ preserved his body in the same posture of *Sajdah* on that island.

Once, the Angel Jibrīl ﷺ related to Sayyidunā Rasūlullāh ﷺ, "Ya Rasūlullāh! When we descend from the skies and ascend it, we see this person in the posture of *Sajdah*." It is stated that this person will be called on the Day of *Qiyāmah* to be judged. His records will reflect no sin at all. It will be full of good deeds and virtues. The Merciful Lord ﷻ will order the Angels:

﴿ادْخُلُوا عِبْدِي الْجَنَّةَ بِرَحْمَتِي﴾

*Take my servant to Jannah by My Mercy.*³⁸⁷

This person will comment, "Oh my Lord! In fact, my good deeds will take me to Jannah." Almighty *Allāh* ﷻ will then order the Angels to bring him to the Scale of Justice and place his 400 years of 'Ibādah on side, and place one of *Allāh*'s Mercy that he enjoyed for 400 years. His one eye will be placed on one side of the scale and his 400 years of good deeds on the other side. His deeds will be of no comparison to a single eye Almighty *Allāh*'s ﷻ blessed him with. *Allāh* ﷻ will order:

﴿أَدْخِلُوا عَبْدِي النَّارَ بِعَذَابِي﴾

*Take My servant to My Fire of Hell by My Justice.*³⁸⁸

On hearing this, the servant will tremble with fear and plead, "No! My Lord! Not by my deeds, but by your Mercy." The Merciful *Allāh* ﷻ will pardon him and order the Angels:

﴿أَذْهِبُوا عَبْدِي الْجَنَّةَ بِرَحْمَتِي﴾

*Take my servant to My Jannah by My Mercy.*³⁸⁹

³⁸⁷ *Lisān al-Mizān*, Vol. 8, p.159, narrated by Sayyiduna Jābir ﷺ

³⁸⁸ *Lisān al-Mizān*, Vol. 8, p.159, narrated by Sayyiduna Jābir ﷺ

³⁸⁹ *Lisān al-Mizān*, Vol. 8, p.159, narrated by Sayyiduna Jābir ibn 'Abd Allāh ﷺ. The full *Hadith* reads as follows:

الله فيقول: أدخلوا عبدي الجنة برحمتي، فنعمة العبد كُتبت، فيقول: بل بعملتي، فيقول الله للملائكة: قاسوا عبدي بنعمتي عليه وعمله، فيجدوا نعمة البصر قد أحاطت بعبادة خمسمائة سنة، وبقيت نعمة الجسد له، فيقول: أدخلوا عبدي النار، فيجهر إلى النار، فينادي رب برحمتك أدخلني الجنة، فيقول: ردوا عبدي،

Another lengthy *Hadith* narrates as follows:

سليمان ابن هرم عن محمد ابن المنكر مجهول في الرواية حديثه غير محفوظ حدثنا يحيى ابن عثمان وبكر ابن سهل قالا: حدثنا عبد الله ابن صالح قال: حدثني سليمان ابن هرم وحدثنا زكريا ابن شبل قال: حدثنا عبد الرحمن ابن أبي جعفر الديباطي عن أبيه قال: كتب إلي الليث ابن سعد يقول: حدثني سليمان ابن هرم القرشي عن محمد ابن المنكر عن جابر ابن عبد الله الأنصاري قال: خرج إلينا رسول الله صلى الله عليه وسلم فقال: خرج من عندي خليلي آتفا جبريل. فقال: يا محمد والذي بعثني بالحق إليك أن الله لعبدا من عباده عبد الله خمس مائة سنة على رأس جبل عرضه وطوله ثلاثون ذراعا في ثلاثين ذراعا بذراعه، والبحر محيط به أربعة آلاف ذراع. كما نأحده أخبر الله أنه عذبة تعرض الأصبم تبض بماء عذب، ويستنقم في أسفل الجبل وشجرة رمان تخرج كل ليلة رمانة فإذا أمسى نزل فأصاب من

The first question to be asked on the Day of *Qiyāmah* will be about *Salāh*.

After relating this incident, Imām Aḥmad Riḍā ﷺ mentioned a few things about the Day of Judgement. This is what he said:

All creations will stand trial on the Day of Judgement before *Allāh* ﷻ. Some *Muslim* sinners will be sent to *Jahannam* for their bad doings, but no *Muslim* will serve the full period of sentence. Before a *Muslim* serves his full time of punishment, he will be rescued by the intercession (شفاعت) of Sayyidunā Rasūlullāh ﷺ. If everyone served their full period of sentence, then obviously they will be freed from *Jahannam* and sent to *Jannah*. So, what is the necessity for intercession? This is so because according to the *Hadith Sharīf*, no *Muslim* will serve his full time of punishment in the Fire of Hell. This early release will be through the *Shafā'at* (Intercession) of the Glorious Prophet of *Allāh* ﷺ.

A *Muslim* will be summoned for judgement. His Book of Records will be handed to him. It will consist of countless pages, full of sins. He will be ordered to personally read out all his major and minor sins. This person will only read out the minor sins and omit the major ones. Almighty *Allāh* ﷻ will then ask him, "Did you read out all your sins?" He will reply, "Yes, My Lord! I read out all of them." *Allāh* ﷻ will order the Angels to note down one good deed for every sin. The man will hear this and scream, "Oh *Allāh*! I have not read out my major sins as yet. I have only read out my minor sins." (The Merciful *Allāh* ﷻ will hear this and forgive him.) This

الوضوء وأخذ تلك الرمانة فأكلها ثم قام لصلاته فسأل ربه عند وقت الأجل أن يقبضه ساجدا، وأن لا يجعل للأرض ولا شيء يفسده عليه سيلا حتى يبعثه وهو ساجد ففعل فنحن نمر عليه إذا هبطنا وإذا عرجنا فنجد في العلم أنه يبعث يوم القيامة فيوقف بين يدي الله فيقول الرب عز وجل: أدخلوا عبدي الجنة برحمتي فنعمة العبد كُتبت يا عبدي، فيقول: بل بعملتي. فيقول: أدخلوا عبدي الجنة برحمتي. فيقول: بل بعملتي. فيقول الله للملائكة: قاسوا عبدي بنعمتي عليه وعمله فيجدوا نعمة البصر قد أحاطت بعبادة خمسمائة سنة، وبقيت نعمة الجسد له فيقول: أدخلوا عبدي النار، فيجهر إلى النار فينادي ربه برحمتك أدخلني الجنة. فيقول: ردوا عبدي فيوقف بين يديه فيقول: يا عبدي من خلقك ولم تكن شيئا؟ فيقول: أنت ربي. فيقول: أكان ذلك

برحمتي؟ فيقول: نعم ربي. فيقول: من قواك لعبادة خمس مائة

mercy is all due to the blessings of our Beloved Rasūl ﷺ that the Merciful Lord ﷻ will pardon our sins on the Day of Judgement.

It is stated in the *Hadith Sharīf* that when the following *Ayah* was revealed:

﴿وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ﴾

*Oh Beloved! Shortly Allāh ﷻ will grant you so much that you will be well-pleased.*³⁹⁰

Sayyidunā Rasūlullāh ﷺ states:

﴿إِذْنٌ لَّا أَرْضَىٰ وَوَاحِدٌ مِّنْ أُمَّتِي فِي النَّارِ﴾

*I will not be happy if a single person from my 'Ummah were in the Fire of Hell.*³⁹¹

The Caretaker of *Jahannam* (Sayyidunā Mālik ﷺ) will notice the intercession of Sayyidunā Rasūlullāh ﷺ on the Day of Judgement and say, "The Beloved *Habīb* ﷺ has not left a trace of the Wrath of Allāh ﷻ on his 'Ummah." This means that he will get his entire 'Ummah pardoned by removing them from *Jahannam* and sent to *Jannah*.

It is reported that Allāh ﷻ will order the Angels to bring out two persons from *Jahannam*. The Mighty Allāh ﷻ will tell them that whatever punishment they received was due to their own doings. Allāh ﷻ is not an oppressor nor does He oppress his subjects. Allāh ﷻ will then order both to return to the Fire of Hell to serve their time. One of them will hasten towards the Fire, while the other will walk very slowly. The Compassionate Allāh ﷻ will order both to be brought back. They will be questioned about their movements. Why did one person run and the other person walk so slowly? The person who ran will say, "Oh my Lord! I have already tasted part of the

punishment for disobeying You. It is very severe. I assume that this may be Your last command to me; therefore I do not want to disobey Your final command. Hence, I hastened towards the Fire in sincere obedience". The second will say, "I was very sad on hearing your final command to go back to the Fire. I depended on your Ultimate Mercy. When You took me out of the Fire, I thought that I was forgiven. Oh Merciful Allāh! I did not expect Your Mercy to send me back to *Jahannam*." The Merciful Lord will forgive them both and send them to *Jannah*.

QUESTION: Some people say that one gets corrupt and misled when one sits in the company of the 'Ulamā.

ANSWER: But the *Hadith Sharīf* clearly states:

﴿عَنْ أَبِي بَكْرَةَ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: أَغْدُ عَالِمًا أَوْ مُعَلِّمًا أَوْ مُسْتَمِعًا أَوْ مُجِبًّا

وَلَا تُكُنِ الْخَامِسَةَ فَتَهْلِكَ﴾

*Sayyiduna Abī-Bakrā ﷺ said that he heard the Prophet of Allāh ﷺ saying: Get up in the morning in a state that you be an Ālim or a seeker of knowledge. Or one who sits in the company of an Ālim or at least loves an Ālim. Do not be in the fifth state (i.e. other than the four mentioned) because you will go astray.*³⁹²

QUESTION: Zayd gave his wife three irrevocable *Talāqs*. Now, he regrets this and wants his wife back. He consulted the 'Ulamā who ordered that she perform *Halala* before he could remarry her. What is the ruling if *Halala* is not performed and Zayd takes the woman back as his wife?

ANSWER: To take the woman back without *Halala* is absolutely *Harām*. After Zayd's *Talāq*, the woman will serve her 'Iddah period (3 months), before she remarries another person. She will live with the second husband as a married couple does (*coitus* must take place). When the

³⁹⁰ *Al-Qur'ān al-Karīm*, Sura:Al-Duḥa, Verse:5

³⁹¹ cited in *Tafṣīr Jalālayn* and *Khāzīn* under the discussion of verse:5 of Sura:Al-Duḥa

³⁹² *Majma'h al-Zawā'id*, *Hadith* no. 594, narrated by Sayyidunā Abī Bakrā ﷺ.

second husband divorces her, she will have to pass her 'Iddah and thereafter, she is free to marry her first husband, Zayd. If Zayd takes her back before this procedure, it will be pure adultery (خالص زنا).

A'la'Hadrat رحمته quoted an incident of a Sahabiyyah. Once a Sahābi divorced his wife. She passed her 'Iddah and remarried another person. She then came to the Nabī ﷺ and inquired, "Can I marry my former husband if my present husband gives me Talāq?" Sayyidunā Rasūlullāh ﷺ replied:

﴿ لَا، حَتَّى تَذُوقِي عُسَيْلَهُ وَتَذُوقِي عُسَيْلَكَ ﴾

No, not until such time that you both experience
pleasure of coition.³⁹³

There is great Wisdom of Almighty Allāh ﷻ in this stringent rule. Divorce is a not a commendable practice in Islām. This strict rule was enforced to discourage divorce otherwise people will divorce for simple reasons or petty issues. Almighty Allāh ﷻ commanded this severe law to avoid disaster in a balanced society. This rule will uphold the moral and spiritual values of a Muslim society. In spite of knowing the severity of this law, yet Talāq has become a common practice in the Muslim community.

QUESTION: Respected Imām, can a husband touch the body of his wife after she passes away and can he also carry her Janāza?

ANSWER: The husband can certainly carry the Janāza of his deceased wife. He may touch her body with a cloth or glove. He is not allowed to touch her body bare-handed. Some ignorant people hold this belief that the husband is not allowed to touch, to see the face or to carry the Janāza of his deceased wife. Such belief is totally un-Islāmic and baseless. He can also place her in her grave. If she has to die in a place where no women-folk are present to give her Ghusal, then the husband can wrap his hands in some cloth and perform the

³⁹³ Sahīh al-Bukhārī, Hadith no. 5196, narrated by Umm al-Mu'minīn Sayyidah 'Ā'isha Siddiqah رضي الله عنها.

Tayamum for the deceased wife. On the contrary, there is no restriction on the wife to touch the body of her deceased husband with her bare hands.

QUESTION: After the death of the husband the wife takes all his money and donates it to the building of a Masjid. She does not give anything to the brother and sister of the deceased. Is it legal for the wife to do this?

ANSWER: If the money is less or equivalent to the wife's [unpaid] Mahr, then she may dispose of it as desired. But if the amount it is more than her stipulated Mahr then she has transgressed the Law of Sharī'ah.

QUESTION: If one Murīd (disciple) has a stronger and closer relation with his Murshid than other Murīds, should the other Murīds be annoyed about him?

ANSWER: This is such jealousy that leads one to the Fire of Hell. Almighty Allāh ﷻ blessed Nabī Adam عليه السلام with great status and ordered all the Angels to make Sajdah to him. The Shaytān became jealous of this and ended up in Jahannam. If one sees another very materialistically successful in this Dunyah, then thank Allāh ﷻ for not engrossing you in non-beneficial things. If you notice that someone is engrossed in the work of Dīn, then kiss his hands and respect him. Obey his commands and assist him in this noble course. If one is envious of another, then one is certainly questioning the authority of Allāh ﷻ, that He has given one person more and the other less.

QUESTION: Can one indulge in the making of Ta'ziya as an art or pass-time without the belief of having any Islāmic connotation?

ANSWER: One must always refrain from all unlawful acts. The Sharī'ah is the Divine Law of Allāh ﷻ, and we must always obey it. This is true Islām. It is forbidden to assist in any unlawful act, morally or financially. Likewise, is the situation to see any forbidden things. It is unlawful to attend or watch any game or show, which has no Islāmic significance. Animal displays and dances are Harām and also forbidden to watch them. Details on this subject are found in Durr al-Mukhtār, Hāshiya 'Allama Tah'tāwī and other books of Islāmic Fiqh. Nowadays, many pious Muslims unknowingly watch

animal shows, etc. They do not realize that this is a sin. It is stated in the *Hadith Sharīf*, "If there is an assembly of good, and for some reason, one cannot attend and feels sad about it, he will receive the same amount of blessing of those who were present. And if there is an illegal gathering and one is sad that he cannot attend, and then he will get the same amount of sin as those who were present."

QUESTION: Can one take photographs of *Awliya* and pious people and keep them for the sake of *Barākāh*?

ANSWER: The photos of Sayyidunā Ibrāhīm عليه السلام, Sayyidunā Isma'īl Zabihullāh عليه السلام and Sayyidāh Bibi Maryām عليها السلام were painted inside the *Kābah*. They were regarded as sacred. But Sayyidunā Rasūlullāh صلى الله عليه وسلم personally erased them with his hands.

QUESTION: What is the rule of reciting *Du'ā-e-Qunūt* in *Salat al-Fajr*, and what is its benefits and method of recitation?

ANSWER: May *Allāh* ﷻ save us from all calamities. This *Du'ā* is recited when any *Bala* (bad omen), epidemic or severe calamity descends on the people. The *Imām*, in the second *Rak'at* of *Salāt al-Fajar* will recite *Surah al-Fateha*, a *Surah*, say *Allāhu-Akbar* and recite *Du'ā-e-Qunūt*.^{*} The *Jamā'at* may say *Amīn* softly or make *Du'ā* softly. Thereafter, the *Imām* will complete the remaining *Salāh*.

The Correct and Sunnat Way of Performing Wudu

QUESTION: What is the *Sunnat* way of performing *Wudu*?

ANSWER: When one sits to make *Wudu*, firstly read,

بِسْمِ اللَّهِ الْعَظِيمِ وَالْحَمْدُ لِلَّهِ عَلَى دِينِ الْإِسْلَامِ ﴿

The *Wudu* that is commenced with *Bismillāh* purifies the entire body or else only those parts that are washed in *Wudu*.

Wash both the hands thoroughly 3 times up to the wrists. First, wash the right hand by pouring water with the left and *vice versa*. Always wash every part thoroughly.

Then, gargle the mouth 3 times making sure that water reaches every crevice in the mouth and no food particles remain inbetween the teeth. Also lift the head up and gargle so that water reaches the throat. This is *Sunnat-e-Mu'akkidāh* in *Wudu*, and *Fard* in *Ghusal*. It is commonly seen that many people take a handful of water, put it in the mouth and merely squirt it out. This is not thorough gargling as prescribed in the *Hadith*.

Likewise, taking water and wetting the tip of the nose is also not sufficient. The *Sunnah* of *Wudu* will not be carried out in this manner. It is a sin and transgression of the Law to perform *Wudu* by habitually omitting the *Sunnah*. If one does this haphazardly in *Ghusal*, he will not be executing a *Fard* and hence, his *Ghusal* will be incomplete. One has to push water till the upper parts of the nostrils because this is *Sunnat-e-Mu'akkidāh* in *Wudu*, and *Fard* in *Ghusal*. Not a single hair of the nostril must be left dry or else *Wudu* and *Ghusal* becomes null and void.

Then wash the face three times from the root of the hair on the forehead to the bottom of the chin, from one ear lobe to the other. Make sure that the water wets every hair on the beard, eyebrows and eyes. Do not close the eyes tightly because this causes creases and hence, water does not wash the creased parts.

Then wash both the hands, first the right and then the left from the finger tips to above the elbows. Make sure that every hair on the hand is properly washed. Allow enough water to flow on the arms from the fingertips to just above the elbows. Do not forget to turn the elbow under the running water because many people do not give heed to this part and therefore, it is left dry. This negligence nullifies one's *Wudu*.

Now make the *Masāh* by running your wet hands on the hair of the head. One-quarter *Masāh* is *Fard* and the whole head is *Sunnah*. *Masāh* is performed by wetting the hands, then excluding both the index fingers (*Shahādah*) and thumbs, run the palms and 3 fingers of both hands from the forehead section of the hair to the back, then back to the front. Now use the index fingers to clean the inner and outer ear and the thumbs for the back of the ear. Then run the back of the palms on just the back (nape) of the neck, not the entire neck as this is *Makrūh* (undesirable).

Now wash both the feet 3 times from the tips of the toe to above the ankles. First, the right foot and then the left. *Khilāl* (cleaning with the fingers) of the toes are performed with the small finger of the left hand beginning from the small toe to the big toe of the right foot, then the big toe to the small of the left foot.

The *Sunnat Du'ās* when washing the different parts are as follows.

1. Beginning: اتوضؤا لرفع الحدث

بسم الله العظيم والحمد لله على دين الإسلام

2. Gargling:

اللهم أعني على تلاوة القرآن وذكرك وشكرك وحسن عبادتك

Oh Allāh ﷻ assists me in the *Tilāwat* of the *Qur'ān*, in Your *Dhikr* and *Shukr* and perfect worship.

3. Washing the nose:

اللهم أرحني رائحة الجنة ولا ترحني رائحة النار

Oh Allāh ﷻ let me smell the fragrance of *Jannah* and not the stench of *Jahannam*.

4. Face:

اللهم يضح وجهي يوم تبيض وجوه وتسود وجوه

Oh Allāh ﷻ brighten my face on that Day when some faces will be bright and some dark.

5. Right arm:

اللهم أعطني كتابي بيمينى وحاسيني حساباً يسيراً

Oh Allāh ﷻ give me my *Book of Records* in my right hand and judge with mercy (ease).

6 Left arm:

اللهم لا تعطيني كتابي شمالى ولا من وراء ظهري

Oh Allāh ﷻ do not give me my *Book of Records* in my left hand or from behind.

7. Masāh of head:

اللهم اظلي تحت ظل عرشك يوم لا ظل إلا ظل عرشك

Oh Allāh ﷻ give me *Shade* under Your 'Arsh (Throne) on that Day (*Qiyāmah*) when there would be no shade besides Your *Shade*.

8. Masāh of ears:

اللهم اجعلني من الذين يسمعون القول فيسبعون حسنة

Oh Allāh ﷻ make me of those who listen attentively and then sincerely practice on them.

9. Masāh of nape of the neck:

اللهم اغتق رقبتى من النار

Oh Allāh ﷻ free my neck from the Fire of Hell.

10. Right foot:

اللهم ثبت قدمي على الصراط يوم تزل الأقدام

Oh Allāh ﷻ! Keep fast and steady my feet on the Bridge (*Pulsirāt*) on the Day when the feet will slip.

11. Left foot:

اللهم اجعل ديني مغفوراً وسعي مشكوراً وتجارتى لن تبور

Oh Allāh ﷻ forgive my sins, and make my struggle and devotion fruitful and do not make my business (transactions) show any loss.

Now make the *Masāh* by running your wet hands on the hair of the head. One-quarter *Masāh* is *Fard* and the whole head is *Sunnah*. *Masāh* is performed by wetting the hands, then excluding both the index fingers (*Shahādah*) and thumbs, run the palms and 3 fingers of both hands from the forehead section of the hair to the back, then back to the front. Now use the index fingers to clean the inner and outer ear and the thumbs for the back of the ear. Then run the back of the palms on just the back (nape) of the neck, not the entire neck as this is *Makrūh* (undesirable).

Now wash both the feet 3 times from the tips of the toe to above the ankles. First, the right foot and then the left. *Khilāl* (cleaning with the fingers) of the toes are performed with the small finger of the left hand beginning from the small toe to the big toe of the right foot, then the big toe to the small of the left foot.

The *Sunnat Du'ās* when washing the different parts are as follows.

1. Beginning: اتَّوَضَّأَ لِرَفْعِ الْحَدَثِ

بِسْمِ اللَّهِ الْعَظِيمِ وَالْحَمْدُ لِلَّهِ عَلَى دِينِ الْإِسْلَامِ

2. Gargling:

اللَّهُمَّ اعْنِي عَلَيَّ تِلَاوَةَ الْقُرْآنِ وَذِكْرَكَ وَشُكْرَكَ وَحُسْنَ عِبَادَتِكَ

Oh Allāh ﷻ assists me in the *Tilāwat* of the *Qur'ān*, in Your *Dhikr* and *Shukr* and perfect worship.

3. Washing the nose:

اللَّهُمَّ ارْحِنِي رَائِحَةَ الْجَنَّةِ وَلَا تُرْحِنِي رَائِحَةَ النَّارِ

Oh Allāh ﷻ let me smell the fragrance of *Jannah* and not the stench of *Jahannam*.

4. Face:

اللَّهُمَّ بَيِّضْ وَجْهِي يَوْمَ تَبْيِضُ وُجُوهُ وَسَوْدُ وُجُوهُ

Oh Allāh ﷻ brighten my face on that Day when some faces will be bright and some dark.

5. Right arm:

اللَّهُمَّ اعْطِنِي كِتَابِي بِيَمِينِي وَحَاسِبْنِي حِسَابًا يَسِيرًا

Oh Allāh ﷻ give me my Book of Records in my right hand and judge with mercy (ease).

6. Left arm:

اللَّهُمَّ لَا تُعْطِنِي كِتَابِي شِمَالِي وَلَا مِنْ وَرَاءَ ظَهْرِي

Oh Allāh ﷻ do not give me my Book of Records in my left hand or from behind.

7. Masāh of head:

اللَّهُمَّ أَظِلَّنِي تَحْتَ ظِلِّ عَرْشِكَ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّ عَرْشِكَ

Oh Allāh ﷻ give me Shade under Your 'Arsh (Throne) on that Day (*Qiyāmah*) when there would be no shade besides Your Shade.

8. Masāh of ears:

اللَّهُمَّ اجْعَلْنِي مِنَ الَّذِينَ يَسْمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ

Oh Allāh ﷻ make me of those who listen attentively and then sincerely practice on them.

9. Masāh of nape of the neck:

اللَّهُمَّ اغْنِ رَقَبَتِي مِنَ النَّارِ

Oh Allāh ﷻ free my neck from the Fire of Hell.

10. Right foot:

اللَّهُمَّ ثَبِّتْ قَدَمِي عَلَى الصِّرَاطِ يَوْمَ تَزُلُّ الْأَقْدَامُ

Oh Allāh ﷻ! Keep fast and steady my feet on the Bridge (*Pulsirāt*) on the Day when the feet will slip.

11. Left foot:

اللَّهُمَّ اجْعَلْ دِينِي مَغْفُورًا وَسَعْيًا مَشْكُورًا وَتَجَارِرَتِي لَنْ تَبُورَ

Oh Allāh ﷻ forgive my sins, and make my struggle and devotion fruitful and do not make my business (transactions) show any loss.

12. Thereafter, recite *Salawāt (Darūd Sharīf)* and recite this *Du'a*.

﴿اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ السَّطَّارِينَ﴾

Oh Allāh ☪ make me amongst those who repent excessively and amongst those who have been cleansed divinely.

If one performs perfect *Wudu* with all the *Du'ās*, then Almighty *Allāh* ﷻ will open all the eight doors of *Jannah* for the devotee.

Speaking on the same subject, the *Mujaddid* ﷺ said: Incidentally, once I visited a village and an 'Alim accompanied me. The 'Alim sat to make *Wudu* for *Fajr Salāh*. When washing his face, he poured water on his face from the eyebrows downwards. When I rectified him to wash from the roots of the forehead, he said, "I am rushing because time is limited for sunrise." I then said to him, "So you want to perform *Salāh* without *Wudu*!" If I could remember, he did the same for *Salat al-Zuhr*. On seeing this carelessness, I reminded him again, "Now what is the rush? You have ample time on hand!" Nowadays, generally this is the careless attitude of the *Muslim*. Great precaution should be taken in *Ghusal* so that one does everything correctly. May Almighty *Allāh* ﷻ forgive and guide us.

The Noble *Imām* went on to say that many people do not perform the *Sajdah* correctly. They place their toes pointing to the ground or suspended in the air while they are to be pressed to the ground so that the toes face the *Qiblah* and the underside of the toe (stomach) is flush to the ground. It is *Fard* to press one toe of each foot in this prescribed manner. Pressing all ten toes flat to the ground in *Sajdah* is *Sunnah*.³⁹⁴

³⁹⁴ According to the *Shari'ah*, it is *Fard* in *Sajdah* to press at least one toe of each foot on the ground that it's underneath [belly] is flat on the ground and the tips face the *Qibla*. It is recommended and a *Sunnah* to press all ten toes flat on the ground in *Sajdah*. *Salah* will not be valid if only the tips of the toe touch the ground. Many people cross their feet or merely relax their toes in *Sajdah*. This practice nullifies the *Salah*. Great precaution must be taken to correct

Likewise, is the situation of the nose in *Sajdah*. Some people merely touch the ground, others don't at all. Both these ways are incorrect. The command is that the hard bony part of the nose must press on the ground.

The same thing happens in *Ruku'* and *Jalsa* (posture between *Sajdah*). It is commonly seen that when getting up from *Ruku'* to *Quo'mah*, people get up half way instead of upright. Some just get up a few inches and then rush off to *Sajdah*. The same is done in *Jalsa*. The head is lifted a few inches from the ground and back to *Sajdah*. These are incorrect practices. One has to get up to a correct sitting position (*Jalsa*) after the first *Sajdah*. If one performs one's *Salāh* in this haphazard manner for 60 years, his *Salāh* will not be accepted. Perfect *Salāh* is when one sincerely executes all the postures and commands according to the sacred *Sharī'ah*.

Once a *Sahabī* entered the sacred *Musjid al-Nabawī Sharīf* and hurriedly performed his *Salāh*. Thereafter, he came to the holy gathering of Sayyidunā Rasūlullāh ﷺ and greeted him. The Beloved Prophet ﷺ replied:

﴿ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تَصَلِّ﴾

Return and repeat your Salāh for you have not performed it.³⁹⁵

all postures of *Salāh* so that *Allāh* ﷻ accepts our *'Ibādah*. Refer to authentic books of *Islamic Fiqah* for details.

³⁹⁵ *Sahih al-Bukhari*, Hadith no. 6519, narrated on the authority of Sayyiduna Abu-Hurayra ؓ.

The complete *Hadith* is as follows:

حدثني إسحاق بن منصور حدثنا أبو أسامة حدثنا عبيد الله بن عمر عن سعيد بن أبي سعيد عن أبي هريرة «أن رجلاً دخل المسجد يصلي ورسول الله في ناحية المسجد، فجاء فسلم عليه، فقال له: ارجع فصل فإنك لم تصل». فرجع فصل ثم سلم فقال: وعليك، ارجع فصل فإنك لم تصل. قال في الثالثة فأعلمني، قال: إذا قست إلى الصلاة، فأسمع الرضوء، ثم استقبل القبلة فكبر واقرأ بما تيسر منك من القرآن، ثم اركع حتى تطمئن راكعاً، ثم ارفع رأسك حتى تعدل قائماً، ثم اسجد حتى تطمئن ساجداً، ثم ارفع حتى تسوي وتطمئن جالساً، ثم اسجد حتى تطمئن ساجداً، ثم ارفع حتى تستوي قائماً، ثم افعل ذلك في صلاتك كلها.

The *Sahābī* repeated his *Salāh* the same way. The Glorious Prophet ﷺ repeated the same to him. The *Sahāba* then said, "By *Allāh*! Who has sent you with the Ultimate Truth! This is the only way I know of performing *Salāh*". The Beloved *Habīb* ﷺ then rectified him as follows, "Perform your *Ruku'* and *Sajdah* properly and calmly. Stand upright after *Ruku'* and sit upright inbetween the *Sujūd*."

QUESTION: What is the ruling of the *Sharī'ah* concerning a person who utters 99 words of *Kufr* and one word of *Islām*?

ANSWER: He is certainly a *Kāfir*. No one can call a person a *Muslim* if he makes 99 *Sajdahs* to an idol and one *Sajdah* to *Allāh* ﷻ or *visa-versa*. Would a glass of rose water remain clean if a drop of urine is put into it?

Co-incidentally, on a journey, a *Sahabī's* camel went missing. Sayyidunā Rasūlullāh ﷺ informed him that its reins are tangled in a certain tree. A hypocrite (*Munafiq*), Zayd ibn Rasīt heard this and said to his fellow hypocrites, "Muhammad ﷺ says that the lost camel is tangled in a certain tree in the jungle. What does he know about *Ghayb*?" Almighty *Allāh* ﷻ answered this *Munafiq* with a Revelation:

﴿وَلَيْن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ ۚ لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِنَّ نَعْفَ عَنْ طَائِفَةٍ مِنْكُمْ يُغْفَرُ لَكُمْ ۚ﴾
 يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا زُجْرَ الْمُجْرِمِينَ ﴿٦٦﴾

My Beloved, inform them, do you make mockery of *Allāh*, His *Ayahs* and His *Rasūl*? Do not make excuses, because you have become a *Kāfir* after bringing *Imān*. If We pardon some of you, We will punish others amongst you, for that they are in sin.³⁹⁶

Allāh ﷻ did not consider 99 *Islamic* words or actions of this hypocrite but He ﷻ counted his one *Kufr*. The illustrious *'Ulamā* of

³⁹⁶ *Al-Qur'an al-Karīm*, Sura: At-Tauba, Verse: 65/66

Islām have explained this article very clearly. They said that if a person utters words that can be interpreted with 100 meanings of which 99 reflect *Kufr* and one of *Islām*, then he would not be branded as a *Kāfir* until it is fully established that the utterance really meant *Kufr*. This is the correct ruling, but people have misunderstood it. I have fully explained this subject in my *Kitāb*:

تمهيد الإيمان بآيات القرآن³⁹⁷ Consult this book for details. However, the words of the above *Ayah* are very clear that it is *Kufr* to totally reject the concept that Sayyidunā Rasūlullāh ﷺ possessed 'Ilme-Ghayb. The *Munafiq* said, "What does the *Rasūl* know about *Ghayb*?" and the Holy *Qur'an* said, "Do not make excuses because you have become a *Kāfir*." Molvi Gangohi records the very same words of the *Munafiq* in *Taqwi'at al-Imān*. He says that only *Allāh* ﷻ knows *Ghayb*, and further writes: "What does the *Rasūl* ﷺ know?" By the authenticity of the Holy *Qur'an*, is this also not *Kufr*?

QUESTION: Is it permissible in the month of *Muharram* to listen to the *Marsiyyah* of *Imām al-Husain* ﷺ?

ANSWER: It is permissible to listen to the *Marsiyyah* if they are authentic. The *Marsiyyah* written in *Arabic* by Mawlanā Sha 'Abd al-'Azīz Muhaddith Dehlawi ﷺ and *A'ina-e-Qiyāmat* written by my younger brother, Mawlanā Hasan Ridā ﷺ are authentic. These *Marsiyyahs* contain true narrations and one should listen to them. Avoid listening to incorrect stories or *Marsiyyahs* written by ignorant story-tellers. It is better not to listen or recite any *Marsiyyah* at all than listening or reciting incorrect ones.

QUESTION: What is the ruling if one hears these sad stories and cries in such gatherings?

ANSWER: There is no harm in crying, but one must not imitate the condition of the *Shi'a* because the *Hadith Sharīf* states:

³⁹⁷ Published in English by and available at the Imām Ahmad Raza Academy, Durban, South Africa.

﴿غَيِّرُوا هَذَا الشَّيْبَ وَلَا تَقْرُبُوا السَّوَادَ﴾

Change this whiteness and do not go near blackness.⁴⁰³

Similarly, it is mentioned in *Sunan-e-Nisā'ī Sharīf*:

﴿سَيَكُونُ أَقْوَامٌ يَخْضِبُونَ بِالسَّوَادِ كَحَوَاصِلِ الْحَمَامِ لَا يَرِيحُونَ رَائِحَةَ الْجَنَّةِ﴾

Some (people) will come who will use black dye, which will be similar to the dark coloured lines on the feathers of wild pigeons. The fragrance of Jannah will be forbidden on them.⁴⁰⁴

A third *Hadith Sharīf* states:

﴿مَنْ اخْتَضَبَ بِالسَّوَادِ سَوَّدَ اللَّهُ وَجْهَهُ يَوْمَ الْقِيَامَةِ﴾

One who uses black dye, Allāh ﷻ will blacken his face on the Day of Qiyāmah.⁴⁰⁵

The fourth *Hadith Sharīf* states:

﴿الصُّفْرَةُ خِضَابُ الْمُؤْمِنِ وَالْحُمْرَةُ خِضَابُ الْمُسْلِمِ وَالسَّوَادُ خِضَابُ الْكَافِرِ﴾

Saffron (yellowish) is a dye of a Mu'min. Henna (red) is a dye of a Muslim and black dye is for the Kāfir.⁴⁰⁶

Hadith number five states:

⁴⁰³ *Musnad Imām Aḥmad*, Ḥadith no.13297, narrated by Sayyidunā Anas ibn Mālik ﷺ.

⁴⁰⁴ *Saīr A'hlām al Nubulā*, Vol. 16, p.176, narrated by Sayyidunā Sa'īd bin Jubair ﷺ on the authority of Sayyidunā 'Abdullāh ibn 'Abbās ﷺ.

⁴⁰⁵ Cited in *Faṭḥ al-Kabīr*, Vol. 3, p.179, Ḥadith no. 11744, narrated by Sayyidunā Abu-Dardah ﷺ.

⁴⁰⁶ Refer *Al-Mustadrak li al-Ḥakīm*, Vol. 3, p.604, Ḥadith no. 6293, narrated by Sayyidunā 'Abdullāh al-Qar'shī ﷺ.

﴿إِنَّ اللَّهَ تَعَالَى يَبْغُضُ الشَّيْخَ الْغَرِيبَ﴾

Allāh ﷻ dislikes the old (black) crow.⁴⁰⁷

The sixth *Hadith Sharīf* states:

﴿أَوَّلُ مَنْ اخْتَضَبَ بِالسَّوَادِ فِرْعَوْنُ﴾

Fir'oun (Pharaoh) was the first person to use black dye.⁴⁰⁸

He drowned in the Nile. People who use similar dyes also drown in colours. Black dye is only permissible for the *Mujāhiddīn* (Muslim soldiers). Similarly, it is permissible for them (*Mujāhiddīn*) to recite *Rajz* (Verses read to arouse military spirit in the battlefield) and self-praise. They can also wear silken clothing and delay the clipping of nails, moustache, and facial hairs for more than 40 days. On the contrary, these are forbidden for others (non-soldiers). Military law defers from all other laws and one of them is the usage of black dye. Sayyidunā Imām Ḥusain ﷺ was a *Mujāhid* and it was permissible for him to use black dye, but forbidden for others.

QUESTION: Is it true that to become a *Murīd* of an ignorant *Faqīr* is actually becoming a disciple of *Shaytān*?

ANSWER: That is most certainly true!

⁴⁰⁷ Cited in *Al-Faṭḥ al-Kabīr*, Vol.1, p.322, Ḥadith no.3550, narrated by Sayyidunā Abu-Hurayra ﷺ. Also see *Kanz al-'Ommāl*, Vol. 1, p.1283, Ḥadith no.17355, narrated by Sayyidunā Abu-Hurayra ﷺ. Also see *Jame'h al-Aḥādith wa al-Murāsīl*, Vol. 2, p.281, Ḥadith no. 5548, narrated by Sayyidunā Abu-Hurayra ﷺ.

⁴⁰⁸ *Al-Faṭḥ al-Kabīr*, Vol.1, p.432, Ḥadith no.4690, narrated by Sayyidunā Anas ﷺ; Also cited in *Kanz al-'Ommāl*, Vol. 1, p.1282, Ḥadith no.17313, narrated by Sayyidunā Anas ﷺ; Also see *Jame'h al-Aḥādith wa al-Murāsīl*, Vol. 3, p.284, Ḥadith no. 8776, narrated by Sayyidunā Anas ﷺ; also see *Mirtat al-Mafūteḥ*, Vol.4, p.915, narrated by Sayyidunā Anas ﷺ; also see *Faīd al-Qadīr*, Vol. 1, p.671, narrated by Sayyidunā Anas ﷺ; also see *Musannaf Ibn Abī-Shaybah*, Ḥadith no.31608, narrated by Sayyidunā Mujāhid ﷺ.

QUESTION: Many people grow lengthy hair (below the neck) and attribute this to Khawaja Sayyid Muḥammad Geso'darāz Husainī (d.835/1432). Is this correct?

ANSWER: This is incorrect. There are numerous authentic *Ahadith* of Sayyidunā Rasūlullāh (ﷺ) in which he categorically cursed men who imitated women and women who imitated men. A detailed explanation on imitations is not necessary. However, I will quote one example, which will suffice for other applications.

It is recorded in the *Hadith Sharīf* that one day Sayyidunā Rasūlullāh (ﷺ) observed a lady walking with a bow hanging on her shoulder. This style was similar to the manner adopted by men. Sayyidunā Rasūlullāh (ﷺ) noticed this and said, "Women who imitate men are cursed." Umm al-Mu'minīn Sayyidah 'Ā'isha Siddiqah (رضي الله عنها) once noticed a woman wearing men's shoes and narrated the above *Hadith*. If hanging a bow like a man or wearing men's shoe is such a serious crime that they were cursed, then how grave would be the circumstances of keeping long hair like women? Hanging a bow on the shoulder or wearing men's shoes are external commodities, but the hair is an element of the body. Hence, the lengthening of the hair below the shoulders is totally forbidden and cursed by authentic *Hadith*. The platting of such hair will be even worse.

Sayyidī Khawaja Muḥammad Geso'darāz (رحمته الله) certainly did not imitate the women. He had protected a long single strand of his hair for a valid reason. Sayyidī Geso'darāz (رحمته الله) was a pedigree Sayyid and belonged to the league of great 'Ulamā and Sufī fraternity. It was customary for the *Sa'dāt* (Descendants of the Nabī (ﷺ)) to keep a *Ge'sō*⁴⁰⁹. This is permissible in *Sharī'ah* and in fact a *Sunnah* of the Holy Prophet (ﷺ).

Once in his youth, he was sitting on the roadside and his illustrious *Murshid*, Khawaja Sayyid Nasīrudīn Maḥmūd Chirāgh Dehlawi (رحمته الله)

⁴⁰⁹ *Zulf* or long hair hanging at the back not longer than the lower neck. Any hair longer than this length for a man is forbidden by the *Sharī'ah*.

(d.775/1374), approached on horseback. He immediately stood up in respect and kissed the *Shaykh's* thigh. The *Murshid* then said, "Sayyid, bend more lower." He bent and kissed the *Murshid's* feet. Again, the *Murshid* ordered him to bend lower. He bent even lower and kissed the hoof of the horse. As he bent to do this, a single strand of hair got tangled to the saddle and as he lowered himself towards the hoof, that tangled strand got longer and longer. The *Murshid* then ordered him to bend to the lowest he could. He bent to the ground and kissed it. The *Murshid al-Kāmil* untangled the strand of hair and proceeded on. The people watched this entire episode in amazement and passed remarks on the *Murshid*. They were upset that he did not consider the status of an eminent Sayyid and who expressed his love and honour by kissing his thigh. The *Murshid* was not satisfied by this and ordered him to kiss lower. He then kissed the feet, but this also did not satisfy him and he ordered him to kiss the hoof of his horse. This too, did not satisfy the *Murshid*. Eventually, kissing the ground did satisfy him. The people regarded this act of the *Murshid* as a great violation of the integrity of the *Ahle-Bayt*.

Khawaja Sayyid Muḥammad Geso'darāz (رحمته الله) heard this complain of dissatisfaction and replied, "You did not understand what my *Murshid* blessed me in those four kisses. When I kissed his thigh, the physical universe (عالم ناسوت) was exposed to me. The Cosmic Universe of the Angels (عالم ملکوت) was exposed when I kissed his feet. When I kissed the hoof of the horse, the Universe of Allāh's (ﷻ) Majestic Attributes (عالم جبروت) was exposed. And, finally, when I kissed the ground, the ultimate Domain of the Divine existence of the Sublime Creator (ﷻ) (عالم لاهوت) was exposed to me." The eminent Sayyid protected that single strand of hair for the remembrance of the infinite bounties bestowed upon him by his *Murshid al-Kāmil*. Furthermore, this single tangled strand of hair was lengthened by the

Divine Ordinance of the *Qudrāt* of *Allāh* ﷻ. Hence, it was preserved.⁴¹⁰

This single strand has no comparison with feminine imitation because no single strand of a woman's hair grows by itself to that length, nor is there any reason or secret to preserve it. The case of the distinguished *Sayyid* ﷺ was indeed, a unique and exceptional one.

The proof and legality of this can be established by the action of an eminent *Sahābī*, Sayyidunā Abū-Mahzūrah al-Jum'hī ﷺ. It is recorded that when the Prophet of *Allāh* ﷺ conquered *Tā'if*, he ordered the *Adhān* to be called. The children of *Tā'if* imitated the *Adhān*. Amongst the children who imitated was Abū-Mahzūrah. He had a melodious voice and caught the attention of the Holy Prophet ﷺ. He called him and affectionately placed his sacred hand on his forehead. He then appointed him as a *Mu'ezzin*. Abū-Mahzūrah's mother then preserved his hair because the sacred hand of *Sayyid al-Ambiyā* ﷺ touched it. The hair of the other parts of the head was cut and trimmed when required, but the hair on the forehead was preserved untouched. It is said that when that hair was uncoiled it touched the ground. This preservation too, has no feminine imitation whatsoever, because women do not just lengthen the hair of the forehead. Thus, the preservation of the hair on the head of Sayyidunā Abū-Mahzūrah ﷺ was in fact a remembrance of the *Barākāt* of the contact of the sacred hand of *Sayyid al-'Ālamīn* ﷺ. [Sayyidunā Abū-Mahzūrah ﷺ was later appointed by the beloved *Nabī* ﷺ as the *Mu'ezzin* of *Musjid al-Harām* in *Makkah al-Mukarramah*.]⁴¹¹

⁴¹⁰ Cited in *Sab'ah Sanābil al-Sharīf* of 'Arife-Billāh Mīr Sayyid 'Abd al-Wāhid Husainī Chishtī Bilgrāmī ﷺ (d.1017/1609) and numerous other biographies of the illustrious *Chishtī Mashā'ikh*.

⁴¹¹ Cited in *Usāba fi Tamīz al-Sahāba* as follows:

QUESTION: What is the meaning of this saying of Sayyiduna 'Alī al-Murtadāh ﷺ? - "There is no fault in legitimacy [*Asal*] and no reliability in illegitimacy."

ANSWER: This is not a saying of Sayyiduna 'Alī ﷺ but this is certainly the case. There is always excellent conduct found in pure legitimate progeny and the opposite in the case of the illegitimate. It was for this reason that in the past, *Islāmic* Rulers and Kings allowed the illegitimate and wretched persons to seek only necessary knowledge and not peruse in-depth studies in *Islāmic* Law. The reason for this is transparent today. Look at what the wretched and adulterated people have done to the *Dīn*! Some of this incompetent and iniquitous people even claim to be *Sayyids* and contractors of the Religion.

3484 سمعان بن خالد من بني فريظ روى بن منده عن طريق مشيخ بن سميان بن الهيثم بن عقيل بن ثابت بن سميان بن خالد عن أبيه عن جده عن جده عن جدته عن النبي صلى الله عليه وسلم قال له بالبركة لما وفد عليه ومسح ناصيته في حديث طويل وفي إسناده من لا يعرف وذكر أبو عمرو في ترجمة النواس بن سميان أن سميان بن خالد هذا هو والد النواس ولم يفرد به ترجمة.

Also cited in *Sair A'lām al-Nubala*, Vol. 2, p. 282, as follows:

(246) - أبو مخذوم الجعفي (م) (4) مؤذن المسجد الحرام، وصاحب النبي
أوس بن عكر بن لؤذان بن ربيعة بن سعد بن جهم. وقيل: اسمه سميان بن عكر بن لؤذان بن وهب بن سعد بن جهم بن عمرو. وأنه خراجة.
حدث عنه ابنه عبد الملك وزوجه، والأسود بن يزيد، وعبد الله بن مخيريز، وابن أبي مليكة، وآخرون.
كان من أئمة الناس صوتاً وأطيبه.

قال ابن جرير: أخبرني عثمان بن السائب، عن أم عبد الملك بن أبي مخذوم، عن أبي مخذوم، قال: لما رجع النبي من حنين، خرجت عاشر عشرة من مكة فطلبهم، فسمعتهم يؤذنون للصلاة، فمنا يؤذن يستهزئ. فقال النبي: «لقد سمعت في هؤلاء تاذن إنسان حسن الصوت»، فأرسل إلينا، فأذنا رجلاً رجلاً فكنت آخرهم، فقال حين أذنت: «تعال»، فأجلسني بين يديه، فمسح على ناصيتي، وبارك علي ثلاث مرات، ثم قال: «أذهب فأذن عند البيت الحرام»، قلت: كيف يا رسول الله؟ فعلمني الأولى كما يؤذنون بها، وفي الصبح «الصلاة خير من النوم» وعلمني الإقامة مرتين مرتين. الحديث.
ابن جرير: أنبأنا عبد العزيز بن عبد الملك بن أبي مخذوم، أن عبد الرحمن بن مخيريز أخبره - وكان يسمي في حجر أبي مخذوم - حين جهزه إلى الشام: فعلمه الأذان. قال الواقدي: كان أبو مخذوم، يؤذن بمكة إلى أن توفي سنة تسع وخمسين، فبقي الأذان في ولده وولد وولد إلى اليوم بمكة.

QUESTION: Is it permissible to marry in the family of *Rāfdis* (*Shi'a*)? Nowadays, it is so complicated that either someone's uncle or someone's brother-in-law is a *Rāfdi*.

ANSWER: It is not permissible. There are great dangers in such marriages. Your *Imān* will leave your heart and the love for *Allāh* ﷻ and his *Rasūl* ﷺ will also disappear. Almighty *Allāh* ﷻ states in the Holy *Qur'an*:

﴿وَمَا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ

الظَّالِمِينَ﴾

*If you come to your senses after the Shaytān makes you forget, then do not sit in the company of the oppressors.*⁴¹²

Sayyidunā Rasūlullāh ﷺ issues a stern warning:

﴿إِيَّاكُمْ وَإِيَّاهُمْ، لَا يَضِلُّوكُمْ وَلَا يَفْسُدُوكُمْ﴾

*Run far from them and keep them away from you so that they may not mislead you.*⁴¹³

The following *Hadith Sharīf* specifically refers to the *Rāfdis*:

﴿يَأْتِي قَوْمٌ يُزَيِّقُونَ لَكُمْ الرَّافِضَةَ لَا يَشْهَدُونَ جُمُعَةً وَلَا جَمَاعَةً وَيَطْعُنُونَ عَلَى السَّلَفِ فَلَا تُجَالِسُهُمْ وَلَا

تُؤَاكِلُوهُمْ وَلَا تَنَاجُوهُمْ وَإِذَا مَرَّضُوا فَلَا تُعَوِّدُوهُمْ وَإِذَا مَاتُوا فَلَا تُشْهَدُوهُمْ﴾

A nation will come who will have a bad title. They will be called Rāfdi. They will not come for Jum'ah nor Jamā'at. They will insult the pious predecessors (Salf). You must not sit in their company nor eat, drink and

⁴¹² *Al-Qur'an al-Karīm*, Sura:Al-An'am, Verse:68

⁴¹³ cited in *Sahih Muslim*, Vol. 1, p.73, *Hadith* no.4, narrated by Sayyidunā Abu Hurayra ؓ.

*marry with them. If they get sick, do not visit them nor attend their funeral if they die.*⁴¹⁴

'Imrān bin Khatān Raq'qāshī was regarded as a great 'Alim and a *Hadith* Master (*Muḥaddith*). He married his cousin who was a *Kharijite*⁴¹⁵. The 'Ulamā were very disturbed and opposed this marriage. He said to them, "I have married her so that I may rectify her beliefs and guide her on the right path." A year had not passed that she converted him to a *Kharijī*. He went to hunt, but became the target. This rule applies to all corrupt sects who have deviated from the main stream *Ahle Sunnah wa Jamā'ah*. The 'Ulamā of *Islām* have passed the *Fatwa* of *Irtidād* (apostasy) on them due to their *Kufr* beliefs. People with such *Kufr* beliefs are regarded as *Murtads*, hence association and social bond with them is strongly opposed by Sayyidunā Rasūlullāh ﷺ in numerous *Aḥadith Sharīf*. Some of these misled cults are *Wahabī*, *Deo-bandi*, *Qadiyāni*, *Rāfḍī* (*Shi'a*), etc. In fact, the *Nikah* of a *Muslim* is not valid with them because of their *Kufr*. Children born from such marriage will be *Walad al-Zina*

⁴¹⁴ A source for this specific *Hadith* could not be found, but similar words are recorded in numerous other *Aḥadith* that reflect to the same meaning and prediction. See: *Ta'jil al-Munfa'ata*, Vol. 1, p.10, *Hadith* no.8, with comments of Imām Ibn-Habbān ؓ; also see *Tahzīb al-Tahzīb*, Vol. 5, p.202; also see *Tahzīb al-Tahzīb*, Vol.1, p.342; also see *Tahzīb al-Kamāl*, Vol. 6, p.140; also see *Tahzīb al-Kamāl*, Vol.15, p.357; also see *Al-Iktisāb fi Talkhīs al-Insāb*; *Majma'h al-Zawā'id* cites from *Tabrānī*, Vol.9, pg.748, *Hadith* no.1643, on the authority of *Ummul-Mo'minin* Sayyidah Umme-Salma ؓ as follows:

وعن أم سلمة قالت: كانت ليلى، وكان النبي صلى الله عليه وسلم عندي، فأتته فاطمة، فسبها علي، فقال له النبي صلى الله عليه وسلم: «يا علي أنت وأصحابك في الجنة إلا أنه من يزعم أنه يحبكم أقوام يرفضون الإسلام، ثم يلفظونه، يفرؤون القرآن لا يجاوز تراقيهم، لهم نيزقال لهم: الرافضة، فإن أدركتهم، فجأهدهم، فأنهم يشركون» قلت: يا رسول الله، ما العلامة فيهم؟ قال: «لا يشهدون جُمُعَةً، ولا جَمَاعَةً، وَيَطْعُنُونَ عَلَى السَّلَفِ الْأَوَّلِ»

رواه الطبراني في الأوسط،

⁴¹⁵ *Kharijī* is that misled splinter (dissenters) group that gives preference and more excellence to the *Sahāba* over the *Ahle-Bayth*. In fact, they also show disrespect to the *Ahle-Bayth* and doubt the *Imān* of Sayyidunā 'Alī al-Murtadāh ؓ.

(illegitimate). Consult the famous *Kitāb, Fatāwa al-'Alamgīr*, for details.

QUESTION: Sir! The Modernist and Materialist say that it is un-ethical and immoral not to meet with a person if he comes to visit you. It is also not ethical to break all social relations with him.

ANSWER: If you refer to the Modernist and Atheist as cultured, then you are making a serious mistake. They are totally ignorant of culture and ethics. If you mean *Islāmic* morals, then he who has taught the world morals and ethics forbids you from associating with them. Hence, the Fountain of Ethics and Morals ﷺ commands:

﴿إِيَّاكُمْ وَإِيَّاهُمْ، لَا يَضِلُّوكُمْ وَلَا يَقْتُولُكُمْ﴾

*Run far from them and keep them away from you so that they may not mislead you.*⁴¹⁶

It is recorded that once *Amīr al-Mū'minīn* Sayyidunā 'Umar al Farūq ﷺ performed his *Maghrib Salāh* in the *Musjid* and was returning home. Someone in the street called out, "Is there anyone who will feed this traveller?" *Amīr al-Mu'minīn* ﷺ ordered his servant to take him home and feed him. While eating, the traveller (*Musāfir*) mentioned something that gave the odour of his erroneous beliefs. The distinguished *Khalifah* ﷺ instantly snatched the food from him and chased him out of the house. How would one now classify the great *Khalifah* ﷺ? Would you class him as ill-mannered, uncultured or immoral? Certainly not! This is how he was conditioned and trained by the unique personality who actually taught this pagan world morals and ethics. Sayyidunā 'Umar al-Farūq ﷺ was a prominent *Sahabi*, and not an ignorant *Wahābī*.

N.B.: The compiler, *Ghawth al-Waqt* Imām Mustafā Ridā Al-Qādirī ﷺ states that the above question was asked to Imām Aḥmad Ridā ﷺ on Friday, 27 *Rajab* 1337 *Hijrī*, at the time of 'Asr in *Jabalpur*.

⁴¹⁶ See *Sahīḥ Muslim*, Vol. 1, p.73, *Hadith* no.4, narrated by Sayyidunā Abu Hurayra ﷺ.

Many people present in this gathering also associated with people with corrupt beliefs. After the Noble Imām ﷺ explained the dangers of such company, the echoes of *Towbah* were heard from all directions. Suddenly, a person got up pointing to a person and said, "You always sit in the company of people with corrupt beliefs. You are very fortunate to be in the presence of the great Imām. Take advantage of this opportunity and make *Towbah* on his hands." The man got up and fell on the feet of the great 'Arif and Imām ﷺ. He sincerely repented from his bad company.

After his *Towbah*, the Imām ﷺ said, "Respected brothers, this is the time when *Allāh*'s ﷻ Mercy descends on his servants. Let us all make *Towbah* to the Most Merciful and Compassionate Lord ﷻ. Repent secretly for all sins committed secretly, and repent publicly for all sins committed in public. The honourable rule of the sacred *Sharī'ah* is,

﴿وَإِذَا عَمِلْتَ سِيئَةً فَاخْذِ عِنْدَهَا تَوْبَةً، السِّرَّ بِالْسِرِّ وَالْعَلَانِيَةَ بِالْعَلَانِيَةِ﴾

*If you commit any sin, repent immediately. Repent secretly for secret sins and publicly for public sins.*⁴¹⁷

The noble Imām then said, "Let there be sincerity in your repentance, for the Merciful Lord ﷻ accepts such repentance. This servant of *Allāh* ﷻ (Aḥmad Ridā) makes *Du'ās* for your stability and welfare. Those of you who shave off your beards and use forbidden dyes should likewise repent from all sins committed privately or publicly. Announcement of sins is a sin on its own. So repent in accordance to sins committed. Secret sins in secrecy and public sins in public."

These few words of the great *Mujaddid* ﷺ made such an impact on the hearts of the people that they all broke down crying while some

⁴¹⁷ *Jame'h al-Asānīd wa al-Murāsīl*, Vol. 5, p.159, *Hadith* no.14219, narrated by Sayyidunā Ma'āz ibn Jabal ﷺ.

were actually screaming. A'la'Hadrat ﷺ himself cried very emotionally. It seemed as if everyone was washing away their sins with their tears. People kept on rushing at the feet of this Glowing Star of Islām and repented for their sins. This true representative of Sayyidunā Rasūlullāh ﷺ was engrossed in Du'ā-e-Magh'firah for everyone.

He then said, "I had not realized the reason of my prolonged stay at Jabalpur until this moment. It would be preferable if the names of all those who have repented be recorded so that it can be established as to who is sincere and remains steadfast on their repentance." When the great 'Arif ﷺ said this, many Muslims had already left. However, the names of those who were still present were recorded. (Refer to original Urdu Text for the list of names) There were 28 persons who repented from sins committed in public and 69 from secret sins. Due to the rush and high emotions, the names of all persons could not be recorded. Some persons were informed later of this meeting. They also came and repented at the hands of the great Walī of Allāh.

The next day was the departure from Jabalpur and we left for the railway station. Some late-comers rushed to the platform and repented at the holy hands of this great Shaykh of Islām ﷺ. Due to the rush and crowd, the names of these persons could not be recorded.

After Salat al-'Asr, a person came wearing a gold-plated ring. The illustrious Imām ﷺ saw the ring and compassionately said, "It is Harām for men to wear gold (jewellery). Only a silver ring under the weight of 4.5 grams with one stone is permissible for men. Anything above this is forbidden. These also include rings made of copper, brass, iron or any other metal. It is Makrūh-Tah'rīmī (forbidden) to wear such rings and perform Salāh. Such Salāh has to be repeated."

QUESTION: Is it permissible to fold one's beard? (i.e. push it under one's chin).

ANSWER: It is stated in the *Hadith Sharīf*:

﴿مَنْ عَقَدَ لِحْيَتَهُ فَإِنَّ مُحَمَّدًا مِنْهُ بَرِيٌّ﴾

He who folds (or tie) their beards, let it be known that Muhammad ﷺ is disgusted with them.⁴¹⁸

QUESTION: What will be the position of a person on the Day of Qiyāmah who takes Usury monies?

ANSWER: Their stomachs will be like huge glass houses (transparent) so that people may see into their bellies. The bellies will be filled with deadly snakes and scorpions (May Allāh ﷻ save us from this torment! Āmīn). It is recorded in a *Sahīh Hadith*:

﴿لَعَنَ رَسُولُ اللَّهِ أَكْلَ الرِّبَا، وَمُوكَلَّهُ، وَكَاتِبَهُ، وَشَاهِدِيَهُ، وَقَالَ: هُمْ سَوَاءٌ﴾

Sayyidunā Rasūlullāh ﷺ cursed those who took interest, gave interest, managed books of Usury, and became a witness in a transaction of Usury. They all fall in the same category.⁴¹⁹

They are all tied up in the same rope.

In another *Sahīh Hadith* he states:

﴿الرِّبَا سَبْعُونَ حُوبًا. أَيْسَرُهُنَّ أَنْ يَنْكِحَ الرَّجُلُ أُمَّهُ﴾

Usury is equivalent to 70 sins and the lightest of these is committing adultery with one's mother.⁴²⁰

People think that your money grows with Usury, but this is absurd. Allāh ﷻ does not give Barākāh in this transaction. Hence, He ﷻ states in the Holy Qur'ān:

⁴¹⁸ See *Fath al-Bārī* cited from *Abu-Dā'ūd Sharīf*.

⁴¹⁹ see *Sahīh Muslim*. Ch:11, p.23, *Hadith* no.4047, narrated by Sayyidunā Jābir ﷺ.

⁴²⁰ *Sunan Ibn-Majā*, Vol. 2, p.766, *Hadith* no.2339, narrated by Sayyidunā Abu-Hurayra ﷺ.

﴿يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيلُ الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ

كُلَّ كَفَّارٍ أَثِيمٍ﴾

*Allāh ﷻ destroys Usury and increases charity: for Allāh ﷻ does not love creatures ungrateful and wicked.*⁴²¹

That which *Allāh ﷻ* destroys can never increase.

It is recorded in another *Hadith Sharīf*:

﴿مَنْ أَكَلَ دِرْهَمَ رِبَاً وَهُوَ يَعْلَمُ أَنَّهُ رِبَاٌ فَكَأَنَّمَا زَنَى بِأُمِّهِ سِتًّا وَتَلَّيْنِ مَرَّةً﴾

*One, who intentionally consumes a Dirham of Usury, has indeed committed Zina 36 times with his mother.*⁴²²

QUESTION: Respected Sir, if one drinks medication and his white hair becomes black, does this fall on the same law of dyes?

ANSWER: There is no harm in this. Medication does not change the colour of white hair. It only gives strength and nourishment to the roots. This enhances the next growth to produce black hair. This process is not a deception or interference in nature.

One day after 'Esha Salāh, people were meeting with A'la-Hadrat ﷺ and a person came forward and said, "Sir! I am a resident of Hoshangabad. While travelling on a train, I heard of your arrival in Jabalpur. So I decided to meet you. I have come for your Du'ās so that I may leave this world with Imān". The noble Imām ﷺ made Du'ās for him and prescribed a Wazīfa to recite daily. He was asked to recite the following Du'ā 41 times daily in the morning, beginning and ending with *Darūd Sharīf*:

⁴²¹ *Al-Qur'An al-Karīm*, Sura:Al-Baqarah, Verse:276

⁴²² A reference could not be found for this *Hadith*. If any person has the referece, please forward it to me. [Translator]

﴿يَا حَيُّ يَا قَيُّوْمُ لَا إِلَهَ إِلَّا أَنْتَ﴾

Furthermore, the noble Imām ﷺ said: At night, after the completion of all *Wazā'if* and *Du'ās*, recite *Surah al-Kafirūn* and without speaking to anyone, go to sleep. If for some reason, you talk to anyone after this recitation, repeat the recitation of this *Surah* and go to bed with this final declaration. *Insha-Allāh*! You will leave this world with *Imān*. Also recite three times daily in the mornings and evenings:

﴿اللَّهُمَّ إِنَّا نَعُوْذُ بِكَ مِنْ أَنْ نُشْرِكَ بِكَ شَيْئًا نَعْلَمُهُ وَتَسْغِفَ لَنَا مَا لَا نَعْلَمُهُ﴾

COMPILER: The people of *Jabalpur* requested A'la-Hadrat ﷺ to visit the fertile Valleys and Canyons of *Jabalpur*. A boat trip up the river gives a breath-taking experience to appreciate the magnificent carvings of water through the mountains. This was an incredible sight and indeed something really worthwhile to see. At first, A'la-Hadrat ﷺ refused to go, but after great coercion, he agreed. It was an awesome experience of the *Qudrat* of *Allāh ﷻ*. We saw huge mountains of marble and a spectacular waterfall. We also saw a *Hindu* temple with 84 doors, built on a mountaintop. Each door had an idol carved of stone. The great *Mogul* Emperor, Sultān 'Alamgīr ﷺ, conquered this area and disfigured each idol. Some had their heads broken off while others lost their bodies, etc. Lately; some *Hindus* built a pathway leading to the mountaintop temple. There were no such pathways in the time of Sultān 'Alamgīr ﷺ. It is difficult to understand and calculate the way and method the *Muslim* army used in those days to reach the mountaintop and conquer the Temple. However, whichever place housed an idol; this great Sultān ﷺ destroyed or deformed them.

It was a normal practice of Imām Aḥmad Ridā ﷺ to recite the prescribed *Du'ā* of the *Hadith Sharīf* when he came across any idol. He thus taught this *Du'ā* to our group:

﴿اشهد ان لا اله الا الله وحده لا شريك له والى واحد لا نعبد الا اياه﴾

Sayyidunā Ghawth al-A'zam Shaykh 'Abd al-Qādir Jilānī ؒ narrates that Sayyidunā Rasūlullāh ﷺ states, "If you see or hear anything of Kufr, recite this Du'ā:

﴿اعطني من الاجر بعدد المشركين والمشركات﴾

Bless me with Thawāb equivalent to as many idol-worshippers (male or female) in this world.⁴²³

The entire group was taught this Du'ā. This Du'ā must be recited when passing any Temple, Church or place of idol-worship.

We also saw how the River *Narbada* cut its path through a mountain of marble. Then came the deep Canyons with huge mountains flanking the river. It was indeed a spectacular sight. When we reached these huge mountains, the noble Imām ؒ again, reminded us to recite the *Kalimah Shahādah* and make the mountains our witnesses. He then said, "A man kept seven pebbles outside the *Musjid* door. He always performed his five daily *Salāh* in that *Musjid*. Every time he entered the *Musjid*, he picked up the stones and read the *Kalimah Shahādah* on them. He did likewise when he left the *Musjid*. After he died, the Angels took him towards the Fire of Hell but these seven stones appeared as mountains and blocked the seven doors of *Jahannam*. All seven stones said to the Angels, 'We are witness to his Imān and testify that he always read the *Kalimah Shahādah*.' Hence, the man was saved from the fire of Hell. If little pebbles can turn to mountains of protection, then one cannot imagine what these huge mountains will do for one".

A'la-Hadrat ؒ then quoted the following *Hadith Sharīf*, "In the evenings, one mountain asks the other, 'Did any person pass you who made the *Dhikr of Allāh*?' It will reply in the negative. Then the first mountain will say, 'Today a person passed by me who made the

⁴²³ Refer to *Ghunniya at-Talibin* of Sayyiduna Ghawth al-Ā'zam ؒ.

Dhikr of Allāh. This mountain will rejoice on its excellence over the others."

As the noble Imām ؒ said this, loud voices of *Kalimah Shahādah* echoed in the mountains. It was really an electrifying and spiritual experience.

QUESTION: Can one perform *Sunnah Salāh* inbetween the two *Khutbahs* of *Jum'ah*?

ANSWER:

﴿إذا خرج الإمام فلا صلاة ولا كلام﴾

No *Salāh*, *Tasbīh* or talk is permissible from the moment the Imām gets up to deliver the *Khutbah*.⁴²⁴

However, it is permissible for a *Sāhib-e-Tartīb* to perform his present days *Fajar Salāh* while the *Khutbah* is read. So he must perform his *Fajar Salāh* while the *Khutbah* is read. If he does not perform his *Fajar Salāh* first, then his *Jum'ah* will also not be valid. A *Sāhib-e-Tartīb* is a person who, to the present day, has not made more than five of his *Salāh Qadah* from the time of puberty. If at any time, he remembered that certain of his *Salāh* became *Qadah*, it is *Fard* on him to first perform his *Qadah* then followed by the present times *Salāh*. If he does not do this, then the present moments *Salāh* will also become invalid (refer to books on *Fiqh* for more details).

QUESTION: Can a disciple of the *Qādiriyyah Silsila* listen to songs with music?

ANSWER: He is a transgressor (*Fāsiq*).

QUESTION: Is it permissible for women to go to *Madina al-Munawwara* and visit the *Rowdah al-Muqaddas* of Sayyiduna Rasūlullāh ﷺ?

⁴²⁴ Refer to authentic Books of Islamic *Fiqh* for details and comments.

ANSWER: Certainly! All Muslim female are permitted to visit the sacred Rawḍah of Sayyidunā Rasūlullāh ﷺ. In fact, the Ziyārah of the Rawḍah Sharīf is a great and excellent Sunnat close to Wājib. This is how the Holy Qur'ān describes this Ziyārah as an assurance of forgiveness:

﴿وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ

جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا﴾

*We sent not a Messenger, but to be obeyed, in accordance with the Will of Allah. And when those who commit sins, assemble in your (The Nabī ﷺ) presence, then seek the repentance of Allāh ﷻ and the Rasūl ﷺ also ask for their pardon, then surely they will find Allāh ﷻ Most Forgiving and Merciful.*⁴²⁵

Sayyidunā Rasūlullāh ﷺ assures us:

﴿مَنْ زَارَ قَبْرِي وَجَبَتْ لَهُ شَفَاعَتِي﴾

*My Shafā'at (intercession) is Wājib on those who visit my grave.*⁴²⁶

In another Hadīth Sharīf he declares:

﴿مَنْ حَجَّ وَلَمْ يَزُرْنِي فَقَدْ جَفَانِي﴾

*One, who performs Hajj and does not visit me, has indeed oppressed me.*⁴²⁷

There are four benefits in the Ziyārah of the Rawḍah Sharīf.

- ❖ Firstly, to perform a Wājib duty,

⁴²⁵ Al-Qur'ān al-Karīm, Sura Al-Nisā, Verse:64

⁴²⁶ Sunan Dara-Qutni, Vol. 2, p.278, Hadīth no.2651, narrated by Sayyidunā Ibn 'Umār

⁴²⁷ Al-Durr al-Manthār, Vol. 1, p.766, Hadīth no.409, narrated by Sayyidunā Ibn 'Umār

- ❖ Secondly, the acceptance of Towbah.
- ❖ Thirdly, achieving the Shafā'at, and
- ❖ Fourthly, protection from the oppression.

These four factors are great and total permission is granted to all male and female servants of the 'Ummah to make the Ziyārah of the Holiest Sanctuary on earth. On the contrary, the Sharī'ah strongly forbids women to visit other Mazārs. This forbiddance is due to the escalating Fitna and immorality that is morally and spiritually destroying the Muslim Ummah. Some ladies are now entering Muslim Cemeteries and visiting graves of relatives similar to what the men are doing. The Sharī'ah is the Divine Law of Allāh ﷻ and His Rasūl ﷺ. It is there to guide and save us from destruction and humiliation. It is total ignorance to oppose these sacred laws for self-pleasure. There is great wisdom concealed in the Divine Laws of the Sharī'ah and it is only best to obey them.

QUESTION: Paraffin lamps were used to light up a Musjid. Now there is no more use for them because of electricity supply. Can they be sold or the money be either given back to the donor or used in the Musjid? Do we sell the lamps in the current market price or the price originally paid for?

ANSWER: Firstly, it is not permissible to burn any bad smelling oils or liquid in the Musjid. If the bad odour is removed by refining it, then there is no harm. As long as the lamps are in good order and utilized in the Musjid, it remains the Musjid's property. If there is no more use for them, then they can be disposed off at the current market value and the monies given to the Musjid.

A'la'Hadrat ﷺ then explained the Ā'dāb (ethics) of the Musjid.

ADĀB OF THE MUSJID

1. Always enter the Musjid with the right foot and leave with the left foot.
2. Make the Niyyah of I'tikāf when entering the Musjid.

﴿بِسْمِ اللَّهِ دَخَلْتُ وَعَلَيْهِ تَوَكَّلْتُ وَتَوَيْتُ سُنَّةَ الْأَعْتِكَافِ﴾

Thus, you will receive the *Thawāb* of 'Ibādah. There is no condition in *I'tikāf* to Fast or to remain in the *Musjid* for a certain period. Once you make the *Niyyah* of *I'tikāf*, you will be rewarded with *Thawāb* for as long as you remain inside the *Musjid*. Your *Niyyah* is cancelled when you leave the precincts of the *Musjid*. Hence, you may eat or drink in the *Musjid* without any prohibition.

3. It is not permissible to eat or drink in a *Musjid* without *I'tikāf*. Generally, the *Muslims* send foodstuff in the month of *Ramādān* for *Iftar*. People eat this without the *Niyyah* of *I'tikāf* and some even soil the floors as well. This is not permissible.
4. When you walk in the *Musjid*, always move the right leg first. The same rule applies when moving from one *Saf* to another. Do the same when you move from one spot to another.
5. The *Khatīb* (*Imām*) will take the first step with his right foot when he intends to ascend onto the *Mimbar*. When descending from the *Mimbar*, he will also take the first step with his right foot.
6. It is forbidden to run or stamp one's feet in the *Musjid*.
7. Do not drop water on the floor of the *Musjid* from your body after *Wudu*.
8. Suppress the sound of your sneeze and cough in the *Musjid*. The *Hadith Sharīf* states that the Holy Prophet ﷺ disliked loud sneezing in the *Musjid*. Similarly, avoid burping (breaking wind) aloud, and if not possible, at least suppress the sound. It is bad manners to burp loudly in public especially at functions or gatherings. It is recorded in the *Hadith* that once a person burped loudly in the *Majālis* of the Holy Prophet ﷺ, who said:

﴿أَنَّ رَسُولَ اللَّهِ سَمِعَ رَجُلًا يَتَجَشَّأُ، فَقَالَ: أَقْصِرْ مِنْ جُشَائِكَ، فَإِنَّ أَطْوَلَ النَّاسِ

جوعاً يَوْمَ الْقِيَامَةِ أَطْوَلُهُمْ شَبَعًا فِي الدُّنْيَا﴾

The Prophet of Allāh ﷺ heard the burp of a person and said:
"Suppress the sound of your burp, for one who keeps his stomach

full for a long period in this world, will stay hungry on the Day of *Qiyāmah* for longer periods." ⁴²⁸

One must not make sounds when yawning, be it in the *Musjid* or elsewhere. These sounds are the laughter of the cursed *Shaytān*. When you feel like yawning, keep your mouth closed or else the *Shaytān* spits into it. If you cannot keep it closed, then press your lower lip with the upper teeth. And if this is also not possible then at least cover the mouth with the back of the left hand. Do the same in *Salāh*. But in *Salāh*, it will not be possible to cover the mouth with the left hand because it will be under the right. If you try to cover with the left hand then the *Sunnah* position of the hands will change. Therefore, in this situation, one will use the right hand to cover the mouth.

The best and most effective method to stop yawning is to immediately think that the glorious Prophets of Allāh ﷺ never yawned. Yawning is similar to *Ih'talām* (wet dream or nocturnal emission). *Ih'talām* is a direct interference of the *Shaytān* and yawning also.

Sneezing is very good. It is the corrupt belief of the *Hindus* who regard sneezing as an evil omen (bad luck). The *Hadith Sharīf* states:

﴿الْعَطْسَةُ عِنْدَ الْحَدِيثِ شَاهِدٌ عَدْلٍ﴾

To sneeze at the time of a decision, refers to the truth. ⁴²⁹

i.e. If something is said and one does not know whether it is the truth or not and the person sneezes, such a statement will be regarded as the truth. It has also been stated that to sneeze at the time of *Du'ā*, points out to its acceptance. It is *Sunnah* to glorify Allāh ﷻ at the time of sneezing. People generally only say الحمد لله

⁴²⁸ *Mishkāt al-Masābīh*, Vol. 5, p.768, *Hadith* no.5193, narrated by Sayyidunā Ibn 'Umār ﷺ

⁴²⁹ *Fath al-Qadīr*, Vol. 4, p.497, narrated by Sayyidunā Abu-Hurayra ﷺ.

after sneezing. One must say the complete *Du'ā* الحمد لله رب العالمين. It is recorded in the *Hadith Sharīf* that one who says - الحمد لله after a sneeze, the Angels complete this *Du'ā* by saying - رب العالمين. And those who say - الحمد لله رب العالمين, the Angels say - يرحمك الله. What a great gift is it when the sinless and pure Angels make *Du'ā* for you. This is only for the Angels, but it is *Wājib* on a *Muslim* to say - يرحمك الله when he hears another *Muslim* say - الحمد لله after a sneeze. Then, it is *Mustahab* (commendable) for the sneezer to say - "Allah يغفر الله لنا ولكم - forgive us both." The best *Du'ā* prescribed to read after sneezing is as follows:

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ عَلَى كُلِّ حَالٍ مَا كَانَ مِنْ حَالٍ وَصَلَّى اللَّهُ تَعَالَى عَلَى

خَيْرِ خَلْقِهِ سَيِّدِنَا مُحَمَّدٍ وَأَهْلِ بَيْتِهِ﴾

This *Du'ā* is narrated by Imām Shams al-Dīn Sakhā'wī (d.902/1496) in his famous *Kitāb*,

القول البديع في الصلاة على النبي الشفيع

Another *Hadith* is also quoted by the 'Ulamā:

﴿وَقَالَ أَصْبَغُ عَنْ ابْنِ الْقَاسِمِ: مَوْطِنَانِ لَا أَدْرِكُ فِيهِمَا إِلَّا اللَّهَ: الذَّرْبِحَةُ، وَالْعُطْسَةُ؛

فَلَا تَقُلْ فِيهَا بَعْدَ ذِكْرِ اللَّهِ: مُحَمَّدٌ رَسُولُ اللَّهِ﴾

Imām Ibn Qāsim states: Do not mention any name besides that of Allāh on two occasions, at the time of sneezing and

slaughtering an animal. Do not mention the name of Sayyidunā Rasūlullāh after the Name of Allāh.⁴³⁰

The illustrious 'Ulamā acknowledge the above *Hadith Sharīf* and have therefore excluded the sacred name of Sayyidunā Rasūlullāh from these two occasions. However, sneezing is a good thing. It is beneficial both spiritually and physically. On the contrary, the *Hadith* states that if one sneezes in *Salāh*, then it is from the *Shaytān*. The *Hadith Sharīf* also states:

﴿مَنْ سَبَقَ الْعَاطِسَ بِالْحَمْدِ لِلَّهِ آمِنَ الشُّوْصَ وَاللُّوْصَ وَالْعَلُوْصَ﴾

One who glorifies Allāh before the sneezer does, he will be protected from earache, toothache and stomach ache.⁴³¹

However, the sneeze of a cold (flu, etc.) has no significance but its sound must also be suppressed. This is a good *Islāmic* ethic and such practice is to be strictly applied in the *Musjid*.

9. Do not indulge in worldly talk in the *Musjid*. It is permissible to have *Islāmic (Dīn)* discussion, which is to be done softly from a close range. Loud talk, screaming and laughter is forbidden at all times in a *Musjid*. Sayyidunā Rasūlullāh states:

﴿الضَّحِكُ فِي الْمَسْجِدِ ظُلْمَةٌ فِي الْقَبْرِ﴾

Laughter in the *Musjid* creates darkness in the grave.⁴³²

Smiling is not forbidden at any place or time.

10. Do not throw anything on the floor that makes a noise. Place it softly. It is a common practice of people to make a noise when taking off the shoe before entering the *Musjid*. After reading on the *Tasbīh*, people throw it on the floor, which makes a noise. All these practices are forbidden and it is *Fard* on every *Muslim* to respect the sanctity of the *Musjid* at all times.

⁴³⁰ Refer to *Al-Fajr al-Munīr*.

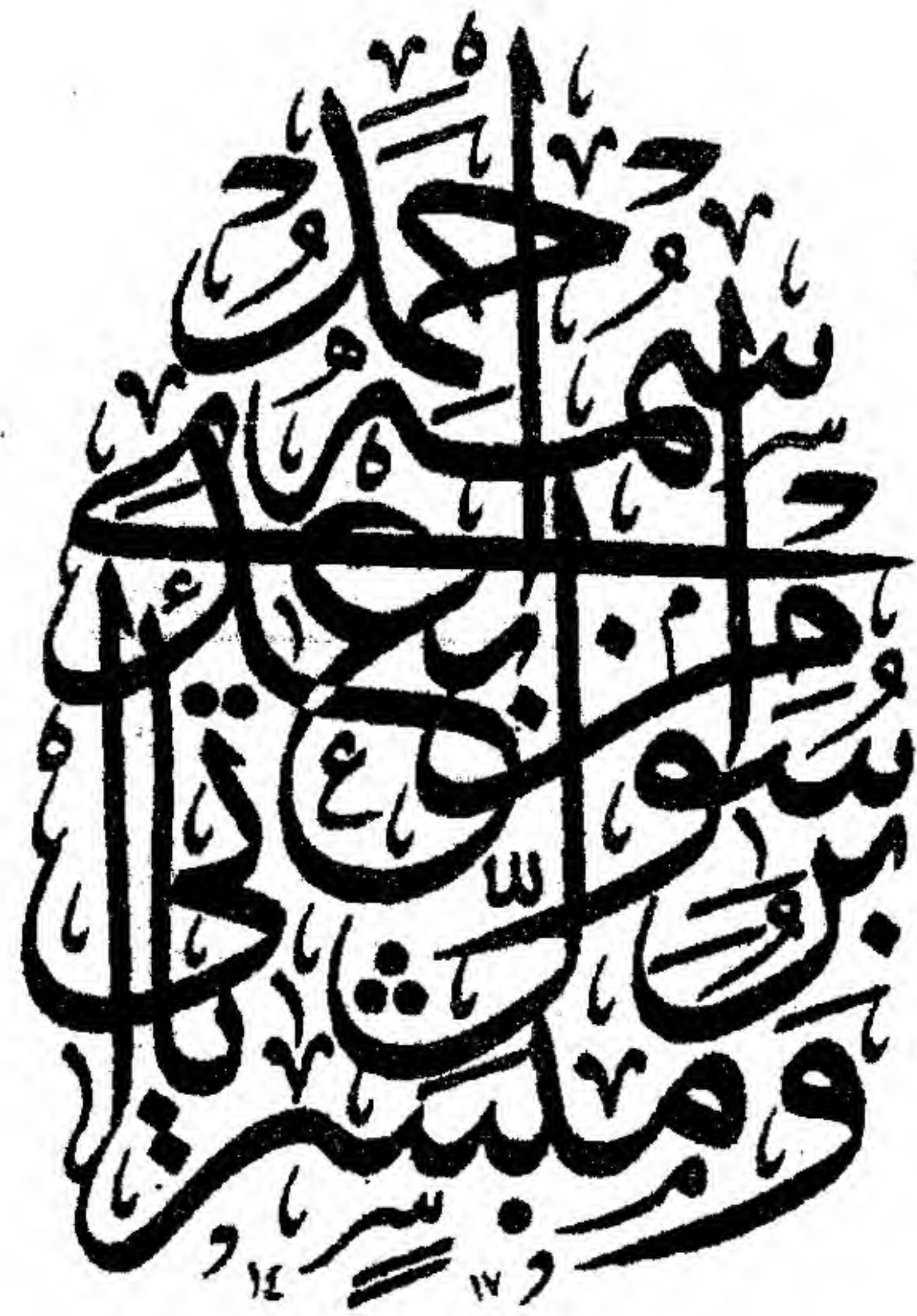
⁴³¹ *Kashf al-Khifā*, *Hadith* no.2496

⁴³² *Al-Fath al-Kabīr*, Vol. 2, p.188, *Hadith* no. 7472, narrated by Sayyidunā Anas ibn Malīk.

11. It is forbidden to pass wind in the *Musjid*. If you require doing so, then leave the boundary of the *Musjid*. Therefore, a *Mu'takif* (one on *I'tikāf*) must eat and drink very little. Keep the belly light so that it does not let out any gasses and the lesser chances of going to the toilet.
12. It is forbidden at all times to spread one's legs towards the *Qiblah*. Do not spread the legs in any direction in the *Musjid* because it is against the rules of the sacred House of *Allāh* ﷻ. Once, the great 'Arif, Sayyidunā Shaykh Ibra'hīm Ad'ham Balkhī ﷺ was sitting alone in the *Musjid* with his legs stretched out. A Voice from the Unseen called out from the corner of the *Musjid* reprimanding him, "Ibra'hīm! You do not sit in the presence of the King in this manner." He instantly folded his feet. It is recorded that after this reminder, he never again stretched out his feet at any place or time. The next time his feet were out-stretched was after his demise when the people performed his *Ghusal*.
13. It is forbidden to enter the *Musjid* with shoes. Wearing dirty shoes in the *Musjid* is tantamount to disrespect. It is an insult to the sanctity of the *Musjid*. The *Sharī'ah* allows one to wear new soft-shoes in the *Musjid*. This shoe must be exclusive to the *Musjid* only. It is not to be worn anywhere else. These shoes are called *Khuf'fain* and are very soft similar to socks. One can comfortably perform one's *Salāh* in them. In fact, it is more excellent to wear them in *Salāh*. Be sure that they are soft enough to press the toes to the ground in *Sajdah*. It is recorded in *Bahar al-Rā'iq* that *Amīr al-Mu'minīn* Sayyidunā 'Alī al-Murtudāh ﷺ kept two pairs of shoes. One was for his general use and the other was strictly for *Salāh*. He put them on when he removed the normal shoe before he entered the *Musjid*.

It is a common practice now days to allow the *Kuf'fār* to enter the *Musjid*. This is strictly forbidden and an insult to the *Musjid*. The *Sharī'ah* only allows the *Zimmi Kuf'fār* to enter the *Musjid*. A *Zimmi* is a non-Muslim living in a Muslim country and pays Tax (*Jizya*) to the Muslim government. This situation does not exist anywhere in the world today. There are no more *Zimmi Kāfirs*. Today, the *Kuf'fār* are staunch enemies of *Islām*. They oppress and conspire against the Muslim. The Holy *Qur'ān* gives testimony to

the fact that all *Kuf'fār* are impure. Almighty *Allāh* ﷻ does not allow these impure people to enter the *Musjid* and soil its purity or its sacredness. They walk with their dirty feet on the place where you make *Sajdah* to *Allāh* ﷻ. How can the Muslims happily allow them to enter the sacred House of *Allāh* ﷻ with dirty bodies when *Allāh* ﷻ clearly forbids the Muslim to do so? May *Allāh* ﷻ guide us all and grant us the strength to protect His ﷻ Sacred and Pure House. *Āmīn*.



V O L U M E

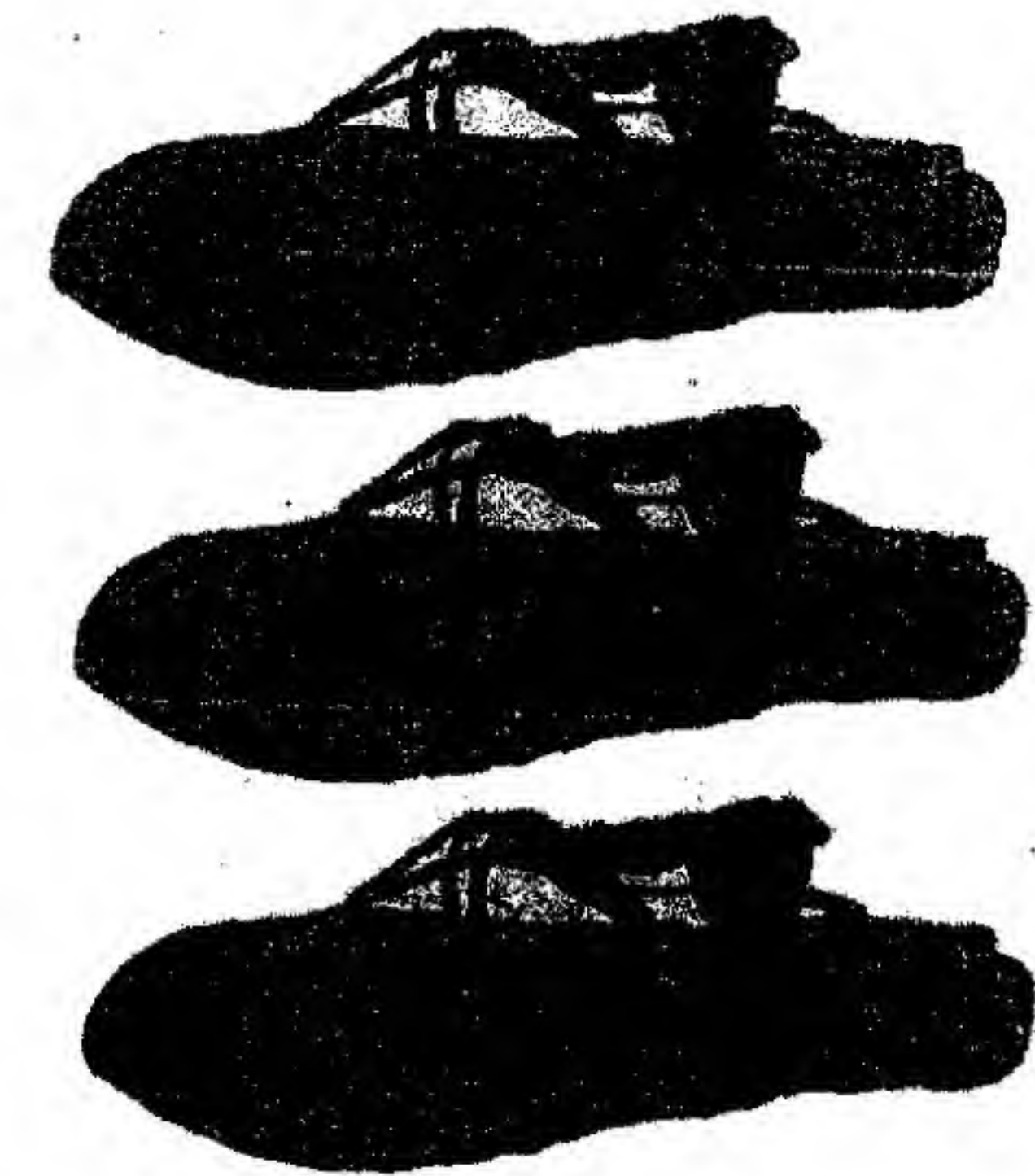


Image of original Na'lain Sharif
preserved in the Tokapi Museum



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

It was after 'Asr Salāh when someone said, "I always experience endless fever." The Imām ﷺ replied, "Endless means infinite and infinite cannot be controlled or will not decrease. You are cursing yourself. Recite Surā al-Mujādilah three times after Salāh al-'Asr, blow on a glass of water and drink it." Surā al-Mujādilah is the first Surah in the 28th chapter of the Holy Qur'ān.

QUESTION: What is the Law of Shari'ah concerning embroidery of gold or silver threads on both ends of an 'Amāma⁴³³?

ANSWER: The Islāmic Fiqh permits such embroidery as long as it does not exceed the width of four fingers.

QUESTION: What is the ruling on wearing copper or iron metal rings?

ANSWER: It is Makrūh Tah'rīmī⁴³⁴ for both men and women.

QUESTION: What is the reason for allowing men to wear only a silver ring and not allowing a copper or other metal ring? I cannot understand this because silver is more expensive than copper. Why is a cheaper metal not allowed?

ANSWER: A silver ring has been permitted to act as a reminder of Ākhirāh⁴³⁵. The jewellery of Jannah will be of gold and silver. There will be no other metal used in Jannah. Once a Sahābī wore a brass ring and came to the Holy Prophet ﷺ. The Nabī of Allāh ﷺ saw this ring in his finger and ordered:

﴿مَالِي أَحَدُ مِنْكَ رِيحُ الْأَصْنَامِ؟﴾

⁴³³ Turban worn on the head, a Sunnah of all the Prophets of Allāh ﷺ.

⁴³⁴ These are all forbidden things in the Shari'ah which is one stage lower than Harām.

⁴³⁵ The Hereafter.

*Why do I smell the odour of Idols from you?*⁴³⁶

He immediately took it off and threw it away. He returned after a few days wearing an iron ring. Sayyidunā Rasūlullāh ﷺ said to him:

﴿مَا لِي أَرَى عَلَيْكَ حِلْيَةَ أَهْلِ النَّارِ؟﴾

*Why do I see on you the jewellery of the dwellers of the Fire of Hell?*⁴³⁷

He once again took it off, threw it and asked, "Ya Rasūlallāh! What must a ring be made of?" The beloved Prophet ﷺ replied:

﴿قَالَ: اتَّخِذْهُ مِنْ وَرَقٍ وَلَا يَمَسَّهُ مِثْقَالًا﴾

*The Nabī ﷺ said: Make it out of silver and it must be less than one Mith'qāl in weight.*⁴³⁸

The ring will have only one stone and the weight of silver must not exceed 4.5 Mashās⁴³⁹.

QUESTION: Is it permissible to wear a hat or clothes embroidered with gold or silver thread?

ANSWER: Yes, if it is not wider than four-fingers (width). If the embroidery is less than four-fingers and scattered in many places with gaps, and if seen from a distance the gaps remain visible, then too it is permissible. In this case, even though if all the embroidery gathered together exceeds the four-finger width. Otherwise, it is prohibited.

⁴³⁶ This complete Hadith is cited in *Sunan Tirmidī*, Vol.5, p.481, Hadith no.1787, by Sayyidunā 'Abdullāh ibn Buraydah and it reads:

(1787) - حدثنا محمد بن حبيب حدثنا زيد بن حباب وأبو ثعلبة عن عبد الله بن مسلم عن عبد الله بن بريدة عن أبيه، قال: «جاء رجل إلى النبي وعليه خاتم من

حديد، فقال: «مَا لِي أَرَى عَلَيْكَ حِلْيَةَ أَهْلِ النَّارِ؟» ثم جاءه وعليه خاتم من صفي، فقال: «مَا لِي أَرَى عَلَيْكَ رِيحَ الْأَصْنَامِ؟» ثم أتاه وعليه خاتم من ذهب، فقال: «مَا لِي

عندك حِلْيَةُ أَهْلِ الْجَنَّةِ؟» قال: «مِنْ أَيْ شَيْءٍ اتَّخِذْتُ؟» قال: «مِنْ وَرَقٍ وَلَا يَمَسُّهُ مِثْقَالًا»

⁴³⁷ Ibid.

⁴³⁸ Ibid.

⁴³⁹ 12 Mashas is equivalent to 10 grams. Therefore, 4.5 Mashas will be approx. 3.75 grams.

QUESTION: Which is the correct hand and finger to wear a ring?

ANSWER: The *Hadith Sharīf* reports both the right and the left hands. But it is recommended in the *Binsar*⁴⁴⁰ finger of the right hand.

QUESTION: Can you enter a toilet with a ring that has your name engraved on it (Arabic inscriptions)?

ANSWER: It is best to remove it before entering the toilet. One must always respect the Arabic alphabets because it is revealed from Allāh ﷻ. Any name or word written in Arabic is to be respected. Extra precautions are to be taken if the engraving bares any sacred Name or Attribute of Almighty Allāh ﷻ, or of any Prophet or Dignitary⁴⁴¹ in Islām.

QUESTION: Can one engrave the *Kalimah Tayyibah*⁴⁴² on the stone of the ring?

ANSWER: Yes, one can engrave the *Kalimah Tayyibah* on the stone of a ring to derive benefits (*Barakah*) of the *Kalimah Sharīf*. It is forbidden to use it as a stamp.

QUESTION: Is it permissible to say *Allāh Sāhib*?

ANSWER: Yes, the *Hadith Sharīf* states:

﴿اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ. وَالْخَلِيفَةُ فِي الْأَهْلِ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ،

وَكَاثِبَةِ الْمُنْتَظَرِ، وَسُوءِ الْمُنْقَلَبِ، فِي الْمَالِ وَالْأَهْلِ﴾

*O Allāh ﷻ ! You are my Companion (Guardian) in travel and the Protector of my family and children. I seek refuge in You ﷻ from the hardship of travel and any evil on my return and seeing bad things in my wealth and family.*⁴⁴³

⁴⁴⁰ The names of the fingers are as follows, *Khinsar* (small finger), *Binsar* (next one), *Wosta* (centre finger), *Mustajabba* (*Shahādah* finger next to thumb) and *Ibhām* (the thumb).

⁴⁴¹ *Awliya-Allāh* or 'Ulamā of Dīn.

⁴⁴² First *Kalimah* ﷻ رسول الله محمد

⁴⁴³ see *Sahīh Muslim*, Ch:9, p. 93, Hadith no. 3229, narrated by Sayyiduna Ibn 'Umār ﷺ.

The Holy *Qur'ān* also addressed Sayyidunā Rasūlullāh ﷺ with the title of *Sāhib*,

﴿ماضٍ صاحبكم وماغوى﴾ and ﴿ما صاحبكم بمجنون﴾

But nowadays, it has become an identity of Isma'īl Dehlawī⁴⁴⁴ (father of *Wahabism* in the Indo-Pak subcontinent) to say *Allāh Sāhib*. Similarly, the enemies of *Islām*, e.g. *Aryan* (*Hindu*) and *Christian*, also commonly use the word *Sāhib* with the name of the Holy Prophet ﷺ. Therefore, it is best to refrain from it. The Noble *Imām* ﷺ further said, "*The Aryan, Christian and Wahabī are all alike in disrespect.*"

QUESTION: Can men use velvet?

ANSWER: Only if there is no silk on it.

QUESTION: Does silk fall under the same ruling of gold and silver embroidery?

ANSWER: Yes.

QUESTION: What is the ruling on copper and brass when used as a *Ta'wīz*?

ANSWER: It is *Makrūh* for both men and women. Silver and gold is permissible for women only.

QUESTION: Is it permissible to eat fruit from a tree that had been nurtured by dirty water?

ANSWER: Yes.

⁴⁴⁴ He was the grandson of Sha Wali-Allāh Muḥaddith Dehlawī ﷺ and indeed a disgrace to this noble family who were stalwarts of the pristine *Ahle-Sunnah* School. He was responsible for introducing and promoting the corrupt *Wahabī* Doctrines in the Indo-Pak sub-continent. He is also known of the father of *Wahabism* in India. He is the author of the highly controversial *Taqwiyat al-Imān*, which was written on the format of Ibn 'Abd al-Wahhāb Najdī's *Kitāb al-Tawḥīd*. In fact, *Taqwiyat al-Imān* is an "Urdu Version" of *Kitāb al-Tawḥīd*. He was responsible for religious dissension that split the beloved *Ummah* in the Indo-Pak Sub-continent into two rival groups which eventually broadened throughout the world. The split found in the *Ummah* in most parts of the world is the sinister contribution and poisonous fruit of the tree planted by this evil *Satan*.

QUESTION: What is the ruling of the *Sharī'ah* concerning the drinking of milk from a cow that was fed with stolen fodder?

ANSWER: The milk will not be *Harām*, but piety (تقوى) is vital. A lady came to *Imām Aḥmad ibn Hambal*⁴⁴⁵ (d.241/855) and inquired, "*At night I sew clothes on my roof top. There is not enough light to thread my needle. So when the Royal Chariot of the King passes, the entire area becomes lit up. Can I thread my needle in this light because the light belongs to an oppressor whose wealth consists of Halāl and Harām?*" *Imām Aḥmad ibn Hambal* ﷺ asked her who she was. She said, "*I am the sister of Bishār al-Hāfi*"⁴⁴⁶ (d.227/841). The distinguished *Imām* then said, "*Piety is a hall-mark of your home. It is not permissible for you to thread your needle in that light.*"⁴⁴⁷

⁴⁴⁵ The great *Imām* of the *Hambalī* School of Jurisprudence. He studied under *Imām Shafā'ī* ﷺ and other celebrated Jurist of his time. Sayyiduna Shaykh 'Abd al-Qādir Jilānī ﷺ is a follower and other celebrated Jurist of his time. Sayyiduna Shaykh 'Abd al-Qādir Jilānī ﷺ is a follower (Muqallid) of his School of Jurisprudence (*Hambalī*). 'Arife-Billāh Ustāz *Imām Abu al-Qasim Qu'shayrī* ﷺ in his famous '*Risāla-e-Qu'shayriyya*' states that *Imām Aḥmad* ﷺ was a *Siddique* of his time. This lofty station lies below Prophethood. The great *Qutb*, *Khawajā Farīd al-Dīn Mas'ūd Ganje-Shakar* ﷺ states that *Imām Aḥmad* ﷺ never laughed in his lifetime besides at the time of his death. It is said that the *Shaytān* stood at his death bed rubbing his hands in sorrow saying, "*Imām Aḥmad! You have intelligently saved your Imān from my hands.*" *Imām Aḥmad* ﷺ laughed at the *Shaytān*, glorified *Allāh* ﷻ and departed from this world. (see *Asrār al-Awliyā Malfūz Babā Farīd* ﷺ).

⁴⁴⁶ His name was *Abu-Nasr Bishar bin al-Hārith al-Hāfi* ﷺ (d.227/841). He one of the greatest Mystics of his time and lived in the golden era of the *Tābā'ī*. He was a student of *Imām Abu al-Hanīfah* ﷺ and associated with Shaykh *Fūdayl ibn Ayād* ﷺ. He was the disciple of his maternal uncle, Shaykh 'Alī bin Khash'ram ﷺ. *Imām Aḥmad ibn Hambal* ﷺ greatly revered him and often sat in his august company and followed him bare-footed wherever he went. The illustrious '*Ulamā*' took offence at this and remarked: "*You are a great Muḥaddith and people come to you to learn Hadith. Why are you doing this?*" He replied: "*People come to me to learn Hadith and I learn about the Sahībe-Hadith (Sayyidunā Rasūlullāh ﷺ) from Bishar al-Hāfi*".

⁴⁴⁷ Cited in *Risāla-e-Qushyriyya*, p.270

A'la-Hadrat ﷺ elaborated further: Our *Imām al-A'zam* Abū al-Hanīfah ⁴⁴⁸ (d. 150/767) was a businessman. People owed him huge sums of monies. He visited the creditors at midday for collection and avoided standing in the shade of the creditor's wall in the burning sun. The noble *Imām* avoided the shade so that no one could interpret this as interest and advantage of the loan. This is the *Taqwāh* of the super-elite servants of *Allāh* ﷻ.

A person owed the *Imām* ﷺ ten thousand *Dirhams* and failed to pay it on a promised date. One day, the illustrious *Imām* ﷺ was walking in the street and this creditor appeared from the opposite side. He saw the *Imām* and ran into another street. Coincidentally, that street led to a dead end. *Imām al-A'zam* ﷺ entered the same street and found him standing there terribly ashamed. The *Imām* asked, "How did you end up here today?" The creditor replied, "I am very ashamed that I owe you money and did not pay it back on the promised date. The time has passed and I do not have the money to repay you. I feared that you would demand the money from me so I ran into this street." The great *Imām* ﷺ said, "If money is such a thing that disturbs the heart of a Muslim, then I hereby forgive you for your debt."

QUESTION: Nowadays, music is played in the 'Urs of the *Awliya*. As long as the music is on, one may not go there. But when it stops, can one go to attend the *Fateha* of the 'Urs (*Qul Sharīf*)?

⁴⁴⁸ This great *Imām* was born in 80 *Hijrī*, 70 years after the demise of Sayyiduna Rasulullah ﷺ. It is reported that the beloved *Habīb* ﷺ foretold his coming,

لَوْ اَبْعَثَ لِبَعِثَ نَعْمَانَ بْنَ ثَابِتٍ نَبِيًّا وَهُوَ سِرَاجٌ اَمِينِي وَهُوَ سِرَاجٌ اَمِينِي

If I was not sent as a Prophet, then No'mān ibn Thābit (Imām Abu-Hanīfah) would have been sent as a Prophet. He is the torch of my Ummah, he is the torch of my Ummah, he is the torch of my Ummah. (Refer "Tazkarat al-A'immah al-Arba'ah")

Imām Abu-Hanīfah ﷺ saw and met 200 *Sahabah*. He also met with *Imām Muḥammad al-Bāqir* ﷺ and *Imām Jāfar as-Sādiq* ﷺ. This great *Imām* left 1000 *Mujtahids* [High-ranking Jurists] who he trained and left behind as his contribution to the service to *Islām*. Refer *Tarīkh A'immah-e-Arba'ah*.

ANSWER:

Yes, one can go for the *Fateha*. The uprising against *Amīr al-Mu'minīn* Sayyidunā 'Uthmān al-Ghanī ﷺ affected the peace and tranquillity of the sacred city of *Madinah al-Munawwarah*. The enemies surrounded the home of Sayyidunā 'Uthmān ﷺ and he had to perform his *Salāh* at home. Questions arose in that critical period whether *Salāh* could be performed behind the rebels or not. *Amīr al-Mu'minīn* ﷺ replied, "When they do evil, do not join them, and when they do well, join them."

QUESTION: What is the situation of a *Khanqah* ⁴⁴⁹ where the *Sajjadah* ⁴⁵⁰ subscribes to un-Islāmic beliefs? Can we visit such a *Khanqah*?

ANSWER: If you wish to meet the *Sajjadah*, then do not go there. But if you intend paying your respects to the *Walī* lying in the *Mazār*, then by all means visit the *Awliya*.

QUESTION: In some *Aḥadith* an incident is recorded that *Allāh* ﷻ ordered Sayyidunā Nabī Mūsā ﷺ to go and seek knowledge (علم لدني) ⁴⁵¹ from His servant ⁴⁵² who lives on a certain mountain. Did this incident occur before the revelation of the *Towrāt* or later?

ANSWER: This was long before the *Towrāt*.

QUESTION: If we accept this incident after the revelation of the *Towrāt*, then an objection will arise because *Allāh* ﷻ states about the *Towrāt*:

﴿ ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً

لَعَلَّهُمْ يُلْقَوْنَ رَبَّهُمْ يُؤْمِنُونَ ﴿٢١٠﴾

Moreover, We gave the Book to Mūsā ﷺ, completing (Our favour) to those who would do right, and explaining all things in detail, and a guide and a

⁴⁴⁹ Tomb of a *Walī* of *Allāh*. It is commonly known as a *Mazār al-Sharīf*.

⁴⁵⁰ The presiding and senior authority of the *Khanqah* (*Zāwiya*) or the successor of the *Walī*.

⁴⁵¹ Divine Secret Knowledge.

⁴⁵² Servant refers of Sayyidunā Khidār ﷺ whom *Allāh* ﷻ has entrusted with 'Ilm al-Ladunnī.

mercy, that they might believe in the meeting with their Lord.⁴⁵³

If the *Towrāt* contained details of everything, then what was the need to seek knowledge?

ANSWER: There is no harm or objection in seeking knowledge in this instance. This *Ayah* dictates, "Comprehensive record of everything", but it does not mention anything about its permanence. When Sayyidunā Mūsā عليه السلام returned with the Slates of the *Towrāt*, he found his 'Ummah worshipping idols. This angered him. It was a miracle of Nabī Mūsā عليه السلام that half a yard of flame came out of his head when he got angry. The flame did not burn his 'Amāma or hat. However, he was so upset with this idol-worship that he threw the sacred Slates on the floor and it broke. Sayyidunā Imām Mujāhid رحمته الله, who was a student of Sayyidunā 'Abdullāh ibn 'Abbās رحمته الله, states: "After a period of time, the comprehensive record of everything in the *Towrah* divinely disappeared and only the external laws and ordinance remained intact."

QUESTION: But Sir, the Slates of the *Towrāt* were the Sacred Words of *Allāh* ﷻ and why did Sayyidunā Mūsā عليه السلام throw them on the floor?

ANSWER: Sayyidunā Hārūn عليه السلام was a Nabī of *Allāh* ﷻ and the elder brother of Nabī Mūsā عليه السلام. It is *Fard* at all times to respect a Nabī. What was the reaction of Nabī Mūsā عليه السلام when he got angry with Nabī Hārūn عليه السلام? The Holy *Qur'ān* answers this QUESTION:

﴿وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَنَ أَسْفًا قَالَ يَتَّبِعُونَ آلَ فِرْعَوْنَ أَنَّىٰ لَهُمْ هَٰذَا بَعْضُ مَا عَصَوْا رَبَّهُمْ وَأَلْقَىٰ الْأَلْوَاحَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ قَالَ ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضَعُّفُونِي وَكَادُوا يَقْتُلُونَنِي فَلَا تُشْمِتْ بِيَ الْأَعْدَاءَ وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ ﴿١٥٤﴾﴾

And when Nabī Mūsā returned to his nation full of anger, and sorrowful, he said, "How badly you (Hārūn) acted in my place after me? Where you in a haste to detract from the commands of your Rabb (Sustainer)? And threw

⁴⁵³ *Al-Qurān al-Karīm*, Sura: Al-An'am, Verse: 154

down the Tablets, and began to pull his brother (Hārūn) towards him catching hold of his brother's beard. Hārūn said: "O Son of my mother! Surely the nation deemed me weak and were about to kill me. So do not make the enemies laugh over me and do not place me amongst the cruel people."⁴⁵⁴

One can overlook this because he grabbed the beard of his big brother.

But what are you say about the incident in the night of *Me'raj*⁴⁵⁵? Sayyidunā Rasūlullāh ﷺ saw him (Nabī Mūsā عليه السلام) speaking very loudly to *Allāh* ﷻ. The Holy Prophet ﷺ asked Jibra'il عليه السلام why is he conversing so loudly with the Almighty Lord ﷻ? He replied:

﴿إِنَّ اللَّهَ قَدْ عَرَفَ لَهَاجَهُ﴾

Indeed, His Lord knows his temperament.⁴⁵⁶

Never mind this too. What is to be said about the statement he (Nabī Mūsā عليه السلام) made to *Allāh* ﷻ?

﴿إِنْ هِيَ إِلَّا فِتْنَتُكَ﴾

This is nothing but all your Fitna (tests)⁴⁵⁷.

What about the statement of Sayyidah 'A'eisha Siddiqāh رضي الله عنها when she was angry? If someone else made such statements, then the Law will sentence them to death. The ignorant quickly jump to conclusions by taking the superficial meanings of these utterances. They fail to understand that these people have a very special relation with their Creator ﷻ. These words may seem disrespectful to some persons, but the Compassionate *Allāh* ﷻ loves everything about them.

⁴⁵⁴ *Al-Qurān al-Karīm*, Sura: Al-A'raf, Verse: 150. This verse is also proof of keeping a beard.

⁴⁵⁵ The physical ascension of Sayyidunā Rasūlullāh ﷺ into the Heaven and meeting with *Allāh* ﷻ.

⁴⁵⁶ *Fath al-Bārī* narrated by Sayyidunā 'Abdullāh ibn Mas'ūd رضي الله عنه.

⁴⁵⁷ *Al-Qurān al-Karīm*, Sura: Al-A'raf, Verse: 155

QUESTION: The above comment is by Imām Mujāhid رحمته and the Scholars of *Dīn* classify his narration as *Khabar-e-Aḥād*⁴⁵⁸ (خبر واحد).

ANSWER: This does not mean that his comments must be rejected! Not a single word of the Holy *Qur'ān* can be understood without applying the *Hadith Sharīf* and explanations of the *Imāms*.

QUESTION: You say *Imāms*. Does this refer to the *Imāms* of *Tafsīr*⁴⁵⁹?

ANSWER: Yes, it does.

QUESTION: There are many places where the comments of the *Imāms* of *Tafsīr* are not accepted, e.g. Qāḍī Bayḍāwī رحمته and Khā'zin رحمته both have specified that the *Towrāt* still has comprehensive details of everything.

ANSWER: Qāḍī Bayḍāwī رحمته and Imām Khā'zin رحمته are not *Imāms* of *Tafsīr*. To be an *Imām* of *Tafsīr* is one thing and to compile a book on the subject of *Tafsīr* is totally a different thing altogether. The *Imāms* of *Tafsīr* are the illustrious *Saḥābah* and only the distinguished *'Ulamā* amongst the *Taba'in*. Not every *Tāba'i* is an *Imām* of *Tafsīr*, only the most knowledgeable amongst them who have specialized in this field are regarded as *Imāms* of *Tafsīr*. Imām Mujāhid رحمته was certainly an *Imām* of *Tafsīr* and he perfected this field under the tutorship of *Sayyid al-Mufasssīrīn Jabar al-'Ummah*, *Sayyidunā 'Abdullāh ibn 'Abbās* رحمته. His commentary will certainly be accepted as authentic and unquestionable.

QUESTION: The same is said about the Holy *Qur'ān* نبينا لكل شيء and it is not stated anywhere that its Comprehensive Knowledge will remain intact forever. Hence, one cannot prove the knowledge of ما كان وما يكون⁴⁶⁰ from the Holy *Qur'ān*.

⁴⁵⁸ A single narrator without a chain of support.

⁴⁵⁹ Commentators of the Holy *Qur'ān*.

⁴⁶⁰ The knowledge of the past and future.

ANSWER: Certainly, that is if the *Hadith Sharīf* negates that the Comprehensive Knowledge of the Holy *Qur'ān* was taken away. Let alone negation, numerous *Aḥādith*⁴⁶¹ confirm and support its comprehension. Surely, the rejecter of absolute *'Ilm al-Ghayb*⁴⁶² is a *Kāfir* because he totally rejects the station of *Nubuwwāh*. *Nubuwwāh* itself means to be informed of *'Ilm al-Ghayb*. Imām Qāḍī Ayād Mālikī رحمته states in his *Shifā Sharīf*:

﴿النُّبُوَّةُ هِيَ إِطْلَاعٌ عَلَى الْغَيْبِ﴾

Nubuwwāh itself means to be informed of *'Ilme-Ghayb*.⁴⁶³

Imām Aḥmad ibn-Hajr al-Makkī رحمته (d.852/1448) in his *Mud'khal* and Imām Aḥmad Qastalānī رحمته (d.923/1517) in his *Mawāhib al-Ladunniyah* state:

﴿النُّبُوَّةُ مَاخُودَةٌ مِنَ النَّبَأِ بِمَعْنَى الْخَبَرِ أَيْ إِطْلَعَهُ اللَّهُ تَعَالَى عَلَى الْغَيْبِ﴾

The word *Nubuwwah* is extracted from the root *Nabā'*, which means 'news'. So it means that Almighty Allāh رحمته has given him رحمته (His Nabī) the Knowledge of the Unseen.

⁴⁶¹ Plural of *Hadith*.

⁴⁶² The Knowledge of the Unseen.

⁴⁶³ See *Shifā* of Imām Qāḍī al-'Ayād رحمته (d.544/1149) Chapter of *Nubuwwah* (Prophethood).

So in reality, *Nubuwwāh* actually means 'to be informed of 'Ilm al-Ghayb'.⁴⁶⁴

QUESTION: What is the ruling on a person who says that he believes that the meaning of *Ghayb* is to possess self-knowledge without being given by anyone? In this way, he totally rejects 'Ilm al-Ghayb of the Holy Prophet ﷺ.

ANSWER: To believe that Sayyidunā Rasūlullāh ﷺ possess self-knowledge of *Ghayb* is contrary to the Holy *Qur'ān*. The Holy *Qur'ān* states:

﴿وَمَا هُوَ عَلَى الْغَيْبِ بِضِيقٍ﴾

*And the Nabī ﷺ is not a miser to expose the Ghayb.*⁴⁶⁵

Does this *Ayah* mean that the beloved Nabī ﷺ is not a miser to expose self-possessed *Ghayb*? This is a *Kufr* belief. One will become a *Kāfir* if one attributes a single syllable of self-possessed knowledge to any creation of *Allāh* ﷻ. Only Almighty *Allāh* ﷻ Alone possesses Self-Knowledge and it is *Allāh* ﷻ who blesses His creation with knowledge. Only an ignorant person will say that the beloved Nabī ﷺ possesses self-knowledge because the Holy *Qur'ān* explicitly clears this point:

⁴⁶⁴ The subject of *Ilm al-Ghayb* has been dealt with extensively and all the objections of the rejectors have been clearly refuted by the giants of *Islām*. On the second trip to *Hajj* of Imām al-Akbar Mujaddid Ahmad Riḍā ﷺ in 1323/1905, the illustrious 'Ulamā of *Haramayn al-Sharīfain* presented a question on *Ilm al-Ghayb* to the great Mujaddid. He wrote such a scholastic reply that stunned the academic world. See Muḥammad Mas'ūd Ahmad, *Faḍīl-e-Bareillī 'Ulamā-e-Hijaz ki Nazar main*, (Lahore 1395/1973); Hāmid Riḍā Khan, *ibid*: Imām Ahmad Riḍā, *Al-Daula al-Makkiyyah* (1323/1905) Karachi: Imām Ahmad Riḍā ﷺ, *Husām Al-Haramayn* (1324/1906), Lahore, Imām Ahmad Riḍā ﷺ, *Al-Fuyudāt Al-Malakiyyah* (1326/1908) Karachi: Imām Ahmad Riḍā ﷺ, *Fatāwa Al-Haramayn* (1316/1998).

⁴⁶⁵ *Al-Qurān al-Karīm*, Sura: At-Takwīr, Verse:24

﴿عَلِيمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا﴾ إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ

بَيْنَ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ﴿٤٦٦﴾

*Allāh ﷻ knows all Ghayb and He ﷻ does not expose it to anyone besides His chosen Prophets: and then he makes a band of watchers march before him and behind him.*⁴⁶⁶

Does this mean that *Allāh* ﷻ blesses His Prophets with knowledge that they self-possess? Certainly not! *Allāh* ﷻ is the Only Absolute and it is He who bestows and entrusts His chosen servants with knowledge.

QUESTION: Can a person marry the mother-in-law of his son or daughter?
ANSWER: Yes, he can.

QUESTION: Can one mount a horse if the Holy *Qur'ān* is kept in a bag hanging at the mouth of a horse near the bridle?

ANSWER: It will only be permissible if one cannot hang it around the neck and has a valid reason to hang it in the bridle. The reason must be absolutely valid or else it will be a grave sin.

QUESTION: After daybreak (first light), can one make the *Niyyah* of *Tahayyit al-Wuḍu* and *Tahayyit al-Musjid* along with the *Sunnah* of *Fajr*?

ANSWER: No, because no *Salāh* besides the *Sunnat* of *Fajr* is permissible after daybreak. Due to this restriction the *Niyyah* of *Sunnat* of *Fajr* will automatically include the *Tahayyit al-Wuḍu* and *Tahayyit al-Musjid*.

QUESTION: Respected Sir! In 13 years, my wife gave birth to 4 sons and 2 daughters, of which 5 children passed away. The ages of those that died varied between one and three. All of them suffered from epilepsy. Presently, the only surviving child is a 6 year old daughter. Please make *Du'a* for her health and prescribe some *Du'a* to safe-guard her against this sickness.

⁴⁶⁶ *Al-Qurān al-Karīm*, Sura: Al-Jinn, Verse: 26-7

ANSWER: May *Allāh* ﷻ shower his Mercy upon all of us. If your wife conceives again, inform me before two months of pregnancy. *Inshā-Allāh* we will try to assist. Instruct the women folk at home to take strict measures in performing *Salāh*. Recite *Ayat al-Kursī* daily before sunrise, sunset and before going to sleep. This will include all those days when women cannot perform *Salāh*. In the forbidden days (menstruation), they will not recite *Ayat al-Kursī* as verses of the Holy *Qur'ān* (*Tilāwat*), but with the intention of praising Almighty *Allāh* ﷻ (*Hamd*). In the normal days, they will read it as *Tilāwat*. Also recite the three *Quls* (*Surā Ikhlas*, *Falaq*, and *Nās*) three times each, in the morning and evening⁴⁶⁷. Before sleeping, lie flat on the back and recite *Ayat al-Kursī* and the three *Quls* with the palms open as if making *Du'ā*. Then blow on the palms and rub them on the face, chest, back, legs, and all parts of the body. Repeat this three times. On the days of menstruation, you (husband) may perform this *Amal*, blow on your hands and rub them on the wife's body.

There is a person here that makes a big *Chirāgh* (lamp)⁴⁶⁸. Get one made and light it according to its procedures daily in the months of pregnancy until after birth. If there are any symptoms of epilepsy on the surviving child, then also light the lamp for her too. By the Mercy of *Allāh* ﷻ, this lamp is very effective for *Shifā* and destroys demons and bad omen. When the child is born, immediately read the *Adhān* four times in the right ear and *Iqāmah* three times in the left ear. Never delay this procedure or else it will allow the cursed *Shaytān* to interfere with the child.

From the first day of birth to the 40th day, weigh the child and distribute its equivalent weight in any grain (rice, daal, lentles, etc.)

⁴⁶⁷ Mornings means from after midnight to before sunrise and evenings, from after midday to sunset.

⁴⁶⁸ This is a very special lamp that has the *Ayahs* of the Holy *Qur'ān* engraved on it and lit at specific times in front of the sick person. Great *Awliya* prescribed this and it has an amazing effect in curing sicknesses. It has been proven successful time and again. The method of using this lamp is fully recorded in *Sham'e Shabistān-e-Riqā*. One may acquire this *Kitāb* and benefit from it.

to the poor. Then repeat this every month in the following year. In the second year, repeat this every two months and in the 3rd year, every 3 months, 4th year every 4 months, 5th year every 5 months, the 6th year every 6 month, and finally, the 7th year, only once. Also weigh the surviving child and do likewise. She is now in the 4th year so weigh her and give this charity every 4 months.

Read the *Adhān* aloud 7 times daily for 7 days at the time of *Maghrib*. Get a *Hāfiz* or *Qārī* or an *'Alim* who recites the *Qur'ān* correctly to recite aloud the complete *Surah Baqarāh* for three nights in succession. The voice of the recitation must reach every corner of the home. Read *Bism Allāh* when closing the doors at night⁴⁶⁹, and likewise do the same when opening the doors in the mornings. Before entering the toilet, read:

بِسْمِ اللَّهِ أَغُوذُ بِاللَّهِ مِنَ الْخُبْثِ وَالْخَبَائِثِ

and enter with the left foot. Always leave the toilet with the right foot first. Say *الحمد لله* after coming out of the toilet. Read *Bism Allāh* when changing or removing clothes for a bath. Also, without fail, both husband and wife must read *Bism Allāh* before coition. If you follow these instructions strictly, then *Inshā-Allāh*, there will be no interference from the *Shaytān*.

QUESTION: A certain person's daughter regularly recites *Surah al-Muz'zam* 'mil. She has already memorized half the *Surah*. Unfortunately, she has become insane. What can be done to normalize her?

ANSWER: Read:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ⁴⁷⁰

⁴⁶⁹ The *Hadith Sharīf* states that if one reads *Bismillāh* بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ and closes the door of his home then the cursed *Shaytān* cannot enter that home at night to interfere with its dwellers.

⁴⁷⁰ See *Sahīh al-Bukhārī*, *Hadith* no. 6463, narrated by Sayyidunā Abu-Mūsā al-Ash'arī ﷺ

60 times, *Surah al-Fatehā* and *Ayat al-Kursī* once each, and *Surah al-Ikhlās*, *al-Falaq* and *al-Nās* three times each. Blow in a container of water and give her to drink. Repeat this daily. *Inshā-Allāh* it will help tremendously.

QUESTION: Can the *Ayahs* of the Holy *Qur'ān* also have this adverse effect?

ANSWER: Yes, this happens when the instructions of recitation laid down by the *Awliya* and *Mashā'ikh* are not carefully followed.

QUESTION: Is there any proof of Sayyidunā Rasūlullāh ﷺ wearing a mantle (*Kambal*)?

ANSWER: Yes, he did wear it and it is recorded in the *Hadith Sharīf*.

QUESTION: What did the sacred garb of the beloved *Nabī* ﷺ consist of?

ANSWER: Generally, most of the times it consisted of a Mantle (*Ridā*), a cloth worn around the waist to the feet (*Tahband*⁴⁷¹ or *Lungi*) and a turban (*Amāma*). Some times there was a *Qamis* (long shirt or *Kurta* below the knees) and a hat (*topi*). Once a loose trouser (pyjama) was presented to him but there is no proof of wearing it. The lady folk also wore *Tahband*. Once Sayyidunā Rasūlullāh ﷺ was travelling and one of the ladies foot slipped. The Prophet of *Allāh* ﷺ turned his face away. The *Sahābah* said, "Ya Rasūlullāh, she is wearing a trouser." Sayyidunā Rasūlullāh ﷺ replied:

﴿اللَّهُمَّ اغْفِرْ لِلْمَسْرُورَاتِ مِنْ أُمَّتِي﴾

Oh Allāh ﷻ, forgive those women of my 'Ummah who wear trouser.⁴⁷²

⁴⁷¹ This is a piece of unstitched cloth that is wrapped around the waist. It covers the body from the waist to the knees. It is *Sunnah* to wear this garb and to this day the righteous 'Ulamā and *Mashā'ikh* wear it. It is also a very comfortable and a humble garb. It is similar to the *Ihrām* worn by men in *Hajj*.

⁴⁷² *Lisān al-Mizān*, Vol. 1, p.41, narrated by Sayyidunā 'Alī al-Murtudāh ؓ.

It seems here that the trouser was not very loose, because if it was baggy, then there were great chances of it opening up like a *Tahband* does.

QUESTION: Fat is used to manufacture candles. Can they be burnt in a *Musjid*?

ANSWER: There is no harm if a *Muslim* makes them because he will not use any *Harām* ingredients to manufacture them. It will not be permissible to use candles if a *Kāfir* makes them. Such candles will not only be forbidden in the *Musjid*, but anywhere else because a *Kāfir* does not differentiate between *Harām* and *Halāl*. The Law of the *Sharī'ah* concerning meat and fat is the same. If a *Hindu* or *Christian* takes some fat from a *Muslim* and brings it back after a short period and says that it is the same fat, it will be *Harām* to take it back from him. *Kuf'fār* and *Mushrikīn* cannot be trusted.

QUESTION: What about the candles made of animal fat that comes from Germany and other countries?

ANSWER: The same rule will apply to the meat and fat of any animal, be it a cow or a goat. If a *Hindu* or *Christian* takes some fat from a *Muslim* and returns after a short while saying that is the same fat he took a little while ago, then that fat now becomes *Harām* for a *Muslim* to take back because the *Hindu* and *Christian* do not practice *Zabīha* (slaughter).

﴿النَّصْرَانِيَّةُ لَا ذَبِيحَةَ لَهُ﴾

There is no *Zabīha* of a *Christian*.⁴⁷³

On the contrary, a *Jew* adheres to the *Zabīha*. *Fatāwa Qādī Khan* states:

⁴⁷³ Refer to authentic books on *Islāmic Law* viz: *Hidayah*, *Fatāwa Qādī Khan*, *Fatāwa Shāmī*, *Radd al-Mohtār*, *Fatāwa 'Alamgīrī*, *Al-'Atā al-Nabawiyya fī Fatāwa al-Raḍawiyyah*, *Bahār-e-Sharī'at* etc.

﴿الْيَهُودِيَّةُ يَذْبَحُ أَوْ يَأْكُلُ ذَبِيحَةَ الْمُسْلِمِ﴾

*The Jew makes Zabīḥa and also eats the Zabīḥa of a Muslim.*⁴⁷⁴

The Christian and Jew are both *Kāfirs*. The former has become a *Kāfir* in love, and the latter, in hatred. The Holy *Qur'ān* refers to the Jews as *منضوب عليهم* (*Allāh's* Anger on them) and the Christians as *ضالّين* (Astray). It is due to this Divine Curse that the Jew will not peacefully rule or possess a homeland on this earth.⁴⁷⁵

On the contrary, the Christians have their long established rule. The *Rāfḍī* (*Shī'a*) are similar to the Christian who have become *Kāfir* in love and the *Wahabī* is like the Jew who has become *Kāfir* because of hate and enmity and disrespect for the beloved Servants of *Allāh*.

QUESTION: In 'Esha *Jamā'at*, a resident (*Muqīm*) gets one *Rak'āt* behind a traveller *Imām* (*Musāfir*), how does he make *Qir'āt*⁴⁷⁶ for the remaining three *Rak'āts*?

ANSWER: His next *Rak'āt* (2nd) will be without *Qirāt* and he will make *Qā'dah*. In the remaining two *Rak'āts*, he will make *Qirāt* with *Qā'dah* and *Salām* in the last *Rak'āt*.

QUESTION: Is it permissible to perform the *Sunnat Salāh* when the second *Jamā'ah* of *Zuhr* has begun, or can one leave out the *Sunnah* of *Fajr* when the *Jamā'at* is in the second *Qā'dah*?

⁴⁷⁴ Ibid.

⁴⁷⁵ The Jews have illegally occupied Palestine as their homeland. This was a conspiracy of the *Kuffār* to create an illegitimate Jewish state in the heart of the Muslim world. Here the Zionist will easily corrupt the Kings and monitor their Kingdoms and create instability and exploit their wealth and natural resources.

⁴⁷⁶ *Qirāt* means reciting some *Ayahs* after *Sura Fateḥa*.

ANSWER:

The second *Jamā'at* is merely permissible. Hence, one must not leave the *Sunnah Salāh*. The actual *Jamā'at* is the first *Jamā'at* about which the *Hadith Sharīf* states, "If it was not for the children and women in the homes, I would have ordered the homes of those who do not come to the *Musjid* for *Jamā'at* to be burnt." *Mawlanā 'Abd al-Qādir Badayūnī* (d.1319/1901) once said, "I was in *Marehrā Sharīf*⁴⁷⁷ and was late for the *Jamā'at*. As I approached the stairs of the *Musjid*, *Qutb al-Waqt Sayyidī Abū al-Husain Aḥmad al-Nūrī* (d.1324/1906)⁴⁷⁸ was leaving the *Musjid* after performing his *Salāh*. He saw me and said, 'Abd al-Qādir! *Salāh* is over.' So, actually, he meant that the main *Salāh* is with the first *Jamā'at*. If anyone misses the first *Jamā'at*, a second *Jamā'at* can be performed by two and more persons."

QUESTION: There are great benefits in making three *Saffs* in *Salāt al-Janāzah*. The method of this is mentioned in the books of *Fiqhā*, namely *Durre-Mukhtār* and *Kabīrī*, etc. The procedure is as follows: three persons in the first *Saff*, two in the second and one in the third. What is the reason for this? Why cannot two people stand in every *Saff*?

ANSWER: The smallest number for a perfect and complete *Saff* is three persons. Hence, the first *Saff* becomes complete. The proof of this is that it is *Makrūh Tanzīh*⁴⁷⁹ for two persons to stand next to an *Imām* and *Makrūh Tah'rīmī* for three persons likewise. This is

⁴⁷⁷ This is a small village in the U.P. province of India where lies the *Mazārs* of the great *Husānī Sufī* Masters. They are direct descendants of Sayyidunā Rasūlullāh. There were seven *Qutbs* born in succession in this noble family. One of the *Qutbs* is the *Murshid* of *Imām Aḥmad Rīdā*. His name is *Khātim al-Akābir Sayyid Shā 'Ale' Rasūl Aḥmadī al-Husainī al-Qādirī* (d.1296/1879).

⁴⁷⁸ This great *Sāfi* Master is the *Murshid al-Kāmil* of the compiler of this *Malfūzāt* and also the author of *Sirāj al-'awārif fī al-Wasāya wa al-Ma'ārif* - a masterpiece on *Tasawwuf* - Translated in English and available at the *Imām Aḥmad Raza Academy*, Durban, South Africa.

⁴⁷⁹ This is one degree below *Makrūh Tah'rīmī*. There is no sin if one does it but abstention from it is a sign of piety. The *Sharī'ah* recommends staying away from it.

because three persons make up a complete *Saff* and the *Imām* is included in the *Saff* instead of being ahead of it. Sometimes, it is permissible to stand alone in a *Saff*. This is when there are two men and one woman. The woman will stand alone in the back *Saff*.

QUESTION: It is a practice in some places that when an epidemic breaks out, people take a goat, recite *Surah al-Yasīn* in its right ear and *Surah al-Muz'ammil* in the left. They then parade the goat in the entire city. Thereafter, it is taken to a crossroad (intersection) and slaughtered. The head and skin is then buried in the ground. Is this practice permissible or not?

ANSWER: This practice has no *Islāmic* significance. To bury the skin is *Harām* because it is wasting wealth⁴⁸⁰. It is ignorance and baseless to take the animal to an intersection and slaughter it. If one intends to make a sacrifice to evade a calamity then slaughter the animal in the Name of *Allāh* ﷻ and distribute the meat to the poor.

QUESTION: Should the *Khutbah* of *Nikah* be read standing and facing the *Qiblah*?

ANSWER: It is recommended to stand and read the *Khutbah* of *Nikah* but not necessary to face the *Qiblah*. Face the audience similar to the *Jum'ah Khutbah*. This is how Sayyidunā Rasūlullāh ﷺ read the *Khutbah* of *Nikah*.

QUESTION: If a *Mu'allim* (Teacher, *Ustāz*) is not paid a salary to teach, can he ask the children to do some sort of work for him?

ANSWER: Yes, as long as the parents do not take any offence and the children are not over burdened. It does not matter whether the teacher is paid a salary or not.

QUESTION: Can small children (امرد) join the elders in a performance or gathering?

⁴⁸⁰ In *Shari'ah*, this is called *Tazīh-e-Māl* (unnecessary wastage of wealth), which is *Harām*.

ANSWER: It is not advisable⁴⁸¹.

QUESTION: Can a bridegroom be smeared with fragrant paste in a marriage ceremony?

ANSWER: Yes, fragrance is allowed.

QUESTION: A person is travelling from point A to point B. He breaks his journey in a town for some time between the two points. Should he perform *Qasar Salāh* or the full *Salāh*?

ANSWER: In this situation, he will not perform *Qasar* because his journey has been broken up into two parts.

QUESTION: A person is a resident of *City A* but is trading in a distant *City B*. He has decided to permanently trade in *City B*. Occasionally, he brings his family to *City B*. In this situation, will *City B* be his original home or just a residential home?

ANSWER: *City B* will not be his original home. Yes, if he marries in *City B* then it can be classified as his original home.

QUESTION: If a *Wahabī*, who subscribes to *Kufr* beliefs, performs a *Nikah*, will it be valid?

ANSWER: The *Nikah* will be valid because *Nikah* entails an agreement⁴⁸² between the contracting parties, even though a *Hindu* performs it. But it is definitely *Harām* to engage such person as the officiator because of showing respect to him. Since a *Kāfir* is not worthy of respect, therefore it must be avoided at all times.

⁴⁸¹ The great *Imām* ﷺ said this because of the immoral state of affairs found in our communities. Some unfortunate people are involved in Sodomy, which is *Harām* in *Islām*. Young poor children are lured with money, while some are threatened with violence to commit this illicit act. The valuable advice of the *Imām* is to safeguard the integrity of the society and avoid child-abuse.

⁴⁸² This is called *Ijāb-o-Qubūl* (ایجاب و قبول) where the contracting parties agree to marry according to the *Shari'ah*.

QUESTION: Is *Walimah*⁴⁸³ the *Sunnah* of *Nikah* or *Zifāf*⁴⁸⁴? Also, if the *Nikah* of a *Na-baligh* (immature minor) is performed, when will the *Walima* take place?

ANSWER: *Walimah* is a *Sunnah* of *Zifāf* and it is performed in the morning after the bride spends her first night with her husband. The *Walimah* of a minor will also be performed after *Zifāf*.

QUESTION: There is a tradition in some places to grab dates from a tray after the *Nikah*. Is there any significance or *Hadith* to this effect?

ANSWER: Yes, the *Hadith* speaks of grabbing dates and there is no harm if dates are thrown to the audience. *Dār Qutnī*, *Bayhaqī* and *Tahāwī* record the *Hadith* concerned.

QUESTION: Can we colour the hair with black dye (*Khizāb*) made of indigo leaves?

ANSWER: No matter what you dye it with, black dye is *Harām*.

QUESTION: Are there any circumstances in which black dye can be permissible?

ANSWER: Yes, in a situation of *Jihād*.

QUESTION: Can an old man use black dye on his hair if he desires to marry a young woman?

ANSWER: An old bull cannot become a young calf if its horns are chopped off.

QUESTION: It is recorded in some *Kitābs* that Sayyidunā Imām Ḥusain ؑ had dye in his hair and beard at the time of his *Shahādah*.

ANSWER: Sayyidunā Imām Ḥasan ؑ, Sayyidunā Imām Ḥusain ؑ and Sayyidunā 'Abdullāh ibn 'Umar ؑ had no specific love for dyes. These luminaries were great *Mujahīdīn*. The laws of *Jihād* are unlike normal circumstances.

⁴⁸³ This is a great *Sunnah* of the Beloved *Ḥabīb* ؑ and he has ordered us to always accept and attend an invitation of *Walima*. *Walima* is food fed to the family and friends on the morning after the bride and bridegroom spend their first night together.

⁴⁸⁴ This is when the bride leaves her parent's home and goes to her husband's home.

QUESTION: Do you have to repeat the *Salāh* if full *Salāh* is performed in a state of *Qasar*?

ANSWER: Definitely, because your *Salāh* will not be valid.

QUESTION: A potter lives next to a deserted *Musjid* in a village. No *Salāh* is ever performed in this dilapidated *Musjid*. In fact, people throw garbage in and around its precincts. The potter intends to buy the *Musjid* property. Can it be sold or not?

ANSWER: Its sale is absolutely *Harām* even though gold is paid to the equivalent to the ground. The Holy *Qur'ān* strongly condemns those who indulge in such transactions. *Allāh* states:

﴿لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ﴾

There is great disgrace for them in this *Duniyah* and severe torment in the *Akhirah*⁴⁸⁵.

QUESTION: What is the meaning of "hasten" for *Salāt al-Janāza*?

ANSWER: *Salāt al-Janāza* cannot be performed without *Ghusal* and *Kafan*. After this is performed there must not be any delay. Hasten refers to burial. If a person passes away on a Thursday night, some people delay the *Salāt al-Janāza* until *Jum'ah Salāh* of the next day so that they get a big crowd for *Salāh*. This is not recommended. A detailed explanation of this is found in the *Kitābs* of *Fiqh*. On the contrary, if the preparation of the grave causes a delay, then there is no harm to wait.

QUESTION: What is the ruling on people taking sweet stuff to the graveyard to feed the ants?

ANSWER: As the respected *'Ulamā* have forbidden people to take bread to the graveyard, likewise is the situation of sweet stuff. It is ignorance to feed sweet to the ants with the *Niyyah* that they do not harm the *Mayyit* (deceased). Even though, without this *Niyyah*, rather distribute it to the poor and needy. Distribute any charity as you desire at home. It is often seen that people take along grains etc. to distribute at the graveyards. This causes chaos, noise and fighting.

⁴⁸⁵ *Al-Qurān al-Karīm*, Sura: Al-Baqarah, Verse: 114

between men, women and children. Sometimes people stampede on the graves to grab this food. This must be avoided.

QUESTION: It is recorded in some *Kitābs* of *Mawlid al-Nabī* ﷺ that approximately 200 women died of envy on the night Sayyidah Ā'minah Tayyibah Tāhirah ﷺ conceived the Holy Prophet of Allāh ﷺ. Is this correct?

ANSWER: I am not aware of the authenticity of this, but I do know of the *Hadith* mentioning a few women who died in sorrow of not achieving the *Nūr* of the *Nabī* ﷺ.⁴⁸⁶

QUESTION: Does one have to give a *Qur'ān* and a few kilograms of grain for *Sadaqah*⁴⁸⁷ as *Kaffārah*⁴⁸⁸ when one drops a *Qur'ān Sharīf* on the floor?

ANSWER: Take the equivalent of the present market value of the Holy *Qur'ān* and give it as *Kaffārah*.

QUESTION: Is it a *Sunnah* to take the 'Asa (stick) in the hand at the time of *Khutbah*?

ANSWER: There is a difference of opinion of the 'Ulamā on this. Some say it is *Sunnah* and some say it is *Makrūh*. There is no harm to use it. The majority of the 'Ulamā use the 'Asa in the *Khutbah*.⁴⁸⁹

QUESTION: One swears an oath on Sayyidunā Rasūlullāh ﷺ not to do a thing then later breaks this oath. Is there any *Kaffārah* on him?

ANSWER: There is no *Kaffārah*.

⁴⁸⁶ These women of *Quraysh* died in regret of not being fortunate to carry in their wombs the *Nūr-e-Muhammadi* and to be the mothers of the beloved Prophet of Allāh ﷺ.

⁴⁸⁷ Charity

⁴⁸⁸ Charity given as a penalty for an offence.

⁴⁸⁹ The majority of the 'Ulamā here, refers to the *Sunni* 'Ulama and not the *Wahabī*, *Deo-bandī* or *Shi'ā*. The use of the 'Asa in these days has become a symbol of the *Ahle Sunnat wa Jamā'ah*. Generally the *Wahabī/Deo-bandī Imāms* deliberately do not use it and advocate against it as having no significance and not a *Sunnah*.

QUESTION: Is it permissible to swear an oath of the Holy Prophet ﷺ?
ANSWER: No.

QUESTION: Is such an oath disrespectful?
ANSWER: Yes.

QUESTION: How must one reply to the *Salām* of a young foreign⁴⁹⁰ (غير محرم) woman?

ANSWER: Answer to her softly in the heart and not loudly.

QUESTION: Should the *Sunnat* of *Fajr* be performed very early in the morning or just before the *Fard*?

ANSWER: It is best to read it early because the *Hadith Sharīf* states:

﴿يُعْقِدُ الشَّيْطَانُ عَلَى قَافِيَةِ رَأْسِ أَحَدِكُمْ إِذَا هُوَ نَامَ ثَلَاثَ عُقَدٍ، يَضْرِبُ عَلَى مَكَانِ كُلِّ عُقْدَةٍ: عَلَيْكَ لَيْلٌ طَوِيلٌ فَارْقُدْ، فَإِنْ اسْتَيْقَظَ فَذَكَرَ اللَّهَ انْحَلَّتْ عُقْدَةٌ. فَإِنْ تَوَضَّأَ انْحَلَّتْ عُقْدَةٌ، فَإِنْ صَلَّى انْحَلَّتْ عُقْدَةٌ، فَأَصْبَحَ شَيْطَانٌ طَيِّبٌ النَّفْسِ، وَإِلَّا أَصْبَحَ خَبِيثٌ النَّفْسِ كَسَلَانٌ﴾

When a person goes to sleep, the Shaytān ties him with three knots. When he gets up and glorifies Allāh ﷻ, the first knot breaks. The second breaks when he makes *Wuḍu* and the third, when he performs his *Salāh*. Thereafter, when he gets up in the morning, he will be fresh and happy, soaked in peace and tranquillity.⁴⁹¹

Therefore, to perform *Sunnat* early is recommended as this frees one from the clutches of the *Shaytān*.

QUESTION: Can one make *Imāmat* of *Zuhr* without first performing the *Sunnah*?

ANSWER: No, but if there is a very valid reason then one can make *Imāmat*.

⁴⁹⁰ *Ghair Mahrām* or foreign men with whom the *Sharī'ah* prohibits marriage, eg. father, son, brother, uncle (paternal and maternal), grandfather and nephew.

⁴⁹¹ *Sahīh al-Bukhārī*, *Hadith* no. 1125, narrated by Sayyidunā Abu-Hurayra ﷺ.

QUESTION: If the *Jum'ah Khutbah* begins and you miss your *Sunnah*, must you perform it after *Jum'ah Salāh*?

ANSWER: Yes, and certainly perform it.

QUESTION: In some places, the *Muslims* sell their goods to *Hindu* agencies. The agents charge a commission fee and also take an extra small amount to buy grain to feed the pigeons. Is it permissible to give the extra amount to feed the pigeons?

ANSWER: There is no harm if it is to feed animals. It is definitely *Harām* if it is for use in their temple or for idol-worship.

QUESTION: What is the ruling on *Daste-Ghayb* (wealth from the Unseen) and *Kīmiya* (manufacturing gold by chemistry)?

ANSWER: *Kīmiya* is impossible and foolish. Chemistry cannot and will not be able to manufacture gold. This process is a waste of money and valuable time, and therefore it is *Harām* to waste effort in it. No one has ever made gold by chemistry or can claim to make it. This is like a person sitting in front of water with arms outstretched expecting the water to reach him.

Why do people not concentrate on *Daste-Ghayb* mentioned in the Holy *Qur'ān*? Almighty *Allāh* ﷻ states:

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۖ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ﴾

*And he who fears Allāh ﷻ, a path of salvation will be shown to him and he will be given sustenance from places where he will not even imagine*⁴⁹².

If one really fears *Allāh* ﷻ, one will achieve everything. A friend sent me a letter from *Madinah al-Munawwarah* in which he requested 50 *Rupees*. I received this letter on Sunday. The post leaves *Bareilly* every Wednesday for *Bombay* where it catches the Saturday mail-ship for *Hijāz*. This letter slipped my mind on

⁴⁹² *Al-Qurān al-Karīm*, Sura: At-Talāq, Verse:2-3

Monday and I thought of it on Tuesday. I checked for money in my home. Let alone 50 *Rupees* I could not even find a *paisa* (penny).

Tuesday passed. I performed my *Maghrib Salāh* and sat worried in the *Musjid* thinking that tomorrow is Wednesday and I don't have any money to send to a friend who lives in the sacred city of the *Habīb* ﷺ. I immediately turned to Sayyidunā Rasūlullāh ﷺ for assistance and raised my hands and cried, "Ya Rasūlallāh ﷺ! The request has come from your Sacred City and I have nothing to send. Please grant it to me." While I was in the *Du'ā*, my nephew, Hasnein Mia, called out aloud to me, "Seth Ibrā'hīm has come from Bombay to meet you." I came out to meet him and when he left, he presented 51 *Rupees* to me. It made me think, why 51 *Rupees* when only 50 was required. I then realized that the one *Rupee* was needed for postage charges. Nonetheless, the next morning, I sent the money. This is how the Beloved *Habīb* ﷺ answered my *du'a*.

COMPILER: This is an example of *Daste-Ghayb* mentioned in the above *Ayah* in which Almighty *Allāh* ﷻ speaks of Sustenance that will be given to you from places that you cannot imagine.

QUESTION: In the past, certain great *Awliya* uttered some words which seemed contrary to the *Sharī'ah*. Yet they were interpreted and exempted from condemnation. Respected Sir! Nowadays, if someone utters such words would they too be exempted?

ANSWER: Yes, if their Sainthood (*Wilāyah*) can be established, then they will also be exempted.

QUESTION: What is the method used to establish Sainthood?

ANSWER: The criteria to be followed are of the illustrious *Imāms*, righteous *'Ulamā* and consensus of the majority of the *'Ummah*. If the majority of the *'Ummah* accepts a person as a *Walī*, then he is definitely a *Walī*. If these conditions were not set, then every drunkard, madman or ignorant may blurt out any blasphemy and then say, "Oh, I said this or that in a state of unconsciousness." Hence, the *Sharī'ah* will lose all its value.

QUESTION: In some *Wazā'if*, the *Ayahs* of the *Qur'ān* are read backwards. Is this permitted?

ANSWER: This is absolutely *Harām* and a very serious sin which is close to *Kufr*. This is what Sayyidunā 'Abdullah ibn Mas'ūd ؓ had to say about those who recite the *Qur'ān* by merely changing the sequence of the *Surahs*, "Such person should fear that *Allāh* ؓ will change his heart (take his *Imān* away)." If by changing the sequence of the *Surahs* in recitation is so serious, than what will be the severity of reading it backwards? Reading it backwards does not only change the meaning, but it actually makes it meaningless.

QUESTION: Sir! Then why are such *Wazā'if* included in the recitation of the *Mashā'ikh*?

ANSWER: Let alone this, how many changes are found in the *Wazā'if* prescribed by Sayyidunā Rasūlullāh ؓ. The *Shaytān* misleads many ignorant *Sūfis*. They are unaware of the *Arabic* language and therefore make these serious mistakes. The true and high-ranking *Sūfi* unanimously state:

صوفى بے علم مسخره شیطان است

*An ignorant Sūfi is a tool of the Shaytān.*⁴⁹³

The *Hadith Sharīf* states:

﴿الْمُعَبَّدُ بِغَيْرِ فِقْهِ كَالْحِمَارِ فِي الطَّاحُونِ﴾

*A worshipper without the knowledge of Fiqh is like a donkey strenuously labouring a millstone.*⁴⁹⁴

The donkey goes around the millstone from dawn to dusk every day of its life but this strenuous labour is of no value to him at all.

⁴⁹³ see *Risāla-Qushyriyya*, *Kashf al-Mahjūb*, *Maqāl al-'Urafā*, *Akhhār al-Akhyār*, *Fawā'id al-Fu'ād*, *Kīmiya-e-Sa'ādah*, *'Awārif al-Ma'ārif*, *Nafhāt al-Uns* etc.

⁴⁹⁴ *Fath al-Kabīr*, Vol. 3, p.26, *Hadith* no. 12527, narrated by Sayyidunā Wāthalah ؓ.

Once a very great *Walī* heard about the *Mujāhidah* and *'Ibādah* of a person. He called for him and inquired, "I heard a lot about you and your experiences. Please enlighten me on them." This person then said, "I make *Ziyārah* daily of *Allāh* ؓ with my physical eyes. The '*Arsh* of *Allāh* ؓ is laid on the sea and then He sits on it." If this person had knowledge (*Ilm*), then firstly he would have known that it is impossible to see *Allāh* ؓ in this *Duniyah* with the physical eye. This is only exclusive to Sayyidunā Rasūlullāh ؓ and that too in the Heavens above the earth and skies. This *Duniyah* (world) consists of the earths and skies.

However, the *Walī* of *Allāh* called for an *'Alim* and asked him to present the *Hadith Sharīf* in which Sayyidunā Rasūlullāh ؓ spoke of the *Shaytān* laying his throne on the water. The *'Alim* then read the *Hadith Sharīf*, which reads:

﴿إِنَّ إِبْلِيسَ يَضَعُ عَرْشَهُ عَلَى الْبَحْرِ﴾

*Verily, the Shaytān lays his throne on the sea.*⁴⁹⁵

When that person heard this *Hadith Sharīf*, he said, "All these days I regarded the *Shaytān* as *Allāh* ؓ. I worshipped him and made *Sajdah* to him." He then tore his clothes and ran away into the jungles, never to be seen again.

Sayyidi Abū al-Hasan Jousūqī ؓ was the *Murīd* and *Khalifah* of the Cardinal Pole of noble Saints (*Qutb*) Shaykh Abū al-Hasan 'Alī ibn Aḥmad al-Hittī ؓ (d.514/1120) who was the *Khalifah* of Sultān al-Awliya Shaykh Sayyid 'Abd al-Qādir Jilānī ؓ. One night, during *Ramādān*, Sayyidī Abū al-Hasan Joushuqī ؓ⁴⁹⁶ ordered a *Murīd* to sit in a secluded state in meditation (*Murāqibāh*). He did so and

⁴⁹⁵ *Majma' al-Zawā'id*, *Hadith* no.744, narrated by Sayyidunā Abī-Rayḥanātā ؓ.

⁴⁹⁶ He was a senior *Khalīfa* of the *Qutb*, Sayyidī 'Alī al-Hittī ؓ. Unfortunately, I could not find any dates of his *Wisāl* in the books of his biography.

one night he began crying. The *Shaykh* went up to him and asked him the reason for crying. He replied, "Oh Master! The Night of *Qadr* is luminous in front of me. The trees, stones and walls are in *Sajdah*. I see *Nūr* all around me and I want to make *Sajdah*, but an iron bar is wedged between my throat and chest preventing me from making *Sajdah*. Therefore, I am crying." The Noble *Shaykh* replied, "My son! That is not an iron bar, but an arrow, which I placed in your chest. That what you see is no *Laylat al-Qadr* but the circus of the cursed *Shaytān*". The disciple then said, "Oh Master! Can you give me some proof to console my heart?" The *Shaykh* then ordered him to spread out his hands and then slowly bring them together. As the disciple brought his hands together, the *Nūr* changed step by step to darkness. As both the palms touched, the entire room became dark. He then heard screams from his palms begging for mercy and pardon, "Please leave me, I will go away." The disciple was fully satisfied by this experience.

The *Imām* further said that the *Shaytān* ties the neck of an ignorant *Sūfi* and takes him under his total control. It is also recorded in another *Hadith Sharīf* that all the *Shayātīn* (devils) assemble at the sea. Then the *Shaytān's* throne is laid on the sea and the days reports of his agents are presented to him (i.e. who did what). Some say, "I made so much people drink liquor", others say, "We made so many to commit *Zina* (adultery)", etc. He listens to each one of them. Then one *Shaytān* says, "Today, I obstructed a certain student from studying *Dīn*." On hearing this, the *Shaytān* jumps up from his throne and hugs him saying:

أنت أنت!

You, You (certainly did the best job)!

The other *Shayātīn* saw this and became very disillusioned. They said, "We did so big things, yet receive no credit. Why do you have so much praises for this *Shaytān* who obstructed a student from studying *Dīn*?" The big *Shaytān* replied, "Whatever you have done requires no credit because if those people possessed knowledge

(*Ilm*), they would not have committed such sins. Knowledge is the biggest weapon against sins."

The *Shaytān* then asked his followers to show him where an ignorant worshipper lived. The next morning, before sunrise, the *Shaytān* took his followers to the ignorant *Sūfi*. He disguised himself as a human and waited at the roadside while the rest of the gang hid nearby to watch. The ignorant *Sūfi* performed his *Salat al-Taḥajjud* and proceeded to the *Musjid* for *Fajr Salāh*. The *Shaytān* intercepted the *Sūfi* and the following was their dialogue:

- ✓ *Shaytān* - *As Salāmu 'alaykum*.
- ✓ *Sūfi* - *Wa 'alay kum Salām*.
- ✓ *Shaytān*: Sir, I would like to ask you a question?
- ✓ *Sūfi*: Hurry, because I am on my way for *Salāh*.
- ✓ (The *Shaytān* then puts his hand in his pocket and took out a small bottle and shows it to the *Sūfi* and asks): Is it possible for *Allāh* to put the skies and earth into this small bottle?
- ✓ *Sūfi* - (thinks for a moment and then says) Are you joking? How is it possible for the vast earth and skies to fit into that little bottle!
- ✓ *Shaytān* - (Quickly says) Thank you! That is all I wanted to know. Now you may proceed to the *Musjid* for *Salāh*.
- ✓ The *Shaytān* then says to his gang, "Did you see how I misled him? That ignorant *Sūfi* has no *Imān* on the *Qudrat* (Power) of *Allāh*!"

The *Shaytān* then took his agents to visit an '*Alim*. It was nearly sunrise when they saw an '*Alim* rushing towards the *Musjid*. The *Shaytān* hurried to him and began the following dialogue:

- ❖ *Shaytān* - *As Salāmu 'alaykum*.
- ❖ '*Alim* - *Wa 'alay kum Salām*.
- ❖ *Shaytān* - I would like to ask you a question?
- ❖ '*Alim*: Ask me quickly because there is very little time left for *Salāh*.

- ❖ *Shaytān* - (Presents the little bottle and asks the very same question.)
- ❖ *'Alim* - Idiot! You seem to be the Devil. You fool! He is all-Powerful. In fact, this bottle is far too big. Almighty *Allāh* ﷻ can put thousands of earths and skies like these in a much smaller bottle. Have you not read the *Qur'ān*?:

﴿أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

Verily *Allāh* ﷻ can do anything that He ordains.⁴⁹⁷

- ❖ The *'Alim* said this and rushed off towards the *Musjid*.
- ❖ *Iblīs* then said to his followers, "Did you see the *Barakāt* of 'Ilm?"

QUESTION: Can ladies use *Miswāk*?⁴⁹⁸

ANSWER: For women, it is the *Sunnah* of *Umm al-Mū'minīn* Sayyidah 'A'īsha Siddiqah ؓ. There is no harm if women do not use *Miswāk*. Their teeth and gums are relatively weaker in comparisons to men. It will suffice if women use their fingers instead of a *Miswāk*.

QUESTION: What is the ruling of the *Sharī'ah* if some deposit monies is paid before a sale?

ANSWER: Nowadays, deposits are forfeited if a sale is cancelled. This is *Harām*.

QUESTION: Do you have to remove the false teeth of a person if he dies?

ANSWER: Yes, if there are no hindrances. All broken natural teeth are to be put into his *Kafan*.

QUESTION: People are performing their *Fard Salāh* with *Jamā'at* and a person amongst them joined with the intention of *Nafil*. Is there any harm or defect in the *Salāh* of the others?

ANSWER: There is no harm in that.

⁴⁹⁷ *Al-Qurān al-Karīm*, Sura: Al-Baqarah, Verse: 106

⁴⁹⁸ A wooden twig used as a toothbrush.

QUESTION: Does this not break the *Saff*?
ANSWER: No.

QUESTION: Even though if one is performing *Nafil* and the other's are performing *Fard*?

ANSWER: Actually there is no difference in their *Salāh*. In fact, *Nafil* is also governed by the same regulations as *Fard*. There are no different or separate laws for performing *Nafil*. Once you commence any *Salāh*, a basic rule will apply. The only difference is in the *Niyyah*. But if the *Jamā'at* is performing the present days *Zuhr Salāh* and one joins with the intention of yesterday's *Zuhr*, then his *Salāh* will not be valid because his *Salāh* is different to the *Jamā'at*. Yesterday's *Zuhr* cannot be included in today's *Zuhr* because it is a *Fard Salāh*. *Nafil* is unlike *Fard*, and therefore, it can be read with any *Fard Jamā'at*.

QUESTION: There are two persons with *Wuḍu* while the third is busy making his. The two decide to commence the *Jamā'at* thinking that the third will join in after *Wuḍu*. So one person takes the place of the *Imām* and the second stands alone behind him as the *Muqtadī* and begin the *Salāh*. For some reason or the other, the third person does not join them in the *Jamā'at*. In this situation, is the *Jamā'at* of the two persons valid or not?

ANSWER: Their *Salāh* is valid but the *Imām* and *Muqtadī* have both erred and acted against the *Sunnah*. They should have begun the *Salāh* standing side by side. When the third person comes to join, the *Muqtadī* should either take a step back or the *Imām* takes a step forward to accommodate the third person (second *Muqtadī*).

Then A'la-Hadrat ؓ further said: Let alone the general public, the *'Ulamā* themselves make these mistakes. The two must begin their *Salāh* as it is not clear whether the third (making *Wuḍu*) may die or not join for some reason.

QUESTION: Why is it forbidden to pass between two women?

ANSWER: The *Sharī'ah* forbids men to walk in between two women and also walking behind them. This the moment when the cursed Devil puts all his effort to fan the evil desires in the heart. Human beings are naturally attracted to the opposite sex. It is *Imān* that controls the feelings of a person. Women are about the weakest point of men. Therefore, *Allāh* ﷻ has prescribed *Hijāb* for women and forbidden intermingling of sexes in *Islām*. The most dangerous and vulnerable moment for one to sin is when a man and woman are alone together. This is the moment when the Devil unleashes all his power to mislead. It is for this reason that the *Sharī'ah* has forbidden men to walk in between women or follow them. There are great dangers of attraction and *Fitna*.

The same applies in *Salāh*. Women are not allowed to intermingle with men in the *Musjid* or for any other prayer. The *Sharī'ah* states that a single woman nullifies the *Salāh* of three men, one on her right, one on her left and one behind her. Similarly, two women break the *Salāh* of four men, two on either side, or two directly behind them. If there are three women, then one each on either side of them and three men from each *Saff* standing directly behind them. If there are four women then two men on either side and all the *Saffs* behind them if there is no barrier between them, then the *Salāh* of all men behind, though there may be 10,000 men, in all these cases, their *Salāh* is nullified. After all, there must be some valid reason that nullifies so many persons *Salāh*? It is for this reason that the *Sharī'ah* has forbidden men to walk in between two women or follow them.

QUESTION: There are women performing *Salāh* and behind them there is a wall. What is the condition of the *Salāh* of the men standing behind this wall?

ANSWER: If the wall is so low that the men can see the chest or heads of the women in front, then *Salāh* [of the men] is not accepted.

QUESTION: What if the women are old?

ANSWER: Old or young, it is forbidden for women to go to the *Musjid*. It is stated in the *Hadith Sharīf*, "For women, *Salāh* performed in a [secluded] cellar is better than that performed in their [private] room. *Salāh* performed in her room is better than that performed by her in the veranda [of her home]. *Salāh* in her veranda is better than the *Salāh* performed in the courtyard [of her home]. And the *Salāh* performed in the courtyard is better than the *Salāh* performed in my *Musjid* (*Musjid al-Nabawī Sharīf*)."⁴⁹⁹ Thus, women are exempted from performing *Salāh* with the *Jamā'at* in a *Musjid*. In fact, it is forbidden by the *Sharī'ah* for women to perform *Salāh* in a *Musjid*. Their association and intermingling with men is never empty of *Fitnah*. Look around you today! What is the moral situation of the *Muslim* society? Does this not open the eyes of the *Muslim*?

QUESTION: The first *Saff* is completely occupied by men and behind them are women. Now, if more men intend to join the *Jamā'at*, where would they stand?

ANSWER: If there is no place to stand ahead of the women, they must go to another *Musjid*. The sacred *Sharī'ah* rules that *Salāh* performed behind women is not accepted.

QUESTION: The *Imām* recites two *Ayahs* and makes a mistake with another *Ayah* from another *Surah*. Will the *Salāh* be valid or not?

ANSWER: It will be valid so long as there is no drastic change of meaning in the context of the Holy *Qur'ān*.

QUESTION: Can one utilize the monies of a prostitute in a *Musjid*?

ANSWER: Certainly not, because only *Halāl* and clean money is allowed to be used for the *Musjid*.

QUESTION: A wall is so high in front of the men that they cannot see the women in front. In this situation, the men or the women cannot see one

⁴⁹⁹ In this *Hadith*, Sayyidunā Rasūlullāh ﷺ emphasizes that the more a woman hides herself in performing *Salāh*, the better and more excellent it is for her.

another's movements or the movement of the *Jamā'at*. How will one be able to join such a *Jamā'at*?

ANSWER: They will follow the voice of the *Imām*.

QUESTION: If *A* owes *B* money and *B* has to spend money to retrieve it, will *A* be liable for this extra cost?

ANSWER: You are not allowed to take a single penny more from *A* besides the principle debt.

P.S.: The *Ārif*, A'la-Hadrat *Imām Ahmad Ridā al-Qādirī* رحمته then related to the audience a few of the many bounties and favours bestowed upon him personally by Sayyidunā Rasūlullāh ﷺ. The Noble *Imām* experienced some extra-ordinary happenings in his second visit to *Haramain Sharīfain*.

He said: The *Rahmah* of Sayyidunā Rasūlullāh ﷺ is beyond one's comprehension. Similarly is the *Rahmah* of the *Awliya* of his *'Ummah*. In Egypt, the *'Urs* of Sayyidī Ahmad Badawī al-Kabīr رحمته (d.675/1276) ⁵⁰⁰ is celebrated with great spirit and enthusiasm. Sayyidī Ahmad Badawī رحمته is one of the *Aqtāb al-Arba'ah*. Annually, thousands of Muslims assemble at his *Mazār al-Sharīf* to partakes in the *'Urs* celebrations. The great *Imām Ārife-Billāh* Sayyidī 'Abd al-Wah'hāb Sha'rānī رحمته (d.973/1565) regularly attended the *'Urs* celebrations. He has also greatly praised these functions in his books. He states, "This function lasts for three days. I always arrived at the *Mazār* of Sayyidī Ahmad al-Badawī رحمته one day before the function. Once, I was delayed and arrived on the last

⁵⁰⁰ *Ārife-Billāh* *Imām Ahmad Ridā* رحمته records in his masterpiece, *Muqāl al-'Urafāh* that Sayyidī Ahmad al-Badawī is one of the *Aqtāb al-Arba'ah*. These are the four high-ranking *Awliya* who are regarded as the four beacons or pegs of the world. Two are in Iraq, Sayyidunā *Ghawth al-A'zam* Shaykh 'Abd al-Qādir Jilānī رحمته (d.561/1164) and Sayyidī Shaykh Ahmad al-Rifa'i Kabīr-e-Awliya رحمته (d.578/1182) and two in Egypt, Sayyidī Shaykh Ahmad al-Badawī رحمته (d.675/1276) and Sayyidī Shaykh Ibrahīm Dasūqī رحمته (d.676/1277) [Translator]

day of the *'Urs*. Many *Awliya* were in meditation (*Muraqibāh*) at the *Mazār Sharīf*. When they saw me, they inquired as to where I had been. The Great Shaykh (Sayyidī Ahmad al-Badawī) constantly removed the veils of his grave and repeatedly asked if 'Abdul Wah'hāb had come. I was amazed and asked the *Mashā'ikh* if Sayyidī Ahmad was aware of my presence? They replied, 'You are asking about your presence, Sayyidī says that 'no matter how far a person may be, I am with him all the way when he sets out to visit my grave. I guard his every single cotton thread throughout his journey. If he looses anything on his way to me, I will be answerable to Allāh ﷻ for it'."

There was a great spiritual bond between these two noble personalities. Sayyidī Ahmad al-Badawī رحمته had great affection for *Imām al-Sha'rānī* رحمته and likewise, *Imām al-Sha'rānī* رحمته had immense love and respect for this great *Walī*. It is thus recorded in the *Hadith Sharīf*, "If a person wishes to know how much his status in the Divine Vision of Allāh ﷻ is, then he must see how much he respects and honours Almighty Allāh ﷻ. Accordingly, will be his status in the Divine Court of Allāh ﷻ."

Sayyidī *Imām 'Abdul Wah'hāb Sha'rānī* رحمته is a very high-ranking *Walī*. A massive crowd attends the annual *'Urs* celebrations of Sayyidī Ahmad al-Badawī رحمته at his *Mazār al-Sharīf*. With all these inconveniences and difficulties, *Imām Sha'rānī* رحمته never missed these celebrations.

One year, while on his way to the *Mazār al-Sharīf*, his sight unintentionally fell on the slave girl of a trader. *Imām Sha'rānī* رحمته instantly turned his face away because it is stated in the *Hadith Sharīf*:

﴿النَّظَرَةُ الْأُولَى لَكَ، وَالْآخِرَةُ عَلَيْكَ﴾

*The first sight is for you and the second upon you.*⁵⁰¹

This means that there is no sin for the first unintentional sight but you will be liable for the second. The Noble *Imām* turned his face on the first sight, but he was somewhat attracted by the maid. He proceeded to the *Mazār al-Sharīf* of Sayyidī Aḥmad Badawī and sat in *Muraqibah*. Sayyidī Aḥmad appeared and said to the *Imām*: "*Abd al-Wah'hāb! Do you like that maid?*" He replied, "*One should not hide anything from his Shaykh.*" Upon this, Sayyidī al-Badawī said, "*Then I present her to you as a gift (Hiba).*" *Imām Sha'rānī* was confused by the *Shaykh's* comment because how could Sayyidī give her to him as a gift when she belonged to the trader? However, after a few moments, the same trader appeared at the *Mazār* and presented this maid to him and said, "*'Abd al-Wahhāb! I give this maid to you as a gift. Take her for your service.*"⁵⁰²

QUESTION: What is the difference between the life after death of Prophets and *Awliya*?

ANSWER: The Prophets of *Allāh* are physically alive in their graves as they were alive before death. There is no difference in these two lives. They only die for a moment to fulfil the command of Almighty *Allāh*. Thereafter, they are given the same life in their graves as they had on earth. The same laws of this world will apply on them in their graves. Therefore, their estate or belongings will not be distributed as inheritance. It is *Harām* (forbidden) for their wives to re-marry and there is no *'Iddah* period for their pious wives. Prophets of *Allāh* eat, drink and perform *Salāh* in their graves as they normally did during their normal life on earth. In fact the great *Imām*, Sayyidī Muḥammad bin 'Abd al-Bāqī Zarqānī states: "*The wives of the Noble Prophets of Allāh are presented to them in their graves and they spend the nights with them.*" Sayyidunā Rasūlullāh saw a Prophet performing *Hajj*, calling

⁵⁰¹ *Sharḥ Ma'ānī al-Athār*, Vol. 3, p.13, narrated by Sayyidunā Abu-Amīta.

⁵⁰² See *Al-Yuwāqīt wal Jawāhir fī Bayān al-Akābir*.

out *Labbaik* and even performing *Salāh*. All the Prophets were present at *Musjid al-Aqsa* on the night of *Me'rāj* and they all performed *Salāh* in *Jama'āt* with Sayyidunā Rasūlullāh.⁵⁰³

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Although the life after death of the *Awliya*, the *'Ulamā* and the *Shuhādah* are more excellent than the life of this world, the laws of this world (*Duniyah*) will therefore not apply to them. Their belongings and estate will be distributed as inheritance to the heirs. Their wives will sit in *Iddah* and thereafter re-marry if desired.

Life after death of everyone is a known and agreed fact. It is recorded in the *Saḥīḥ Hadith Sharīf*, "*The soul of a Mu'mīn is like a bird in a cage. As long as it is encaged, its movements are restricted. But when it is freed, its flight has no restrictions.*" Therefore, after death the senses of hearing and sight of the general humans, including the *Kuffār*, drastically increases. There is a consensus of the *Ahle Sunnah* on this belief and also substantiated by many *Saḥīḥ Ahadith Sharīf*. Anyone holding contrary beliefs to this, is certainly astray and not on the path of the *Ahle Sunnah wa Jamā'ah*.

The *Saḥīḥ Hadith* states, "*If anyone visits that grave of the deceased and if the deceased knew him while he was alive, then he will recognize him and feel comfortable. The deceased can hear the visitor's voice and footsteps. If he did not know him in the Duniyah, then he will at least know that a Muslim had come to visit him.*" On the contrary, if you bury a live human being in a grave, cover him with the same amount of sand and then fire cannon on the surface, he will not hear anything. Hence, it is clear that after death the power of sight and hearing is grossly increased.

QUESTION: Respected Sir! In some places newborn babies talk immediately at birth. They say that they were previously born at a certain place and

⁵⁰³ Cited in *Zarqānī 'alal Mawāhib*

give precise description of the place and era. It is indeed amazing that a newborn child speaks and somewhat confirms the heretical Hindu belief of reincarnation. Can you please comment on this?

ANSWER: The *Hadith Sharīf* states:

﴿الشَّيْطَانُ يَنْطِقُ عَلَى لِسَانِهِ﴾

*The Shaytān speaks through the newborn's tongue.*⁵⁰⁴

The big *Shaytān* teaches the *Shaytān* of the baby to say things that amazes the people and that leads them astray. This speech confirms their belief of reincarnation. When a Muslim dies his *Ham'zād* (*Shaytān*) is imprisoned and the *Ham'zād* of a *Kāfir* becomes an evil spirit (*Bhūt*). Similarly, two Angels (*Kirāman Kātibīn*) are also commissioned with every human to record all good and bad deeds in his life span. After the person's death, the work of these two Angels ceases, and hence, they plead to *Allāh* ﷻ, "Oh my Lord! This man has left the world of actions (دارالعمل) and hence, our duty in this world has ended. We beg of You to grant us permission to come up in to the skies to worship You." Almighty *Allāh* ﷻ replies, "My skies are full of My worshippers, there is no need for you here." The Angels will plead, "Oh *Allāh* ﷻ! Give us some place on this earth." Almighty *Allāh* ﷻ will say, "My earth is full of my worshippers, there is no need for you here." They will then ask, "Oh *Allāh* ﷻ! What are we to do now?" *Allāh* ﷻ will command the Angels to stand at the graveside of the believers till *Qiyāmah* and engage in *Tasbīh* and *Taq'dīs* and offer its *Thawāb* to the deceased.

A'la-Hadrat Imām Aḥmad Ridā ؒ then said: The recitations of the following excellent words have great benefits in the *Akhirāh* (Hereafter).

⁵⁰⁴ *Tirmidī Sharīf* also see *Al-Kalām al-Awḍaḥ fī Tafsīr Sura Alam-Nash'rah*, p.200. N.B. this *Hadith al-Sharīf* clearly refutes the *Kufr* belief of Reincarnation.

﴿سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ﴾

Each time a believer recites this *Kalimah* in this world, a tree is planted for him in *Jannah*. The Holy *Qur'ān* substantiates states:

﴿وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى وَالْبَيْقَاتُ الصَّالِحَتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَرَدًّا﴾

*And Allah gives guidance to those who seek guidance: and the things that endure. Good Deeds, are best in the sight of thy Lord, as rewards, and best in respect of (their) eventual returns.*⁵⁰⁵

Presently in this *Duniyah*, when these words (*Kalimah*) leave the mouths of the believers, they remain suspended in the Heavens till *Qiyāmah* engaged in the *Dhikr* of *Allāh* ﷻ. They ask for pardon and mercy for their reciters. Likewise, when words of *Kufr* are uttered, they too remain suspended in the skies till *Qiyāmah* sending curses upon those who uttered them.

QUESTION: If a cupboard is as tall as the ceiling of a room and a *Qur'ān al-Karīm* is kept on its highest shelf, is it permissible for one to stretch one's feet towards this cupboard while sleeping?

ANSWER: It is permissible if the Holy *Qur'ān* is very high up from the front of the feet. However, it is best and more *Adab* not to stretch one's feet towards the direction of the *Qur'ān al-Karīm* at all times.

QUESTION: Can one sell anything to a merchant who sells liquor?

ANSWER: If the merchant is a *Muslim* and does not have any other income besides from the sale of liquor, then it is *Harām* (forbidden) to sell anything to him. If he also has some other source of income besides that of liquor, then it is permissible to trade with him. But on the contrary, if the merchant is a *Kāfir* (non-believer) there is no restriction to sell anything to him if he deals with liquor. This is so

⁵⁰⁵ *Al-Qur'ān al-Karīm*, Sura: Maryam, Verse: 76

because liquor and pork to a *Kāfir* is similar to lamb and vinegar to a *Muslim*.⁵⁰⁶

QUESTION: Is it permissible to rent your house to a prostitute?

ANSWER: The *Sharī'ah* permits one to rent one's house to a prostitute as long as she does not carry out her shameful transactions in it. There is no sin on the owner as long as she only lives in it. The *Sharī'ah* forbids one to rent a house for the purpose of running a brothel or any sort of sinful act.

QUESTION: Is it a *Sunnah* to seek or not to seek treatment in sickness?

ANSWER: Both are *Sunnah*. The *Hadith Sharīf* states:

﴿تَدَاوُوا عِبَادَ اللَّهِ فَإِنَّ اللَّهَ خَلَقَ الدَّاءَ وَالِدَوَاءَ﴾

*Seek treatment, Oh servants of Allāh! Indeed Allāh ﷻ has created sickness and cure (for every sickness).*⁵⁰⁷

Generally, every Prophet of *Allāh* ﷻ commanded their respected 'Ummah (followers) accordingly. On the contrary, it is the *Sunnah* of the high-ranking and noble *Siddiqīn* (super-elite *Awliya*) not to seek treatment in sickness.

QUESTION: Is it permissible to take the medicine of today's medical doctors?

⁵⁰⁶ This means that the *Kāfir* freely consume the forbidden and does not think anything about it, although *Allāh* ﷻ forbids its consumption. These items are a staple food of a non-believer. Similarly, a *Muslim* only consumes that which is permitted by *Allāh* ﷻ. The answer of the *Imām* ﷺ explains this transaction clearly and that is, if a *Muslim* pays you for your goods from *Harām* earnings, then it is forbidden for you to take his unlawful earned money. But if he takes a loan of *Halāl* money from someone else to pay you, then it will then be permissible to take that money. This is an important social dimension of *Islām*. If the *Sharī'ah* allows freedom of trade between the *Muslim* community with *Harām* money and activities, then we are actually promoting corruption and disrespect for the Divine Law of Almighty *Allāh* ﷻ. This forbiddance is in protest to illegal trade in *Islām*. [Translator]

⁵⁰⁷ *Aḥyā al-'Ulām al-Dīn*, Vol. 4, p.213.

ANSWER: Most of their liquid mixtures generally have alcohol in them. This is *Najis* (impure) and *Harām*.⁵⁰⁸

QUESTION: What is the ruling of *Sharī'ah* if a person reads *Bism Allāh* and shoots an animal with an arrow, but the animal dies before he reaches it to make *Zabāh*? Can a *Muslim* eat such an animal?

ANSWER: It is permissible to eat it even though the arrow hits any part of the body and (the animal) dies before *Zabāh* is performed. But, if one reads the *Takbīr* and shoots an animal with a gun and it dies before *Zabāh*, then it will become *Harām* to eat. This is because a bullet has a breaking characteristic and not a cutting nature. It is unlike an arrow, which has a cutting quality.

QUESTION: It is said that the cat of Sayyidunā Abū-Hurayrah ﷺ and the dog of As'hāb al-K'haf will go to *Jannah*. Is this true?

ANSWER: There is no proof of the cat of Sayyidunā Abū al-Hurayrah ﷺ but there is proof about the dog of As'hāb al-K'haf. The dog will be given the face of Bal'am Ba'ūr and sent to *Jannah* and Bal'am

⁵⁰⁸ Almighty *Allāh* ﷻ very explicitly condemns alcohol as *Najis* and *Harām* in the Holy *Qur'ān*. Unfortunately, some *Muslim* doctors, who are aware of this law, still insist that there is no harm to consume it as medicine. They are violating the Sacred Laws of Almighty *Allāh* ﷻ. Today, science is so advanced that surely some substances can be manufactured to substitute alcohol and all forbidden things found in medicine. This is a serious matter and our respected *Muslim* medical fraternity and associations should urgently look into this matter. Trust should not be placed on something that is condemned by *Allāh* ﷻ. One may benefit medically from this but the spiritual effects are disastrous. This field is vast and an alternative must be found to assist life on planet earth. This will certainly earn the Pleasure and Mercy of Almighty *Allāh* ﷻ and also be a great contribution to humankind. May *Allāh* ﷻ guide and give *Tawfīq* to all our *Muslim* Doctors, Physicians and Scientist to work quickly in this direction. Almighty *Allāh*, The Creator of the humankind ﷻ has created the cure for every sickness and surely alcohol is not prescribed as a cure as it is condemned by *Allāh* ﷻ in the Holy *Qur'ān* whether it is administered in small quantity or larger quantity. It is very disturbing that today Modern and Western inclined scholars are finding ways to make alcohol permissible in medicine, perfumes etc. *Amīn*. [Translator]

Ba'ōr will be given the face of the dog and sent to Hell. This *Ayah* of the Holy *Qur'ān* states, "We had given him (Bal'am Ba'ōr) our signs and he ignored them, went astray, and if We (Allāh ﷻ) ordained with those signs, elevated him but the ground got hold of him. He could not get up as he obeyed his (carnal) desires".

﴿وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلَ عَلَيْهِ يَلْهَثُ أَوْ تَتْرَكْهُ يَلْهَثُ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَاقْصُصْ﴾

الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٥٠٩﴾

Hence, his example is like that of a dog, i.e. if you load a dog with weight it pants and if you leave it as normal, it still pants. This is the example of those people who reject My Signs; so relate the story: perchance they may ponder.⁵⁰⁹

The noble *Imām* ﷺ continued: One (dog) associated and assisted the beloved of *Allāh* (As'hāb al-K'haf), then *Allāh* ﷻ transformed him to a human and blessed him with *Jannah*. The other (Bal'am Ba'ōr) took up arms against the beloved of *Allāh* and was turned into a dog and sent to the Fire of Hell.

Bal'am Ba'ōr was a very great 'Alim of *Banī Isra'īl*. He was *Mustajāb al-Da'wāt* (one whose *Du'ās* were instantly accepted by *Allāh* ﷻ). The people coaxed and bribed him with lots of wealth to curse and destroy *Sayyidunā Nabī Mūsā* ﷺ. This greedy and evil man fell for the bribe and lifted his hands to curse *Nabī Mūsā* ﷺ. But the *Qudrat* of *Allāh* ﷻ prevailed and instead of cursing the Prophet of *Allāh* ﷻ he cursed himself. Thus, the Almighty *Allāh* ﷻ destroyed him.

There is a difference of opinion concerning the date tree stump, *Ustun-Han'nāna*. This tree stump was used temporarily by

⁵⁰⁹ *Al-Qur'ān al-Karīm*, Sura: Al-A'rāf, Verse:176

Sayyidunā Rasūlullāh ﷺ to rest against while he delivered his *Khutbah's*. The *Musjid al-Nabawī Sharīf* was under construction and the *Mimbar* was not as yet ready. When it was replaced with the *Mimbar*, the tree stump started crying bitterly, like a camel in search of its lost baby. In one *Ḥadīth*, it is stated that *Sayyidunā Rasūlullāh* ﷺ said to the stump, "Do you wish to be put back in your original garden so that you may once again bare fruit or be made a tree of *Jannah* where people will benefit from you?" The date stump replied, "This world is *Dār al-Fanā* (temporary abode) and *Jannah* is *Dār al-Baqā* (permanent abode). I will choose *Dār al-Baqā* (*Jannah*) instead of *Dār al-Fanā* (*Duniyah*).". So the Beloved *Rasūl* ﷺ buried it under the *Mimbar* of *Musjid al-Nabawī*.

The great *Sūfī* Master, *Mawlanā 'Arif Jalāl al-Dīn Rūmī* ﷺ poetically refers to this incident in his famous *Mathnawī Sharīf*:

آل ستون را دفن کرد اندر زمین تا چو مردم حشر یابد روز دین
تا بدانی هر کرا یزدان بخواند از همه کار جهان بیکار ماند

That tree stump was buried in the ground so that like all humans it will rise on the Day of Judgement. So that you may know that whomsoever *Allāh* ﷻ blesses with His proximity such person cuts all his ties from this world (*Duniyah*).

QUESTION: Does the *Imām* have to read the *Ta'ūz* (أعوذ بالله من الشيطان الرجيم) and say the *Amīn* when he reads *Surah Fateha* in the last two *Rak'āts* of any four *Rak'āt Fard Salāh*?

ANSWER: It is not necessary to read *Ta'ūz* but he can begin with *Bismillāh* and say *Amīn* at the end of *Surah Fateha*. If the soft recital of the *Imām* reaches the ears of the *Muqtaḍī*, they too can say *Amīn* softly.

QUESTION: Respected Sir! Are some sicknesses contagious?

ANSWER: No. The *Hadith Sharīf* states, لَا عَدْوَى "Sickness is not contagious"⁵¹⁰ .

QUESTION: Then why are you ordered to run away from a leper?

ANSWER: This command is for those with weak *Imān*. If such a person sits by a leper and something happens to him by the Will of *Allāh* ﷻ, then the *Shaytān* will mislead him [to say] that this happened because he sat at his bedside. Had he not sat there, nothing would have happened. He contacted this disease from him.

QUESTION: Why is it forbidden to run away from an epidemic?

ANSWER: Concerning this prohibition, the *Hadith Sharīf* explicitly states:

﴿الْفَارُّ مِنَ الطَّاعُونِ كَالْفَارِّ مِنَ الرَّحْفِ﴾

*One who runs away from an epidemic is like that Mujāhid (soldier) who shows his back and runs away from the Kuf'fār.*⁵¹¹

Though this is ordered in the *Hadith*, Sayyidunā Rasūlullāh ﷺ also mentioned not to unnecessarily go to places where there are epidemics.

Discussion on Sam'a-e-Moatah (Hearing of the Dead)

QUESTION: Is there any proof of *Umm al-Mu'minīn* Sayyidah 'Ā'ishā Siddiqah ﷺ withdrawing from her denial of *Sam'a-e-Moatah*?

ANSWER: No. Whatever she has said is nothing but the truth. She disagrees that the dead can hear. Here we must first establish who the dead is! The soul never dies and certainly the physical body cannot hear

⁵¹⁰ Cited in *Sahīh al-Bukhārī*, *Hadith* no. 5639, narrated Sayyidunā 'Abdullāh ibn 'Umar ﷺ as follows:

(5639) حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ وَحَمْرَةُ أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرِو رَضِيَ اللَّهُ عَنْهُمَا قَالَ:

قَالَ: رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، لَا عَدْوَى وَلَا طَيْرَةٌ، إِنَّمَا الشُّؤْمُ فِي ثَلَاثٍ: فِي الْقَرْسِ وَالْمَرْأَةِ وَالِدَارِ.

⁵¹¹ *Musnad Imām Ahmad*, ﷺ *Hadith* no.24134, narrated by *Umm al-Mu'minīn* Sayyidah 'Ā'ishā Siddiqah ﷺ.

(without the soul). The soul does hear and the proof of this can be deduced from the following incident. Someone quoted the narration of this *Hadith* of Sayyidunā 'Umar al-Farūq ﷺ in the presence of *Umm al-Mu'minīn* Sayyidah 'Ā'ishā ﷺ:

﴿مَا أَتَمُّ بِأَسْمَعَ لِمَا أَقُولُ مِنْهُمْ﴾

*You cannot hear more than what I speak to them.*⁵¹²

She heard this and said, "May *Allāh* ﷻ have mercy on *Amīr al-Mu'minīn* because the Holy Prophet of *Allāh* ﷺ did not say that. What he did say, was in fact,

﴿إِنَّهُمْ لَيَعْلَمُونَ﴾

*Verily they are aware or verily they do know.*⁵¹³

Umm al-Mu'minīn ﷺ fully accepts the knowledge (understanding) of the dead and surely rejects the hearing of the dead. The meaning of these two is well understood and adequately explained in books. The commonly understood meaning of *Sam'a* is to hear with the aid of an instrument and surely this is not so for the soul after death. After death, the *Rūh* is given a carbon copy of the original body, and hence, hears through the ears of that body. The agreement of *Umm al-Mu'minīn* is further verified by the following *Ayahs* of the Holy *Qur'ān* mentioned in the *Ahādith* as follows:

﴿إِنَّكَ لَا تَسْمَعُ الْمَوْتَى﴾

*Verily, you cannot make the dead to listen to you.*⁵¹⁴

⁵¹² *Musnad Abī Yah'yā*, Vol. 6, p.433, *Hadith* no.3811, narrated by Sayyidunā Anas ibn Mālik ﷺ.

⁵¹³ *Sahīh al-Bukhārī*, *Hadith* no.1347, narrated by *Umm al-Mu'minīn* Sayyidah 'Ā'ishā Siddiqah ﷺ.

⁵¹⁴ *Sahīh al-Bukhārī*, *Hadith* no.3893, narrated by Sayyidunā Ibn 'Umar ﷺ.

﴿وَمَا أَنْتَ بِمُسْمِعٍ مَنْ فِي الْقُبُورِ﴾

*And you cannot hear those who are in their graves.*⁵¹⁵

Who are the dead and who are the bodies in the graves? Surely they refer to the same bodies without souls. Then she rejects the hearing of the same bodies, which is absolutely correct.

In another incident, the action of Umm al-Mu'minīn itself confirms the hearing of the dead. She says, "When Sayyidunā Rasūlullāh ﷺ was buried in my Hujrah (room), I visited his grave without covering myself with a shawl because I was visiting my husband. إِنَّمَا

هو زوجي. When my father, Sayyidunā Abu-Bakr al-Siddique ﷺ passed away and was buried in the same Hujrah, then too, I visited them without a shawl because one was my husband and the other, my father. إِنَّمَا هُمَا زَوْجِي وَأَبِي. But when Amīr al-Mu'minīn Sayyidunā 'Umar al-Fārūq ﷺ was put to rest in the same Hujrah, then I carefully wrapped myself in a shawl and visited the graves. I also made sure that every portion of my body was well covered in the presence of Sayyidunā 'Umar ﷺ. This was because of his Hayah (shame and modesty)." So if Sayyidah 'Ā'tesha Siddiqah ﷺ rejected the hearing of the dead, then what is the meaning of Hayah for Sayyidunā 'Umar ﷺ (shy for 'Umar ﷺ)?

There are three things wrongly attributed to Sayyidah Umm al-Mu'minīn ﷺ and all three are totally misunderstood.

- ❖ *Firstly*, is the very hearing of the dead. She rejects the hearing power of the common people who die. People have misunderstood

⁵¹⁵ *Sahih al-Bukhari*, Hadith no.3892, narrated by Umm al-Mu'minīn Sayyidah 'Ā'tesha Siddiqah ﷺ.

her, and thus, incorrectly attributed to her that she totally rejects the actual hearing power of the soul.

- ❖ *Secondly*, the incorrect accusation that she rejects the physical ascension of the Holy Prophet ﷺ on the night of Me'rāj. They say that she rejects this because she says:

﴿مَا فَقَدَ جَسَدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ﴾

*The sacred body of the Holy Prophet ﷺ never left my side.*⁵¹⁶

Her claim is correct because she is referring to Me'rāj-e-Manāmī,⁵¹⁷ which took place in Medina al-Munawwarah. The physical Me'rāj took place in Makkah al-Mukarramah and Umm al-Mu'minīn was not present at the side of the Holy Prophet ﷺ. In fact, when the physical Me'rāj took place, she was not even in the Nikah of the Beloved Nabī of Allāh ﷺ. Hence, it is wrong to incorrectly attribute to her that she rejects the physical ascension.

- ❖ *Thirdly*, in another statement of Umm al-Mu'minīn ﷺ, that is, if anyone says that the Holy Prophet of Allāh ﷺ possessed the knowledge of the next day/future (علم ما في الغد), he is a liar. It is sheer ignorance to deduce from this statement that the Holy Prophet ﷺ did not possess the knowledge of Ghayb at all. When reference to knowledge is generally made, it refers to self-possessed personal

⁵¹⁶ *Omdat al-Qari*, Vol. 15, p.123, narrated by Umm al-Mu'minīn Sayyidah 'Ā'tesha Siddiqah ﷺ.

⁵¹⁷ Besides the single physical Me'rāj of Sayyidunā Rasūlullāh ﷺ, he experienced other Me'rājs in dreams and Sayyidah 'Ā'tesha ﷺ was referring to this very dream experience as Sayyidunā Ibn 'Abbās ﷺ states that the Prophet of Allāh ﷺ saw Almighty Allāh ﷻ twice, once with his physical eyes and then with his heart as reported in *Majma' al-Zawā'id*, Hadith no. 942. This is how it is reported:

وعن ابن عباس أنه كان يقول: ﴿إِنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى رَبَّهُ مَرَّتَيْنِ: مَرَّةً بَبَصَرِهِ وَمَرَّةً بِقَلْبِهِ﴾. رواه الطبراني في الأوسط، ورجاله رجال الصحيح خلا

جهم بن منصور الكوفي، وجمهور بن منصور ذكره ابن جبان في القات

knowledge and not bestowed knowledge. This explanation is dealt with great detail by Imām Mīr Sayyid Sharīf ؒ in his marginal notes on the famous book, *Kash'shāf*. Undoubtedly, it is the fact that a person becomes a *Kāfir* if he accepts an iota of self-knowledge (علم ذاتي) for anyone other than Almighty *Allāh* ؑ. One may consult my *Kitāb, Al-Doulah al-Makkiyyah*, for a detailed understanding of this subject.

COMPILER: While they were sitting around A'la-Hadrat ؒ, Mawlanā 'Abdul-Karīm Raḍawī Chitordwī enquired about a recluse who isolates himself from the world in meditation.

ANSWER: There are three types of people,

- ❖ *Mufīd* (The useful),
- ❖ *Mustafīd* (The acquiring)
- ❖ *Munfarid* (The isolated or solitary).

- *Mufīd* is a person from whom others benefit.
- *Mustafīd* is one who benefits from others,
- A *Munfarid* does not depend on others nor can he be of any benefit to others.

Seclusion is *Harām* on a *Mu'fīd* and a *Musta'fīd* [because it is his duty to serve and educate the *Ummāh*]. On the contrary, seclusion is permissible for a *Mun'farid*. In fact, it is *Wājib* (compulsory) on him to remain in seclusion.

The noble *Imām* ؒ then related the incident of Imām Muḥammad ibn Sirīn ؒ and commented: Those who retired in the mountains had all obtained benefits for themselves. They (*Musta'fīd*) did not possess the quality to render service and benefit to others. Hence, retirement for them in the mountains was permissible. On the contrary, it was *Harām* for the great Imām ibn Sirīn ؒ because he was a unique *Mu'fīd*.

Imām Ibn al-Hajr al-Makkī ؒ records that an *'Alim* passed away. Someone saw him in a dream and inquired about his fate. He said that *Allāh* ؑ had blessed him with *Jannah*. This blessing was not due to his knowledge. It was the *Barakah* and virtue of his relation that he had with Sayyidunā Rasūlullāh ؑ. The *'Alim* explained his relation with the Beloved *Nabī* ؑ as similar to that which is between a watchdog and his master. The watchdog barks continuously to alarm the master of thieves and strangers.

Imām Aḥmad Riḍā ؒ then said: Anyone accepts this fact or not, I (Aḥmad Riḍā) say that *Allāh* ؑ granted him *Jannah* by the request of Sayyidunā Rasūlullāh ؑ. A sincere person will always bark continuously and alert the *'Ummah* of dangers. The *Nisbah* (relation) a *Muslim* has with the Holy Prophet ؑ is unlike other *Nisbahs*. This unique *Nisbah* does not require intricate forms of *Mujāhidah*. This *Nisbah* surpasses all other devotions and dedication.

The noble *Imām* ؒ referred to himself and said: If a person adopts seclusion, his heart, eyes and ears are free from problems, pain and misery. His head may be bashed and pounded with various weapons, yet he will be normal. There are thousands of people who have not met or saw me, but yet they daily curse me before they begin the day's work. On the contrary, by the Divine Grace of *Allāh* ؑ, there are also thousands of those who are daily making *Du'ās* for me of which many did not see or meet me.⁵¹⁸

Imām Aḥmad Riḍā ؒ went on to say: The enemies constantly print newspapers, pamphlets and posters in which they curse me. These papers eventually end up as scrap or burnt. But their animosity and hatred for me is embedded in their hearts. This will accompany them in their graves, and *Insha-Allāh!* their abuses will certainly

⁵¹⁸ This remark refers to the *Wahābī* and other corrupt cults who insult the great *Imām* because he openly and scholastically refuted their corrupt beliefs and ideologies. He systematically exposed all those who tried to create a new *Dīn* other than *Islām*. The *Du'ās* refers to the general *Sunni Muslims*. [Translator]

testify against them on the Day of Judgement. Sayyidunā Abū-Bakr ؓ and Sayyidunā 'Umar ؓ departed from this *Duniyah* more than 1300 years ago, yet to this day, their enemies (*Shi'ā's*) curse and swear them. The reason why these enemies curse and abuse these noble *Khulafāh* is because they upheld high the flag of Truth and destroyed the forces of evil and corruption.

﴿رَحِمَ اللَّهُ عُمَرَ يَقُولُ الْحَقَّ وَإِنْ كَانَ مَرًّا تَرَكَهُ الْحَقُّ وَمَا لَهُ مِنْ صَدِيقٍ﴾

*My Allāh ؓ shower his mercy on 'Umar whose truth was bitter and thus deserted by everyone besides truth because of his steadfastness on Haqq.*⁵¹⁹

QUESTION: Is it permissible to say, "May Allāh ؓ give *Hidayah* to the *Wahābī*?"

ANSWER: *Du'ā* of *Hidayah* for the *Wahābīs* is fruitless. It is clearly stated:

﴿ثُمَّ لَا يَعُودُونَ﴾

*Then they will not return (to Imān)*⁵²⁰

A *Wahābī* will never return from his *Kufr*. All those who were misled by the *Wahābī* and later repented by making *Towbah*, were actually not *Wahābī*. The hard-core *Wahābīs* deceitfully lured these simple people away from *Islām*. On the Day of Reckoning, the *Kuffār* will say, "Send us back to the *Duniyah* so that we may bring *Imān*." Almighty Allāh ؓ states:

﴿بَلْ بَدَأَهُمْ مَا كَانُوا يَحْفَتُونَ مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ﴾

*If they are sent again (to the Duniyah) they will do the same, which they were forbidden to do, for they are indeed liars.*⁵²¹

⁵¹⁹ *Al-Bidāya wa al-Nihāya*, Vol. 8, p.257, narrated by Sayyiduna 'Alī al-Murtadāh ؓ.

⁵²⁰ *Musnad Imām Ahmad*, ؓ Hadith no.11374, narrated by Sayyidunā Abī-Sa'īd al-Khud'rī ؓ.

⁵²¹ *Al-Qur'ān al-Karīm*, Sura: Al-An'am, Verse:28

COMPILER: It was a routine of the barber to come every Thursday after 'Asr *Salāh* to trim the Noble *Imām's* ؓ hair and beard. This specific day, the barber had a bad odour in his hands and the 'Arif of Allāh ؓ disliked it and hence, requested him to wash his hands.

Thereafter, the Noble *Imām* said: [According to the Spiritual Laws of Advanced Spiritual Ethics], The complain of odour is also rated as intolerance and ungratefulness. Once Sayyidunā 'Isā ؓ and some followers were going somewhere. They reached a place which had a beautiful fragrance. Everyone inhaled the fragrance and enjoyed it besides Nabī 'Isā ؓ. He, instead, covered his nose. As they went a little further, they smelt a strong odour. Everyone covered their noses except Nabī 'Isā ؓ. When the Prophet of Allāh ؓ was asked about his behaviour, he replied, "The fragrance was *Nehmah* (bounty) and I feared that I may not be able to thank Allāh ؓ for it. Therefore, I covered my nose. The odour was *Balā* (trial or calamity), so I made *Sabr* (patience) on it."

QUESTION: Is it permissible to push your beard inwards under your chin?

ANSWER: It is recorded in *Nisā'i Sharīf*,

﴿مَنْ عَقَدَ لِحْيَةً فَأَخْبَرُوهُ أَنَّ مُحَمَّدًا صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ بَرِيءٌ مِنْهُ﴾

*Inform him who pushes up his beard that Muḥammad ؓ is disgusted with him.*⁵²²

QUESTION: A person came up to the Noble *Imām* ؓ and said, "My eyesight is gone very weak. What should I do?"

ANSWER: Memorize *Ayat al-Kursī Sharīf* and recite it daily after every *Salāh*. Perform the daily five times *Salāh* punctually and regularly. Also instruct the women-folk on the days when they cannot perform *Salāh* to recite five times daily *Ayat al-Kursī* with the intention of glorifying Allāh ؓ. On these days, they are not to recite the Holy *Qur'ān* with the intention of *Tilāwat* ('*Ibādah*).

⁵²² I could not trace this *Hadith*. If anyone has any reference on it can kindly forward it to the Translator.

- ❖ Firstly, when reciting the words (ولا يعود حفظهما) place all ten fingertips on the eyes and repeat these words eleven times. Thereafter, blow on the fingers and rub them on the eyes.
- ❖ Secondly, prepare some saffron water and write the following on a clean white plate.

بسم الله الرحمن الرحيم

نور نور نور نور نور

When writing these words, be sure to keep the eye of the *Wa'ō* (و) and the *Meem* (م) open. Thereafter, wash the plate with *Zamzam*, rainwater or ordinary clean water and recite يا نور (Ya Noor) 256 times and the following *Darūd Sharīf* three times at the beginning and ending.

اللهم يا نور يا نور انور صل على نورك المنيبر وآله وبارك وسلم

Then blow on the water and apply some to both the eyes and drink the remainder. Repeat this daily with sincerity and then notice the power of the *Qudrat* of *Allāh* ﷻ. *Insha-Allāh*, you will experience a great difference.

- ❖ Thirdly, observe the *Chilla-e-Thilliya*. These practices are so strong that if you have absolute *Yaqīn* (trust), then *Insha-Allāh*, lost eyesight will be restored.⁵²³

COMPILER: Somebody drank water and threw the remainder away. The Noble *Imām* ﷺ saw this and commented: Water must not be thrown away. Save it in a container for some other use. Nowadays, water is in

⁵²³ The procedure of *Chilla-e-Thilliya* can be found in detail in the *Kitāb, Shame Shabistān-e-Ridā* compiled by Sufī Iqbal Ahmad Nūri. Please refer to it or ask any *Sunni 'Alim* for details.

abundance, therefore no one values it. A sip will surely be valued if you are thirsty in the midst of a dry jungle or hot desert. In such a situation, a single sip can save the life of a human being.

The great *Khalīfah* Hārūn al-Rashīd ﷺ had great regards for the *'Ulamā*. Once, there were numerous *'Ulamā* present in his Court. The *Khalīfah* requested for some drinking water. As he took the container of water to his mouth to drink, an *'Alim* said, "Oh *Amīr al-Mu'minīn*! Before you drink the water, I have a question to ask you." The *Khalīfah* stopped and asked him to speak. The *'Alim* said, "If you were very thirsty in a jungle, how much would you pay for the water in your hand?" The *Khalīfah* replied, "By *Allāh* ﷻ! Half my Kingdom." The *'Alim* thanked him and said he may now drink the water. After the *Khalīfah* drank the water, the *'Alim* again asked, "Now that you have drank the water, your body will extract whatever it requires and then want to pass out the excess, but it cannot (through sweat or urine etc.). How much would you spend to pass out this water?" He replied, "By *Allāh* ﷻ, I will give my entire Kingdom." When he said this, the *'Alim* commented, "At first, the value of half your Kingdom was a cup of water, then the expulsion of this cup of water was worth your entire Kingdom. Oh *Khalīfah*! Now you may exercise as much pride as you desire on your Kingdom."⁵²⁴

QUESTION: Is it all right to wear green shoes?
ANSWER: There is no harm in it.

⁵²⁴ The *'Alim* was a great *Sūfī* and was giving the powerful *Khalīfah* lessons of moral values of the material goods of this mundane world. We must also apply this lesson to ourselves and understand that worldly assets have no true value. Kingdom, Might and Glory are all for *Allāh* ﷻ and attachment to the elements of this world is the work of fools. A devout *Muslim* always uses the elements of this world to get closer to Almighty *Allāh* ﷻ and not surrender himself to them. Since A'la' Hadrat ﷺ was himself a devout *Sūfī* and great *Walī*, he found it appropriate to quote the above incident for the moral and spiritual benefit of the seekers of tranquillity and truth. #Translator

QUESTION: Did the appearance of Sayyidunā Ghawth al-A'zam ؑ resemble that of Sayyidunā Rasūlullāh ؑ?

ANSWER: No.⁵²⁵

QUESTION: Then what is the meaning of this couplet?

نقشہ شاہ مدینہ صاف آتا ہے نظر
جب تصویر میں جماتے ہیں سراپا غوث کا

The portrait of the King of Madinah can be clearly seen when the physical image of Ghawth al-A'zam is visualized?

ANSWER: The meaning of this is that the beauty of Ghawth al-A'zam ؑ is the mirror of the beauty of Rasūlullāh ؑ. Hence, if you look into this mirror, you will certainly see the physical image of Sayyidunā Rasūlullāh ؑ.

A'la'Haqrat ؑ said: Sayyidunā Imām Hasan ؑ resembled the Holy Prophet ؑ from the head to the chest and Sayyidunā Imām Husain ؑ, from the chest to the toenail. Imām al-Mahdī ؑ will have great resemblance of the entire body of Sayyidunā Rasūlullāh ؑ. A Sahabī, Sayyidunā 'Abis bin Rabī'ah ؑ also had some resemblance to the Holy Prophet ؑ. It is for this reason that whenever Sayyidunā Amīr Mu'āwīyah ؑ saw him, he left his seat for him and stood up in respect.

However, these were external or physical resemblances, but in reality, the unique Prophet ؑ is absolutely free and pure of resemblance. No creation can be associated or compared to his

⁵²⁵ The answer of "No" of the noble Imām tells a very deep story. Only that person is in a position to give such an instant answer who has seen and is familiar with the looks and features of both personalities. There are numerous incidents of the Imām that reveals closeness with both, Sayyidunā Rasūlullāh ؑ and Sayyidunā Ghawth al-A'zam ؑ. Refer to *Hayāt-e-A'la'Haqrat* by Malik al-'Ulamā 'Allama Mawlana Sayyid Zafar al-Dīn Qādir Behārī ؑ. 'Allama Bihārī ؑ was a student, Murīd and senior Khalīfa of the Imām and spent a great deal of time with him. This book is rated as the most authentic biography of the Imām and it is published in four volumes.

excellence and grandeur. Imām Sharf al-Dīn Muḥammad Būsīrī ؑ states in his famous *Qasīdah Burdah Sharīf*:

مُنَزَّهٌ عَنْ شَرِيكَ فِي مَجَاسِيدهُ فَجَوْهَرُ الْحُسْنِ فِيهِ غَيْرُ مُنْقَسِمٍ
No one in the world can rival the qualities he possesses. He is the unparalleled atom of beauty, which cannot be split.⁵²⁶

It is impossible to split or divide the essence of an atom. It is a belief of the *Ahle Sunnah wa Jama'ah* that it is impossible to split or divide the Uniqueness of Sayyidunā Rasūlullāh ؑ. Hence, no creation received any of his unique features or qualities.

QUESTION: What is the meaning of "Essence" (*Johar*) in this couplet?

ANSWER: Sayyidunā Rasūlullāh ؑ is immaculate and unique in all his qualities. *Allāh* ؑ created nothing like unto him. He is incomparable in every aspect. The essence of his beauty is indivisible. According to the tenets of the *Ahle Sunnah*, *Johar* or Essence is that atom which can never be split or divided. So this means that no creation received or will receive a share of or a similarity of his unique beauty.

QUESTION: What should one do if one reads *Surah Fateha* instead of *Attahiyyāt* in *Qā'dah*?

ANSWER: The recitation of *Qur'ān* is only permitted in *Qiyām*, not in *Ruku'*, *Sajdah* or *Qā'dah*. If someone forgetfully recites *Qur'ān* in these postures then he must make *Sajdah-e-Sa'hū*.

QUESTION: Since the contact of *Imān* is with the heart, it is baseless to just verbally read the *Kalimah* without testifying and accepting the *Tawhīd* in the heart. Likewise, a person would not become a *Kāfir* (non-believer) if he just utters words of *Kufr* without accepting it in his heart.

ANSWER: If a person utters words of *Kufr* without being forced to, this clearly indicates that he has no *Imān* in his heart. If one has strong faith,

⁵²⁶ *Qasīdah al-Burdah*, Imām Sharf al-Dīn Būsīrī ؑ

then one will not utter words of *Kufr*. The *Hadith Sharīf* explicitly explains the meaning of *Imān*. A true believer will prefer burning in a fire rather than accepting *Kufr*. After knowing this fact very well, one will never simply blurt out words of *Kufr* without thought. *Allāh* ﷻ states:

﴿ مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴾

Anyone who, after accepting Faith in *Allāh* ﷻ, utters Words of *Kufr*, - except under duress, his heart remaining firm in Faith - but those who become disbelievers with open heart, upon them is Wrath of *Allāh* ﷻ, and for them is the painful punishment.⁵²⁷

It is clear that only the situation of force is an exception. A true *Mu'min* will always have *Imān* at all times no matter whatever the circumstances.

QUESTION: Who has the right of leading the *Jum'ah Salāh*?

ANSWER: The Head (*Sultan*) of the State or his deputy or his appointed.

QUESTION: What if the country is not an *Islāmic* state, will an *Ālim* of *Dīn* be classified as a substitute?

ANSWER: In such a place, the *Ālim* of *Dīn* himself is the *Sultan* of *Islām*. He may lead the *Jum'ah* or his deputy or his appointed.

QUESTION: Is there any harm if one makes the intention of including *Sajdah-e-Shukr* (thanks) in the *Sajdah* of his *Salāh*?

ANSWER: There is no harm in this but it is preferable to do it separately (outside *Salāh*).

QUESTION: Once you mentioned to us that one must be happily ready for death. But respected Sir! How could a sinner be happy for death?

⁵²⁷ *Al-Qur'an al-Karīm*, Surah: An-Nahl, Verse: 106



Mazār al-Sharīf of Sayyiduna Khawaja Habib al-'Ajamī
Baghdad, Iraq



Mazār al-Sharīf of the seven Qutbs - one of them being the Murshid of Imām Ahmad Rida and the other the Murshid of Haqrat Mufti Ā'zam
Mahrehra, India



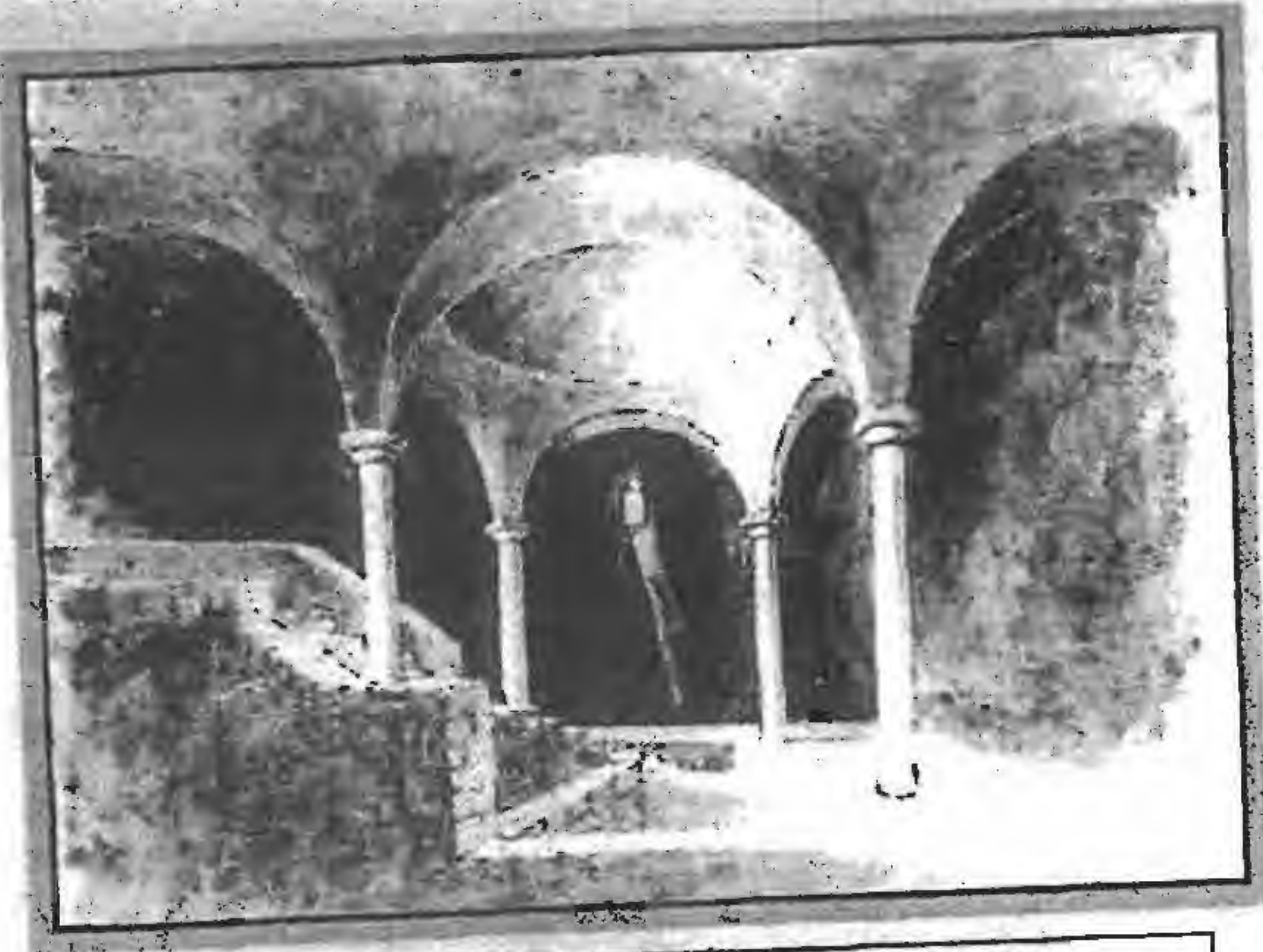
Mazār al-Sharīf of Sayyiduna Nabī Zakariyyah ؑ
Halab, Syria



Mazār al-Sharīf of Sayyiduna Nabī Yah'ya ؑ
Damascus, Syria



Room in which Sayyidah Fātima az-Zah'ra ؑ was born, being demolished by the Wahābis



Moulūdun-Nabī ؑ - Home of Sayyidah Aminah
where the Beloved Ḥabīb ؑ was born.



Mazār al-Sharīf of Imām al-Ā'zam Sirājul-Ummah Imām Abu-Hanīfa
Nu'mān ibn Thābit Kufī ☞ Baghdad, Irāq



Mazār al-Sharīf of Sayyiduna Imām Muḥammad bin Sīrīn ☞
Basra, Irāq

ANSWER:

One must stop sinning, repent sincerely and then happily await death. I did not mean to continue sinning and happily await death. When a servant of *Allāh* ☞ repents sincerely, then *Allāh* ☞ is more pleased with him than that person's happiness whose camel and belongings are lost in travel and later found.

QUESTION: Would a person be pardoned if he merely makes *Towbah* after committing adultery in a place where no *Islāmic* punishment exists?

ANSWER:

Allāh ☞ forgives that *Towbah* if the sin has the right of *Allāh* ☞ (حقوق الله) only and does not include the rights of the people (حقوق العباد). There are some sins that demand the rights of people and until such time they do not forgive you, *Towbah* alone will not pardon such sin.⁵²⁸

QUESTION: Who are those that have the right in adultery?

ANSWER:

In some instances, the woman also has rights if she was forced to commit adultery. Likewise her husband, father, brother and all family members who were displeased with this act will have rights too. There is a difference of opinion amongst the *'Ulamā* about how to seek pardon in this situation. Should the pardon be in clear-cut words by saying, "I have committed this shameful act and I seek pardon from you and all the members of the family" or indirectly say, "I seek pardon from you for whatever small or big rights you have on me." The second opinion is incorrect and not valid in the *Sharī'ah*.

A'la-Hadrat ☞ then related an incident that took place in *Bareilly* after the independence of *Pakistan*. A person made such a unique *Towbah*, which I did not hear or read of anywhere. He felt very guilty after committing adultery with a married woman. He dug a 6 feet hole in his private home and brought the husband there. He handed a sword to the husband and then said to him in shame, "I

⁵²⁸ Refer to أعجب الأمداد في مكارم حقوق العباد "*Muslim Rights*" by Imām Aḥmad Rīdā ☞ for details. This book is available in English form the Imām Aḥmad Raza Academy, Durban, South Africa.

have committed this shameful crime and I am a criminal on your mercy. We are alone here and no person will be a witness to whatever you do. You have the sword in your hand and here is my neck. Chop it off and bury me in this hole. No one will know anything about this. Otherwise, I beg to you for the sake of Allāh to pardon me." The man was so dumb-founded at this approach that he forgave him.

QUESTION: A person is in debts and his deadline for repayments has arrived. His fear is that his creditor may put him in jail if he does not pay it in time. He has a house and no one is prepared to buy it. Can he take a mortgage bond on the house?

ANSWER: If one is honest and in a desperate situation where there are no buyers then one is allowed to bond it. But such instances are very rare. If something costs 100 Rupees and you offer it for 80 or 90, surely there will be buyers for it. On the contrary, here in India, the mortgage bond is oppressive. If something is valued at 1000 Rupees, the banks will only pay 400.

QUESTION: Is it *Sunnah* to clean one's teeth with a toothpick?

ANSWER: Yes, with a toothpick or a blade of grass.

QUESTION: Does *Wuḍu* break if one speaks lies, backbite or use vulgar language?

ANSWER: No, but it is *Mustahab* (desirable) to make a fresh *Wuḍu*. *Salāh* will be valid if it is performed with such *Wuḍu*. The *Sharī'ah* does not prefer the performance of *Salāh* with such *Wuḍu* (against *Mustahab*).

QUESTION: Can a small amount of opium which does not cause intoxication, be used in medicine?

ANSWER: Yes, only if it does not leave its traces of addiction in the future.

QUESTION: The *Hadith Sharīf* states:

﴿إِنِّي حَرَمْتُ كُلَّ مُسْكِرٍ وَمُقَرَّرٍ﴾

Verily, every intoxicant and habit forming thing is *Harām*.⁵²⁹

Opium is habit forming and hence it should be *Harām*?

ANSWER: Certainly! If it reaches the stage of intoxication then it will become *Harām*.

QUESTION: So the same rule should apply to alcohol that it should not be *Harām* if it does not reach the stage of intoxication?

ANSWER: Alcohol is absolutely *Harām* and out rightly condemned by the *Sharī'ah*. It is similar to urine, which is filthy. Alcohol is not *Harām* because of its quantity or intoxication, but because of its filth (نجاست). If one drop falls in a well or container of water, the entire water will become impure (نجس).

QUESTION: Is there any reality to tie money in a cloth on the name of Imām Zāmin?

ANSWER: No, this is baseless.

QUESTION: Is this a title of a person?

ANSWER: Yes, of Sayyidunā Imām 'Alī al-Ridā (d.208/824).

QUESTION: Does one's *Wuḍu* break if the eye waters when sand gets into it?

ANSWER: This water does not break *Wuḍu*. Water that is discharged due to eye ailment or infection, breaks *Wuḍu* (viz. Pink Eye, etc.).

QUESTION: Is it true as it is said:

﴿الولاية أفضل من نبوة﴾

⁵²⁹ This particular *Hadith* could not be sourced but a *Hadith* with similar words is recorded in numerous books viz: *Musnad Abī-Yah'la*, Vol.13, p.210, *Hadith*.no. 7241, narrated by Sayyidunā Abu-Mūsā al-Ash'arī and also *Al-Fath al-Kabīr*, Vol. 3, p.302, *Hadith* no.13487. This is how it is narrated:

لَا تُشْرِبُ مُسْكِرًا إِنِّي حَرَمْتُ كُلَّ مُسْكِرٍ

*Wilāyah (Sainthood) is more excellent than Nubuwwah (Prophethood)?*⁵³⁰

No, in fact it is like this:

﴿وَلَايَةُ النَّبِيِّ أَفْضَلُ مِنْ نُبُوَّتِهِ﴾

*The Wilāyah of a Nabī is more superior than his Prophethood.*⁵³¹

This is so because a Prophet's *Wilāyah* is concentration in *Allāh* ﷻ

(توجه إلى الله) and his *Nubuwwah* is concentration towards mankind

(توجه إلى الخلق).

QUESTION: But Sir! The *Wilāyah* of a *Walī* is also concentration in *Allāh* ﷻ.

ANSWER: Certainly, but the concentration of a *Walī* in *Allāh* ﷻ cannot reach a millionth portion of a *Nabī's* concentration towards mankind.

QUESTION: Is there any wisdom in fixing dates of the 'Urs of *Awliya*?

ANSWER: Yes, on the day of their *Wisāl* (passing away), their souls have greater concentration (توجه) in their respected graves. Hence, this is the perfect time to reap the bounties of *Rahmah* from them.

QUESTION : Honorable *Imām*! Are the *Awliya* in their graves displeased with the corruption and forbidden things that take place in their 'Urs functions?

ANSWER: Most certainly! It is due to these reasons that the *Awliya* have diverted their favours and attention at their graveside. But in the past, their favours were abundant and their *Karāmats* were commonly seen. Unfortunately, in present days, this has become a thing of the past. This is due to violation and disobedience to the

⁵³⁰ Cited in *Mirqāt al-Mafūteh*, Vol. 3, p.593.

⁵³¹ A similar *Hadith* is cited in *Mirqāt al-Mafūteh*, Vol. 4, p.237, it reads:

﴿إِنَّ الْوَلَايَةَ أَفْضَلُ مِنَ الرِّسَالَةِ بِعَيْنِ وَلَايَةِ النَّبِيِّ أَفْضَلُ مِنْ رِسَالَتِهِ لِأَنَّ وَجْهَ الرِّسَالَةِ إِلَى الْخَلْقِ وَوَجْهَ الْوَلَايَةِ إِلَى الْحَقِّ،

فَالْتَوَجُّهُ إِلَى الْمَوْلَى لَا شَكَّ أَنَّهُ أَوْلَى﴾

Sharī'ah by the visitors. May *Allāh* ﷻ bless us all to obey the *Sharī'ah* and shower us with the *Barakāt* of the *Awliya*-*Allāh*!

QUESTION: It is stated in the ethics of *Ziyarat al-Qubūr* that one must always approach the grave from the feet side so that the deceased does not have any difficulty to turn around and look at the visitor. The question here is that, is it necessary for the *Awliya* in 'Alam al-Barzakh (grave period) to lift up their heads too?

ANSWER: Yes, this applies both to the general *Muslims* and the *Awliya*. The power to see simultaneously in the front and back is a unique quality of the station of *Nubuwwah* (Prophethood). While performing *Salāh* with the Beloved *Rasūl* ﷺ, some *Sahāba* who had recently embraced *Islām* used to surpass Sayyidunā *Rasūlullāh* ﷺ in the postures (*Ruku'*, *Sajdah*, etc). After *Salāh* the *Nabī* of *Allāh* ﷻ said:

﴿إِنِّي أَرَأَيْكُمْ مِنْ أَمَامِي وَمِنْ خَلْفِي﴾

*Indeed, I can see you behind me as I see ahead of me.*⁵³²

COMPILER: While this discussion was taking place, the name of *Hadrat Khawajā Gharīb Nawāz* ﷺ was mentioned. A'la-Hadrat ﷺ related an incident that took place at *Ajmer Sharīf* at the sanctified *Mazār al-Sharīf* of the great *Khawaja* ﷺ. The noble *Imām* ﷺ said that people derive great *Barkāt* and *Faīd* at the *Mazār al-Sharīf* of the great *Khawaja* ﷺ. *Mawlanā Barkāt Aḥmad* (d.1298/1881) was my brother in *Tarīkah* and a student of my respected father. Once he

⁵³² See *Musnad Imām Aḥmad*, *Hadith* no.12986, narrated by Sayyidunā *Anas* ﷺ. This complete *Hadith* reads as follows:

﴿(12986) حَدَّثَنَا عَبْدُ اللَّهِ حَدَّثَنِي أَبِي ثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ ثَنَا زَائِدَةُ عَنْ الْمُخْتَارِ بْنِ قُلْقُلٍ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَوْ رَأَيْتُمْ مَا رَأَيْتُمْ لَبَكَيْتُمْ كَثِيرًا وَلَضَجْتُمْ قَلِيلًا» قَالُوا: مَا رَأَيْتُمْ يَا رَسُولَ اللَّهِ؟ قَالَ: «رَأَيْتُ الْجَنَّةَ وَالنَّارَ» وَنَهَاهُمْ أَنْ يَسْبِقُوهُ إِذَا كَانَ يَوْمُهُمُ بِالرُّكُوعِ وَالسُّجُودِ وَأَنْ يَنْصَرِفُوا قَبْلَ انْصِرَافِهِ مِنَ الصَّلَاةِ قَالَ: «إِنِّي أَرَأَيْكُمْ مِنْ أَمَامِي وَمِنْ خَلْفِي»

related this incident to me, "One day, I was present at the Mazār al-Sharīf in Ajmer when a Hindu came with full of sores on his body. Allāh ﷻ knows best how many sores he had. Everyday, he came exactly at mid-day and rolled on the hot pebbles in front of the Mazār al-Sharīf and said, 'Khawaja! I am on fire.' On the third day, I was amazed to see that he was completely cured. There were no traces of sores on his body."

Likewise, a person from Bhagalpur annually visited Ajmer Sharīf. A wealthy Wahābī who was his friend, once remarked at him, "Mia, why do you go there (Ajmer) every year and foolishly spend your money?" He replied, "Come with me and honestly see for yourself." However, he joined him one year and went along to Ajmer. There he saw a Faqīr with a walking stick circumbulating around the Mazār Sharīf loudly saying, "Khawaja! I want five Rupees, I want it in one hour and I want it from one person." This Wahābī stood there patiently and watched this Faqīr. About an hour later, when nothing happened, he took out five Rupees and said to the Faqīr, "You are asking Khawaja for money. What can he give you? Here, I will give it to you." The Faqīr took the money and went around the Mazār Sharīf one more time and screamed, "Khawaja! May I be sacrificed on you! You chose an idiot like this fool to give me the money." Similarly, the Mazār Sharīf of Sayyid Ahmad Bin Halwān ﷺ in Yemen is also famous for such incidents.

QUESTION: Are there any authentic Ahādith that mentions anything about the signs and nearness of Qiyāmah?

ANSWER: There are authentic (Sahih), Hasan, Da'if and Mowduh Ahādith regarding this topic. Facts like, Fitnah of Dajjāl, appearance of Imām al-Mahdī ﷺ, re-advent of Nabī 'Isā ﷺ and the rising of the sun from the West are all mentioned repeatedly in Sahih Ahādith. The doors of Towbah will be closed on the day the sun rises from the West. In the same period, Dāb'bat al-Ard will emerge from the ground near Makkah al-Mukarramah. It will travel like a horse

(speed) and vanish in its first appearance. It will do the same on the second appearance. On the third appearance, it will have the stick of Nabī Mūsā ﷺ in its right hand and the ring of Nabī Sulaymān ﷺ in the left.

Whomsoever Allāh ﷻ ordains to be a Muslim, it will make a bright luminous mark on his forehead with the Asa (stick) of Nabī Mūsā ﷺ. A black mark will be made on their forehead of the Kāfir with the ring of Nabī Sulaymān ﷺ. It is stated in the Hadith Sharīf that a few people will be sitting around a table. They will be arguing as to who is a Muslim and who is a Kāfir. Thereafter, all Muslims will remain Muslims while all Kuf'fār will always remain as Kāfirs. Their state of Imān and Kufr will never change again.

There are three types of Qiyāmah.

- ✓ Firstly, Qiyāmat al-Sughrā (small Qiyāmah) and that is death. It is said:

﴿إِذَا مَاتَ أَحَدُكُمْ فَقَدْ قَامَتْ قِيَامَتُهُ﴾

When anyone of you die, indeed Qiyāmah begins.⁵³³

- ✓ The second Qiyāmah is that all the people of one generation will die and a new set of people are born to replace the departed generation.
- ✓ The third Qiyāmah is Qiyāmat al-Kubrā (Final or big Qiyāmah). This is when the skies, earths and everything in it will be destroyed.

QUESTION: Can anyone deliver a lecture in a Masjid without the permission of the trustees, especially when they have clearly instructed that no one is to deliver any lecture prior to their approval?

ANSWER: If the trustee or trustees are 'Ulamā of Dīn and they desire to establish whether the lecturer is a Sunni Muslim and submits to the correct beliefs of the Ahle Sunnah-wa-Jamā'ah, in this case, it is not

⁵³³ See Jame'h al-Ahādith wa al-Murāsīl, Vol.1, p.357, Hadith no.2580, narrated by Sayyidunā Anas ﷺ. The complete Hadith reads as follows:

قال النبي: «إِذَا مَاتَ أَحَدُكُمْ فَقَدْ قَامَتْ قِيَامَتُهُ، وَاعْبُدُوا اللَّهَ كَمَا كُنْتُمْ تَرَوْنَهُ، وَاسْتَفِرُّوا كُلَّ سَاعَةٍ» ابن لآل في مكارم الأخلاق عن أنس رضي الله عنه.

permissible to lecture without their permission. If it is not so, then the trustees do not have the authority to reject a righteous *Sunnī* 'Alim of Dīn to lecture in the *Musjid*.

QUESTION: Can any Muslim make *Esāle Thawāb* for himself while he is alive?

ANSWER: Yes, he can by secretly giving charity to the destitute. Generally, nowadays, people cook food and invite the wealthy and family members to eat as an act of charity. One must abstain from this practice. It is most excellent to secretly give charity to the needy. The *Hadith Sharīf* states:

﴿صَدَقَةُ السِّرِّ تَدْفِعُ مَيَّةَ السُّوءِ وَتُطْفِئُ غَضَبَ الرَّبِّ﴾

Secret charity saves you from bad death and cools the Anger of Almighty Allāh ⁵³⁴

To give *Sadaqah* on your behalf while you are alive is better than *Sadaqah* given on your behalf after death. Sayyidunā Rasūlullāh ﷺ states:

﴿عَنْ أَبِي هُرَيْرَةَ، قَالَ: أَتَى رَسُولَ اللَّهِ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ أَيُّ الصَّدَقَةِ أَكْبَرُ؟ فَقَالَ:

«أَنْ تَصَدَّقَ وَأَنْتَ صَاحِبُ شَيْءٍ. تَخْشَى الْفَقْرَ وَتَأْمُلُ الْغِنَى. وَلَا تَنْهَلُ حَتَّى إِذَا بَلَغَتْ

الْحُلُومُ قُلْتَ: لِفُلَانٍ كَذَا. وَلِفُلَانٍ كَذَا. أَلَا وَقَدْ كَانَ لِفُلَانٍ﴾

⁵³⁴ This *Hadith* could not be traced but portions are found in other *Ahādith*: see *Lisān al-Mizān*, Vol. 1, p.347, *Hadith* no.1191, narrated by Sayyidunā 'Abdullāh ibn Jā'far ﷺ which reads:

﴿صَدَقَةُ السِّرِّ تَطْفِئُ غَضَبَ الرَّبِّ﴾.

Also see *Musnad Imām Ahmad* ﷺ, *Hadith* no.15772, narrated by Sayyidunā Uthmān bin Zafar ﷺ which reads:

- حدثنا عبد الله حدثني أبي ثنا عبد الرزاق قال: أنا معمر بن عمار عن عثمان بن زفر عن بعض بني رافع بن مكيت وكان يمين شهد الحديبية أن النبي صلى الله

عليه وسلم قال: ﴿حَسَنُ الْخَلْقِ نَمَاءٌ، وَسُوءُ الْخَلْقِ شَوْمٌ، وَالْيَدُ زِيَادَةٌ فِي الْفَقْرِ، وَالصَّدَقَةُ مَنَعٌ بَيْنَ السُّوءِ﴾.

Narrated by Sayyidunā Abu-Hurayra ﷺ that a person came to the Prophet of Allāh ﷺ and inquired: "What is the greatest form of charity?" The Prophet ﷺ replied: 'The best *Sadaqah* is when you give charity while in good health and when you are in possession of wealth, when you desire to be wealthy and fear of being poor. Do not wait for the moment when your soul is stuck in the throat and they say, "Give so much charity to certain person and give certain person that much, etc." It is useless to distribute your wealth on your last moments because it is already destined for the inheritance of others.' ⁵³⁵

QUESTION: Can an *Ustāz* (teacher) hit his student who is a *Sayyid* (Descendent of the Holy Prophet ﷺ)? Can he hit him to discipline him if he is naughty or when he does not learn his work?

ANSWER: According to the Law, a *Qādī* (Jurist) is forced to exercise justice by passing a verdict in the light of the *Sharī'ah*. If a *Sayyid* is convicted of a crime and although it is *Fard* to execute the punishment and the *Qādī* has no option but to carry it out, then too, he is ordered to make the *Niyyah* of removing dirt from the feet of a Prince and not of giving him punishment. If this is the command to a *Qādī* on whom it is *Fard* to punish, then what rights does an *Ustāz* have to punish a *Sayyid*?

QUESTION: What is your comment on a certain *Munajāt* (Supplication) that is attributed to Sayyidunā Abū-Bakr al-Siddique ﷺ? One of its lines reads:

﴿عَيْنُ عَيْسَى عَيْنُ مُوسَى عَيْنُ يَحْيَى عَيْنُ نُوحٍ﴾

⁵³⁵ See *Sahīh Muslim*, Ch:7, p. 104, *Hadith* no.12335, narrated by Sayyidunā Abu-Hurayra ﷺ.

*Where is Mūsā, where is 'Īsā, where is Yah'yah, where is Nūh?*⁵³⁶

ANSWER: This attribution is incorrect and should not be read. Someone with a poetic name of *Siddique* composed this and it seems that he is ignorant of the *Arabic* grammar.

QUESTION: The *Sharī'ah* commands us to approach the grave from the leg side. How would this be possible if the graves are very close to one another?

ANSWER: Firstly, enter the graveyard in such a manner that you face the leg side. Greet the deceased and make *Esāle-Thawāb* for them from this very position so that none of them will have the difficulty to turn or raise their heads to answer to you. If you intend to visit a specific grave, take such a route that you may approach it from the side of the feet. Make sure that you do not have to jump over the graves of other *Muslims* to achieve this approach. The *Sharī'ah* forbids this. The great Jurist (*Fuqahā*) of *Islām* has ruled that it is *Harām* to cross or jump over *Muslim* graves.

QUESTION: Respected *Imām*! The command of the Law is to remove your shoes when entering the graveyard and engage in *Istighfār* for the deceased as you walk in. What should one do if there are thorns and other harmful things in the pathways?

ANSWER: It is a general rule of the sacred *Sharī'ah* to have great wisdom to forbid anyone [from something]. It withdraws its forbiddance when

⁵³⁶ This is the first half of the last line of a *Du'ā* incorrectly attributed to Sayyidunā Abu-Bakr al-Siddique without any reference and authenticity. The second half reads:

أَسْتَصِيدُكَ عَصَى نَبِيِّكَ إِلَى الْمَوْتِ الْخَيْرِ

Its heading reads *Du'ā-e-Siddique* and below it states: 'The first *Khalīfa Amīr al-Mu'minīn* Sayyidunā Abu-Bakr Siddique use to recite this *Du'ā* after every *Salāh*'. No trace can be found about the authenticity of this *Du'ā*. Unfortunately, many publishers still print this *Munajāt* attributing it to Sayyidunā Abu-Bakr. They are commonly found in *Parj Surā* and *Du'ā Kitābs*. I assume that they are not aware of this fact or do not have the knowledge to find the mistakes. However, the Great *Mujaddid* has done his duty to point out this fault to the *Ummah*. May *Allāh* guide us all and shower His Choicest Blessings on *Imām Aḥmad Ridā* for his dedication and services to *Islām*. *Amīn*! See *Majmu'ah Wazā'if*, Karachi Pakistan.

the necessity arises. What is more *Harām* than pork or alcohol? Yet the law of exception in circumstances has also been passed. If you are very thirsty in an isolated jungle and there is nothing besides alcohol there to drink, if you do not drink that alcohol then there is fear of dying of thirst. Similarly, something is stuck in your throat and no liquid exists besides alcohol to save you from suffocation. In both instances, if you do not drink alcohol and happen to die, then you will be a sinner and die a *Harām* death. The same rule applies in a condition of hunger when no food besides pork is available for survival. If one does not eat it to survive and dies due to hunger, he too will die a *Harām* death.

Translator: [The reader may seem confused with the answer of the *Imām* because he did not mention a conclusion in his statement. The conclusion to his statement is actually apparent in the first sentence of his answer, i.e. "It is a general rule of the sacred *Sharī'ah* to have great wisdom to forbid anyone [from something]. It withdraws its forbiddance when the necessity arises." The *Imām* clearly states that the sacred *Sharī'ah* withdraws its forbiddance when the necessity arises. So, if there are things that are injurious to the visitor in pathways of the graveyard, then the *Sharī'ah* will permit to enter with his shoes on, otherwise he will have to remove them.

Furthermore, an important point has to be clearly understood when the noble *Imām* made mention about "the law of exception in circumstances" in his statement. The rule of the sacred *Sharī'ah* only allows a very small proportion of forbidden things (alcohol or pork etc.) to be consumed in such critical situations that may suffice for survival. It is certainly not permitted to consume it over the limit or for the pleasure of it.]

QUESTION: What is the meaning of this *Ayah*?

﴿وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ هُمُ﴾

And he was not killed or crucified but they were in doubt.⁵³⁷

Does this mean that the look-alike of Nabī 'Isā ﷺ was created and the enemies were put in a doubt?

ANSWER: A resemblance of Nabī 'Isā ﷺ was given to a Kāfir from amongst them.⁵³⁸ When the Kāfir became a look-alike, he was put in place of Nabī 'Isā ﷺ and the Nabī was raised into the heavens. When the Kuf'fār saw the look-alike, they thought that he was the Nabī and they got hold of him. He repeatedly said, "I am one of you and not 'Isā." They replied, "You are definitely the same deceit who has led the people to Fitna. We know you very well." They eventually killed him (crucified). Almighty Allāh ﷻ states:

﴿ وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ هُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِمَّنْ هُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا ﴾ بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿٥٣٩﴾

And verily those who had a dispute regarding Nabī 'Isā ﷺ were victims of doubt and they do not have any knowledge and followed their fantasies. And they did not kill Nabī 'Isā ﷺ. In fact Almighty Allāh ﷻ raised the Prophet towards Him ﷻ. And Allāh ﷻ is most victorious and All Wise.⁵³⁹

It is the nature of the Yahūd and Nasāra (Jews and Christians) not to say anything with certainty regarding their disputes. They merely follow their own whims and fancies while being indoctrinated with false beliefs by their Rabbis and Priests who have distorted the

⁵³⁷ Al-Qur'an al Karīm, Sura: An-Nisā, Verse:157

⁵³⁸ The name of the look-alike who was used to replace Nabī 'Isā ﷺ was a Kāfir named, Ashna'h. Shaykh Hamdānī ﷻ states that Almighty Allāh ﷻ cared for him for 50 years in recompensation as Fidyā for his murder and crucifixion when he replaced Nabī 'Isā ﷺ.

#Translator

⁵³⁹ Al-Qur'an al Karīm, Sura: An-Nisā, Verse:158

Divinely Ordained Scriptures. What did the Nasārāh of that time have besides baseless absurdities? This does not apply only to them: the same is the state of all Kuf'fār. Thus, Allāh ﷻ states in the Holy Qur'an:

﴿ إِنَّ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَءَابَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمْ الْهُدَى ﴾ ﴿٥٤٠﴾

These are nothing but names which you have devised, - you and your fathers - for which Allah has sent down no authority (whatever). They do not follow anything besides their carnal desires and doubts! Even though there has already come to them Guidance from their Lord!⁵⁴⁰

In fact, all Kuf'fār are fully aware of the truthfulness of Islām but they intentionally reject it with contempt.

QUESTION: Can we interpret the Ayah ووجدك عاتلاً فاغنى as, "You were found with a huge 'Ummah and made you carefree by promising you intercession (Shafā'at)?"

ANSWER: This can be said because it falls within the framework of interpretations.

QUESTION: What is the extent of permissibility of interpretations?

ANSWER: To the extent that the word is agreeable. An example of this is found in the Tafsīr of the Ayah, والآخره خير لك من الاولى. It means that the Akhirah is better for Sayyidunā Rasūlullāh ﷺ than this Duniyah. Therefore, I always interpret this Ayah as:

﴿ وَالسَّاعَةُ الْآخِرَةُ خَيْرٌ لَكَ مِنَ السَّاعَةِ الْأُولَى ﴾

The future moments for you is more excellent than the past.

⁵⁴⁰ Al-Qur'an al Karīm, Sura: An-Najm, Verse:23

QUESTION: What is the rule with regard to the wearing of wooden sandals?

ANSWER: It is proven from correct narrators that Sayyidunā Ghawth al-A'zam Shaykh Sayyid 'Abd al-Qādir Jilānī ؒ wore wooden sandals after performing *Wudu*.

QUESTION: In the early days of *Islām*, were the names of the *Khulafāh al-Rashidīn* mentioned in the *Jum'āh Khutbah*?

ANSWER: Yes, it is proven from the time of the *Khilāfat* of Sayyidunā 'Umar al-Farūq ؒ. While performing the *Khutbah*, Sayyidunā Abū-Mūsā al-Ash'arī ؒ mentioned the name and praises of Sayyidunā 'Umar al-Farūq ؒ first and then Sayyidunā Abū-Bakr al-Siddique ؒ. When *Amīr al-Mu'minīn* 'Umar al-Farūq ؒ heard of this, he became infuriated and said to Sayyidunā Abū-Mūsā ؒ, "Why did you mention my name before Abū-Bakr al-Siddique ؒ? You should have mentioned his name first." The great *Khalifah* did not express anger on mentioning his name but was upset on the merit and seniority of excellence.

QUESTION: Is it permissible to mention the name of Sayyidunā Ghawth al-A'zam ؒ in the *Khutbah*?

ANSWER: It is *Jā'iz* and commendable and most of my *Khutbahs* carry his name but not with compulsion.

QUESTION: What is the ruling of the *Sharī'ah* if a state does not have a *Sultān* of *Islām* but has a pious and righteous 'Alīm of *Dīn*. Is it permissible to mention their names in the *Jum'āh Khutbah* and make *Du'as* for them?

ANSWER: It is permissible. Since the *Sultān* of *Islām* deserves and qualifies for *Du'ās*, likewise do the 'Ulamā of *Dīn*.

QUESTION: Is it permissible to perform *Nikah* in the month of *Sha'bān*?

ANSWER: There is no harm in it. However, it is stated in the *Hadith Sharīf*:

﴿ لا نكاح بين العيدين ﴾

*There is no Nikah between two 'Eids.*⁵⁴¹

The two 'Eids here refer to the 'Eid that falls on a Friday. Naturally, there is little time between the 'Eid *Salāh* and *Jum'ah* ('Eid of the week) to perform the *Nikah*.⁵⁴²

QUESTION: How did Sayyidunā 'Umar al-Farūq ؒ embrace *Islām*?

ANSWER: He embraced *Islām* when there were only 39 persons, both male and female, who had embraced *Islām*. Hence, he was the fortieth person to embrace *Islām*, and therefore, known as *متم الأربعين* (one who completed 40, the fortieth person to embrace *Islām*). The following *Ayah* was revealed after he embraced *Islām*:

﴿ يَتَأَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴾

*O Nabī! Allāh ؒ is sufficient for you and all those who follow you among the Believers.*⁵⁴³

When the *Kuf'fār* heard of his conversion, they said, "Today the Muslims and we have split evenly (Meaning equally half in strength)" Sayyidunā Jibra'īl ؑ came and gave this glad tidings to the beloved Nabī ؐ, "There are great celebrations in the skies on the reversion of 'Umar to *Islām*."

The story of Sayyidunā 'Umar's ؒ reversion to *Islām* was a very interesting episode. The *Kuf'fār* were constantly plotting to harm the Holy Prophet ؐ. Almighty Allāh ؒ revealed the following

⁵⁴¹ See *Al-'Ata an-Nabawiyya fi- Fatāwa ar-Raḍawiyya, Fatāwa Shāmī* and other books of *Fiqh* in the chapter of *Nikah*.

⁵⁴² It is recorded in the books of *Faḍa'il* (Virtues) that *Shabān* is an excellent month for *Nikah*.

[Translator]

⁵⁴³ *Al-Qur'an al Karīm*, Sura: Al-Anfal, Verse:64

Ayah and guaranteed the Beloved Prophet ﷺ Divine protection from the mischief of man.

﴿يَتَأْتِيَا الرُّسُولَ بِلَغٍّ مَا أَنْزَلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ﴾

O Apostle! Proclaim the (Message) which has been sent to you from your Lord. If you did not, you would not have fulfilled and proclaimed His Mission. And Allāh ﷻ will defend you from men (who mean mischief).

For Allāh does not guide those who reject Faith.⁵⁴⁴

At this point Sayyidunā 'Umar ﷺ had not as yet embraced *Islām*. The cursed Abū-Jahl had announced that he would give a great reward to the one who will assassinate Nabī Muḥammad ﷺ. Sayyidunā 'Umar ﷺ became emotional with this announcement. He drew his sword and took an oath that he will not put his sword back in his sheath until he fulfilled his mission. It is recorded in *Ma'ārij* that when Sayyidunā 'Umar ﷺ took this oath, Almighty Allāh ﷻ ordained that his sword will not be put back in the sheath until he does not kill the *Kuf'fār*.

Sayyidunā 'Umar ﷺ set out to seek for the Holy Prophet ﷺ with his sword when he came by a *Sahābī* named 'Abdullāh bin Nā'im ﷺ.

- The *Sahābī* saw him in rage and asked, "Umar! Where are you going?"
- He made his intentions clear.
- Sayyidunā 'Abdullāh ﷺ replied, "Do you think that you will be able to protect yourself from the attacks of the Banī-Hāshim?"
- Sayyidunā 'Umar ﷺ said, "Seems like you have also become a Muslim so let me begin my mission with you."

⁵⁴⁴ Al-Qur'ān al Karīm, Sura: Al-Maidah, Verse:67

Sayyidunā 'Abdullāh ﷺ replied, "Do not be concerned about me. Go and check your own house. Your sister⁵⁴⁵ and brother-in-law⁵⁴⁶ have both embraced *Islām*."

On hearing this, Sayyidunā 'Umar's rage went out of control. He hurried to his sister's house and found the door latched from inside. He heard sounds of recitation from within. Sayyidunā Khubāb ﷺ was teaching *Surah Taḥa* to his sister. The words of the Holy *Qur'ān* were foreign and strange to Sayyidunā 'Umar ﷺ. He shouted for the door to be opened. His sister heard her brother's thunderous voice and quickly hid the *Surah* while Sayyidunā Khubāb ﷺ hid in another corner of the room. The sister opened the door and found Sayyidunā 'Umar ﷺ screaming in rage, "Have you turned away from your original religion?" There is no *Taqiyyah* (fraud) in *Islām* as practiced by the *Shī'ā*. The *Sahābiyyah* fearlessly said, "I have embraced the true Religion of *Islām*."

However, he hit her with his hands till she bled. The sister realized that he would not stop, so she cried out, "Umar! I will not leave my *Dīn* even if you kill me!" When Sayyidunā 'Umar ﷺ saw her blood, his anger subsided and stopped hitting her. After a few moments, he demanded to see the new words (*Ayahs*) that he heard. His sister refused and said that he was a *Mushrik* and could not touch it. He forcefully got hold of it and read a few *Ayahs*. The impact of the words of Allāh ﷻ was so great that he burst out crying, "By Allāh! This is not the words of a *Bashar* (man)." When Sayyidunā Khubāb ﷺ heard these words of 'Umar, he immediately came forward and said, "Oh 'Umar! Glad tidings for you. Yesterday the Prophet of Allāh ﷻ made this *Du'ā*,

﴿اللَّهُمَّ أَعِزَّ الْإِسْلَامَ بِأَبِي جَهْلٍ بْنِ هِشَامٍ أَوْ بِعُمَرَ بْنِ الْخَطَّابِ﴾

Oh Allāh ! Honour Islām with Abū-Jahl ibn Hishām

⁵⁴⁵ Hadrat 'Umar's ﷺ sister's name was Fātima ﷺ. She married Sayyidunā Sa'īd ibn Zayd ﷺ.

⁵⁴⁶ Sayyidunā Sa'īd bin Zayd ﷺ. He is one of the ten fortunate 'Ashara-e-Mubash'shara *Sahāba* promised with *Jannah* while they were alive in this World.

or 'Umar ibn Khatāb.⁵⁴⁷

All praises for Allāh ﷻ who has chosen you". Sayyidunā 'Umar ﷺ then inquired about the whereabouts of the Prophet ﷺ and requested to be taken to him. Sayyidunā Khubāb ﷺ took him to *Dār al-Arqām* where the Muslims assembled and secretly performed their *Salāh*. He reached there and shouted from outside for the door to be opened. A voice from inside inquired, "Who is it?" Sayyidunā 'Umar ﷺ replied, "It is 'Umar." The new Muslims heard his name and feared for their safety and the safety of Sayyidunā Rasūlullāh ﷺ. They refused to open the door. Sayyidunā 'Umar ﷺ screamed a few more times and when the door still did not open, he screamed even louder for the door to be opened. Then Sayyidunā Hamza ﷺ said, "Open the door. If he comes in peace, then fine, but if he has bad intention, By Allāh ﷻ! I will kill him with his own sword."

The door was opened and Sayyidunā 'Umar ﷺ entered. When Sayyidunā Rasūlullāh ﷺ saw him, he stood up and placed his sacred hands on his shoulder and said, "'Umar! Has the time not arrived that you became a Muslim?" Sayyidunā 'Umar ﷺ says that when the Prophet of Allāh ﷻ placed his hand on his shoulder, he felt as if a massive mountain was placed on him. This was the effect and magnitude of the designation of Prophethood. When Sayyidunā 'Umar ﷺ experienced this power, he immediately proclaimed,

﴿أشهد أن لا اله إلا الله وحده لا شريك له وأشهد أن محمداً عبده ورسوله﴾

The *Sahāba* saw this and raised their voices in happiness screaming the *Takbīr*, which echoed in the valleys of *Makkah*. This was indeed a historic moment because it was the first time the *Takbīr* was called out so loudly.

After embracing the *Dīn*, he said, "Ya Rasūlallah ﷺ! The *Kuf'fār* openly worship their false gods and why should we secretly worship our true Lord. Let us go to *Musjid al-Harām* and publicly worship

Allāh ﷻ." The Holy Prophet ﷺ and the Muslims immediately proceeded to *Musjid al-Harām* to perform *Salāh*. The *Adhān* was given and two *Saffs* were formed. Sayyidunā Hamza ﷺ stood in one *Saff* while Sayyidunā 'Umar ﷺ stood in the other. Whichever *Kāfir* saw this sight, he quietly locked himself in his house.

All the weak and old Muslims feared the persecution of the *Kuf'fār* and secretly migrated to *Madinah*. But when Sayyidunā 'Umar ﷺ migrated, he drew his sword and went to every group of the *Kuf'fār* and said, "I am 'Umar. If any one of you intends to make your wives widows or your children orphans, then come in front of me. I am now migrating (*Hijra*). Tomorrow, do not say that 'Umar ran away." Not a single *Kāfir* uttered a word. They simply sat with their heads bent to the ground.

The noble *Imām* ﷺ further said: Sayyidunā 'Umar al-Farūq ﷺ is on the footsteps of Nabī Mūsā ﷺ and Sayyidunā Abū-Bakr al-Siddique ﷺ on the footsteps of Nabī Ibrā'hīm ﷺ. Therefore, there was such great severity of temperament in Sayyidunā 'Umar ﷺ and absolute soft-heartedness in Sayyidunā Abū-Bakr ﷺ.

QUESTION: On which Prophet's footsteps was *Hadrat Abū al-Zar Ghaf'fārī* ﷺ?

ANSWER: There are 124,000 *Sahāba*. How is it possible to say who was on whose footsteps? We don't even know the names of all the *Sahāba*. Only 7,000 names are known. There were 124,000 *Sahāba* assembled on the Plains of 'Arafāt in *Hajjat al-Widah*.

Translator: A question was asked about a word which can be read with a difference of one letter. Their pronunciations are very close yet their meanings are different. The word is *Nazīr*. One *Nazīr* (نذير) is written with a *Zāl* (ذ) that means "a Warner" and the other *Nazīr* (نظير) is written with a *Za* (ط) which means "alike" or "resemblance".

⁵⁴⁷ *Sunan Tirmidhī*, Vol. 10, p.181, *Hadith* no.3838, narrated by Sayyidunā Ibn 'Abbās ﷺ.

QUESTION: Is there a *Hadith* that says, 'Ali is my Nazīr'?

ANSWER: Is the word *Nazīr* written with a *Zāl* (ذ) or *Za* (ظ)? The meaning of *Nazīr* (نذير) with a *Zāl* (ذ) means "a Warner" who cautions people, then all the 'Ulamā of Islām are *Nazīrs* in the capacity of representatives of the Holy Prophet ﷺ. The above saying is not a *Hadith*. There is a *Hadith* that says:

﴿الْعُلَمَاءُ وَرَثَةُ الْأَنْبِيَاءِ﴾

*The 'Ulamā are representatives of Prophets.*⁵⁴⁸

The other *Nazīr* (نظير) with a *Za* (ظ) means "Alike" or "same" or "equal to". It is *Kufr* to believe that any creation is the *Nazīr* (نظير) i.e. equal to Sayyidunā Rasūlullāh ﷺ. There can never be a *Hadith* to this effect. Almighty Allāh ﷻ created His beloved Prophet ﷺ unique and no other creation is parallel or equal to him. There is no *Nazīr* (نظير) equivalent to the glorious *Habīb* ﷺ. Not even in the Prophetic fraternity.

QUESTION: Sayyidunā Ahmad Zarūq ﷺ (d 899/1493) states, "If anyone experiences any difficulty say 'Ya Zarūq!' and calls out to me, I will come to his assistance."

⁵⁴⁸ *Sunan Abi-Da'ūd*, *Hadith* no.3642, narrated by Sayyidunā Abī-Dardā ﷺ. This is a portion of a lengthy *Hadith* which reads:

(3642) - حدثنا مسدد بن مسرهد أخبرنا عبد الله بن داود قال سمعت عاصم بن رجاء بن حيوة يحدث عن داود بن جميل عن كثير بن قيس، قال: «كنت جالساً مع أبي الدرداء في مسجد دمشق فجاءه رجل فقال: يا أبا الدرداء إني جئت من مدينة الرسول صلى الله عليه وسلم لحديث بلغني أنك تحدث عن رسول الله صلى الله عليه وسلم ما جئت لحاجة. قال: فإني سمعت رسول الله صلى الله عليه وسلم يقول: من سلك طريقاً يطلب فيه علماً سلك الله به طريقاً من طرق الجنة. وإن الملائكة لتضع أجنحتها رضا لطالب العلم، وإن العالم ليسغيروه من في السماوات والأرض والحيوان في جوف الماء، وإن فضل العالم على العابد كفضل القمر ليلة البدر على سائر الكواكب، وإن العلماء ورثة الأنبياء، وإن الأنبياء لم يورثوا ديناراً ولا درهماً، ورثوا العلم، فمن أخذه أخذ بحظ وافر»

ANSWER: Yes, he did say this but I have personally never sought such assistance. I always sort help from the great *Ghawth* Sayyidunā Shaykh 'Abd al-Qādir Jilānī ﷺ. I always called out, "Ya *Ghawth*!" because I am a *Qādirī* and very firm on my august *Silsila*.

I was 33 years old when I visited the Holy *Mazār* of Sayyidunā Khawaja Sultan Nizām al-Dīn Mehbūb-e-Ilāhī ﷺ. There was music and *Qawwalī* carrying on in the courtyard. I could not concentrate in my meditation. I stood outside the doorstep of the great *Khawaja* and complained, "Oh *Walī* of Allāh! I have come to pay my respects at your sacred presence but these people are making so much noise that I cannot peacefully spend time with you." As I said this and put my right foot in the *Mazār*, there was a pin drop silence. I thought that everyone had observed silence, so I then moved my foot back outside to make sure. As my foot left the *Mazār Sharīf* doorstep, it was the same noise and music. I then entered the *Mazār Sharīf* and again found it absolutely silent and peaceful. This was certainly the *Karāmat* (Miracle) of the great *Khawaja*.

I was in *Murāqibah* and found the great *Khawaja* in a very charitable mood with the doors of his ocean of *Fayd* and *Barakāt* wide open to me. I intended to seek his grace and spiritual assistance, but instead of calling on to him, the words "Ya-Ghawth" came out of my mouth. After the *Murāqibah*, whilst still in the *Mazār Sharīf*, I instantaneously compiled the *Qasīdah* of *Aksīr-e-A'zam*.⁵⁴⁹

A'la-Hadrat ﷺ further said: Faith and sincerity are the fundamentals (*Irādah*) and most important condition in *Bay'ah* (becoming *Murīd*). Thereafter, a little concentration and spiritual blessing from the *Murshid al-Kāmil* will lead you to perfection. On

⁵⁴⁹ Refer to the Imām's *Hadā'iqe Bakh'shish* for this *Qasīdah*.

the contrary, everything is useless if the *Murīd* does not have any Reliance and Sincerity.

A *Murīd* of Sayyidunā Ghawth al-A'zam ؒ had an experience in the state of semi-wakefulness. He saw a beautiful chair made of Ruby, placed on a platform and Sayyidunā Shaykh Junaid al-Baghdadī ؒ was sitting on it. Lots of people were assembled around him and each one was giving him a piece of paper. The noble *Shaykh* then presented all the requests in the Glorious Court of Almighty *Allāh* ؑ. This *Murīd* stood in one corner watching quietly. Khawaja Junaid ؒ watched him for a long time. After a while, Shaykh Junaid ؒ said to him:

﴿هَاتِ اَعْرَضُ قِصَّتَكَ﴾

*Give me your request and I will present it.*⁵⁵⁰

The *Murīd* said:

﴿أَوْ شَيْخِي عَزَلُوهُ؟﴾

*Is my Shaykh dismissed from his spiritual office?*⁵⁵¹

The *Shaykh* replied:

﴿وَاللَّهِ مَا عَزَلُوهُ وَلَنْ يَعْزَلُوهُ﴾

*By Allāh! He is not dismissed nor will he ever be dismissed.*⁵⁵²

So the *Murīd* said, "Then, my *Shaykh* is ample for me."

Just then his eyes opened and he immediately rushed to his *Murshid* (Ghawth al-A'zam Shaykh 'Abd al-Qādir Jilānī ؒ) to report his

⁵⁵⁰ See *Bahjat al-Asrār* of Imām al-Ajal Abu al-Hasan Nūr al-Dīn al-Shatnūfī al-Shāfa'ī ؒ and *Qalā'id al-Jawāhir* of Sayyid 'Arife-Billāh Muḥammad Yaḥ'ya Tādānī al-Ḥalabī ؒ (d.963/1556).

⁵⁵¹ Ibid

⁵⁵² Ibid

experience. Before he could say anything, the Grand Master said to him:

﴿هَاتِ اَعْرَضُ قِصَّتَكَ﴾

*Give me your request, and I will present it for you!*⁵⁵³

This is known as sincere *Irādah* or Reliance.

A *Murīd* cannot attain anything until he believes that his *Murshid* is the most excellent and of the most highest-ranking *Shaykh* of the era. Shaykh Abū al-Ḥasan 'Alī bin Aḥmad al-Ḥitī ؒ (d.564/1169) was amongst the most senior *Khulāfah* of Ghawth al-A'zam Shaykh 'Abd al-Qādir Jilānī ؒ. Once, he invited Ḥadrat Ghawth al-A'zam ؒ to his house for a meal. The most intimate and beloved *Murīd* of Shaykh 'Alī al-Ḥitī ؒ was Shaykh Abū al-Ḥasan 'Alī Jousūqī ؒ. His *Murshid* ordered him to serve the food to the Grand Master. When he brought the bread, he did not know whom to serve first. If he gave his *Murshid* first then it would be disrespect to the great *Ghawth*, and if he served the great *Ghawth* first then it will be against the rules of *Irādah*⁵⁵⁴ not to serve the *Murshid* first. So he turned the plate in such a manner that pieces of the bread landed on both the plates at once. Sayyidunā Ghawth al-A'zam ؒ said to Shaykh 'Alī al-Ḥitī ؒ, "Your *Murīd* has a lot of *Adab* (respect)." He replied, "Oh Grand Master! He has made great advancements in spirituality and I would like you to take him under your command." When Shaykh 'Alī Jousūqī ؒ heard the words of his *Shaykh* he moved to a corner of the room and began crying. Sayyidunā Ghawth al-A'zam ؒ saw this and said, "Keep him by you. He will only drink milk from the breast which nurtured him. He does not want to go to anyone else." It is clear from the examples and teachings of our great predecessors that a *Murīd* is

⁵⁵³ Ibid

⁵⁵⁴ *Irādah* is faith and a very important ethic of *Tasawwuf*. In fact all success for the Traveller of the Path depends on the state of *Irādah* he possesses.

commanded to direct all his needs and assistance to none other than his *Murshid*.⁵⁵⁵

QUESTION: What is the meaning of this *Hadith*?

﴿لَوْ كَانَ مُوسَى حَيًّا مَا وَسِعَهُ إِلَّا إِتِّبَاعِي﴾

If (Nabī) Mūsā was alive, he would have no choice but to follow me.⁵⁵⁶

ANSWER: If Nabī Mūsā ﷺ had to come and you happen to leave me and follow him, you would go astray. If there is no difference regarding Prophethood, then the question is why would one go astray? The reason is simple. This is so because the *Sharī'ah* of Sayyidunā Rasūlullāh ﷺ is the last and final complete Law and Testament which cancels and supersedes all the previous Laws. Our *Sharī'at-e-Muhammadiyah* has nullified numerous rules and regulations of the *Sharī'ah* of Nabī Mūsā ﷺ and Nabī 'Isā ﷺ. Hence, we will certainly go astray if we leave *Sharī'at-e-Muhammadiyah* and follow the others.

Sayyidunā 'Abdullāh Ibn Salām ﷺ and many other Jews embraced *Islām*. They were great scholars of the *Towrah* so they requested permission to recite the *Towrah* in *Salāh* instead of the *Qur'ān*. The following *Ayah* was revealed in ANSWER:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ

لَكُمْ عَدُوٌّ مُبِينٌ﴾

Oh you who believe! Enter into *Islām* in totality and do not follow the footsteps of the *Shaytān*, verily he is your open enemy.⁵⁵⁷

⁵⁵⁵ Refer to *Bahjat al-Asrūr* of Imām al-Ajal Abu al-Hasan Nūr al-Dīn al-Shatnūfī al-Shāfa'ī.

⁵⁵⁶ 'Oun al-Ma'būd, Vol. 11, p.503, and *Al-Usāba fī Tamīz al-Sahāba* on the authority of Ibn Abī al-Faḍl al-Murṣī.

⁵⁵⁷ *Al-Qur'ān al-Karīm*, Sura: Al-Baqarah, Verse:208

QUESTION: Is it best to remain silent in the presence of one's *Murshid* or not?
ANSWER: One must abstain at all times from futile talks. It is best to remain silent in the presence of the *Murshid*, but there is no harm to ask questions pertaining to the *Dīn*. The *Awliya Allāh* state that no *Dhikr* must be read while sitting in the presence of the *Shaykh* because your concentration will be somewhere else. In reality, the presence of the *Shaykh* does not reject *Dhikr*, in fact it perfects it. Sitting silently in the mere presence of the *Shaykh* is itself *Dhikr* and if any other *Dhikr* is performed in his presence, then it will be unsupervised (بلا توسل). But, if *Dhikr* is done under his spiritual

guidance, then it will be through him (بتوسل). This form is a thousand times more effective and excellent than without his supervision. Perfection and effectiveness in *Dhikr* requires Spiritual Ethics and supervision. This can only be obtained from the Spiritual Guide (مرشد).

QUESTION: Is it correct that when the Beloved Prophet of *Allāh* ﷺ departed from this world (*Wisāl*), Sayyidunā 'Alī ﷺ said, "*Sabr (patience) is best upon the physical departure of the Prophet ﷺ and crying is not good*"?

ANSWER: I have not come across this saying but it is possible that he could have said this.

QUESTION: If Sayyidunā 'Alī al-Murtuḍah ﷺ did say that, then what is the meaning of it?

ANSWER: It is very clear. *Sabr* or patience is exercised to the limits of extreme pain and sadness and the sadness of the departure (*Wisāl*) of Sayyidunā Rasūlullāh ﷺ for a *Muslim* is far beyond the most extreme limits. The pain and sorrow for the loss of the physical departure of Sayyidunā Rasūlullāh ﷺ is unlimited and also beyond all extremes and understanding. So, naturally, who will be able to control his crying and sorrow in such a situation?

QUESTION: But Sir! Our 'Ulamā say that it is *Harām* to re-freshen sorrow.

ANSWER: Refreshing sorrow is a self-created and controllable thing. On the contrary, the grief and sadness of the departure of the Beloved

Prophet ﷺ is certainly a great loss that cannot be humanly controlled.

QUESTION: If sadness is beyond one's control then would it be permissible to mourn the death of one's relative?

ANSWER: People make it uncontrollable, whereas if one controls one's emotion, then one can certainly make *Sabr*. Sayyidunā Rasūlullāh ﷺ was passing by a lady who was crying bitterly upon the death of her son due to being overpowered by sorrow. He ordered her to make *Sabr* but she was too engrossed in sorrow and did not realize who was talking to her. In this state of unconsciousness, she said, "Go away and leave me alone." The Beloved *Habīb* ﷺ left her and went away. When she returned to her senses the people rebuked her and said that she had shown disrespect to the Prophet of *Allāh* ﷺ. She was terribly embarrassed and ashamed of her action. She fearfully hurried to the Beloved *Rasūl* ﷺ and pleaded for pardon by saying, "Ya Rasūlallāh ﷺ! I was not aware that you forbade me. Now, I make *Sabr*." The Prophet of *Allāh* ﷺ said:

﴿إِنَّمَا الصَّبْرُ عِنْدَ الصَّدْمَةِ الْأُولَى﴾

*You would have got Thawāb had you made Sabr at first*⁵⁵⁸.

The intention of *Thawāb* itself creates *Sabr* in the heart.

QUESTION: The *Hadith Sharīf* teaches us to recite the following *Du'a* when one visits the sick or confronts any evil or bad omen:

⁵⁵⁹ ﴿الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا أَبْلَاكَ بِهِ وَفَضَّلَنِي عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلًا﴾

Can this *Du'a* be read in the presence of anyone who has been harmed by another person through witchcraft or other means?

ANSWER: This *Du'a* can be read in the presence of anyone affected by the evil or witchcraft or any natural disaster, epidemic or virus. I (Imām Aḥmad Rīdā) also recite this *Du'a* when I see a *Janāza* of a *Kāfir*

⁵⁵⁸ *Saḥīḥ al-Bukhārī*, *Hadith* no. 1262, narrated by Sayyidunā Anas ibn Malik ﷺ.

⁵⁵⁹ *Sunan Tirmidī*, Vol. 9, p.389, *Hadith* no.3563, narrated by Sayyidunā 'Umar al-Fārūq ﷺ.

because he died in the state of *Kufr* and this is indeed a great disaster. Hence, I thank Almighty *Allāh* ﷻ for saving me from this disaster and blessing me with *Imān*. It is stated in the *Hadith Sharīf* that the cursed *Shaytān* dances and celebrates with fire in his hand in front of the *Janāza* of a *Kāfir*. He rejoices in happiness of misleading the person to the dungeons of Hell. The *Hindus* make the dance of the *Shaytān* a very short one because they run with haste carrying the bodies of their dead. Likewise, he dances for a long time with the *Janāza* of a *Christian* because they stop to play music in the procession. *Allāhu-Akbar!* How wonderful is the religion of *Islām!* It commands to observe the middle path, i.e. do not run or walk too slow when carrying the *Janāza*. The Angels of Mercy accompany the *Janāza* of a *Mu'mīn* and hence, no *Shaytān* can come close to it.

QUESTION: Is it true that when interpreted, there is similarity between *rūh* (soul) and *nafs* (desire)?

ANSWER: Actually these are three separate entities, *nafs* (desire), *rūh* (soul), and *qalb* (heart). The *rūh* is regarded as the king and the *nafs* and *qalb* are its two vicegerents (representatives). *Nafs* lures a person towards evil. As long as the heart is unpolluted, the *nafs* fails to corrupt the pure heart. A clean and pure heart always leads one towards virtues. *Allāh* ﷻ Forbid! When the *qalb* indulges in excessive sinning and especially innovation (*bid'ah*), it becomes blind and therefore cannot distinguish between truth and falsehood. At this stage, the *qalb* still has the power to listen to truth. But when the heart is impure, then it cannot distinguish or perceive truth and, as such, becomes totally devoid of Divine Benediction.

The real heart, in reality, is not the name of that piece of flesh which is situated in the left side of the chest as it is commonly known. It is actually the spiritual elegance (*Latā'if-e-Ghaybiyyah*) whose Station is in this piece of flesh known as the physical heart. The Station of the *nafs* is situated below the navel and therefore, in *Salāh*, the followers of the *Shafā'ī* School tie their hands above the navel near the chest. The wisdom of this is to intercept and stop all lustful desires that originate below the navel (private parts) from rising up

to the heart to distort it. On the contrary, the followers of the *Hanafi* School tie their hands below the navel. However, the reason of tying the hands above or below the navel is the same and therefore it is wisely said: "The harder or stronger one ties one's hands in *Salāh*, the lesser the chances of *Waswasā* (evil disturbances)".

QUESTION: Sir! Does the meaning of *Woust* (وسط middle, average or moderate) sometimes mean "most excellent" as understood in this *Ayah*:

﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا﴾

Thus have We made of you an 'Ummah justly balanced (excellent).⁵⁶⁰

ANSWER: It certainly means "excellent" in this *Ayah*. *Allāh* ﷻ has made this 'Ummah the most superb. The *Hadith Sharīf* states:

﴿إِنَّكُمْ تَسْتَوْنَ سَبْعِينَ أُمَّةً أَنْتُمْ خَيْرُهَا وَأَكْرَمُهَا عَلَى اللَّهِ﴾

You will be the 70th 'Ummah and you will be the last and best 'Ummah in the Divine Court of *Allāh* ﷻ.⁵⁶¹

Allāh ﷻ stated to his Beloved *Habīb* ﷺ in the night of *Me'rāj*:

﴿أَغَمَّ عَلَيْكَ أَنْ جَعَلْتُكَ آخِرَ الْأَنْبِيَاءِ؟﴾

Are you sad that I have sent you as the last Prophet?⁵⁶²

The Holy Prophet ﷺ replied, "No, My Lord." Then *Allāh* ﷻ said, "The reason I made your 'Ummah the last one is that all previous 'Ummahs may be humbled in front of them and your 'Ummah may

⁵⁶⁰ *Al-Qur'ān al-Karīm*, Sura:Al-Baqarah, verse:143

⁵⁶¹ see *Fath al-Kabīr*, Vol.1, p.397, *Hadith* no.4322, narrated by Sayyidunā Mu'āwīyya bin Hay'dah ﷺ.

⁵⁶² This is a *Hadith al-Qudsi* but I could not trace this *Hadith*. If anyone has any reference on it can kindly forward it to the Translator.

not be humbled in front of anyone." A single eye is more exalted and honoured in the presence of a million eyes. Such will be the status of this 'Ummah on the Day of *Qiyāmah*. On this day, the Angels will summon all the 'Ummahs but when the turn of this 'Ummah will come, the Merciful Lord Himself ﷻ will compassionately inquire, "Where is the 'Ummah of Muhammad ﷺ?" *Allāh*'s ﷻ Mercy will expand so wide that the entire 'Ummah will be engulfed in it. The Mercy of *Allāh* ﷻ will be so great that no member of this 'Ummah will feel the pains of *Hisab* (Tribulations and Questioning). It is recorded in the *Hadith Sharīf* that the Holy Prophet ﷺ will request to *Allāh* ﷻ, "Oh *Allāh*! Please grant the questioning of my 'Ummah to me." *Allāh* ﷻ will compassionately reply, "Oh Muhammad! Your 'Ummah are My servants and I will question them Myself." The Merciful Lord ﷻ will assemble this 'Ummah on the Day of *Qiyāmah* in the confines of His Ultimate Mercy and say, "I forgive My rights on you and you too, likewise, forgive one another's rights and enter Jannah".

Subhān-Allāh! All these favours of *Allāh* ﷻ on this 'Ummah is the *Sadaqah* and blessings of Sayyidunā Rasūlullāh ﷺ. One has to have trust and deep devotion. If one dies while taking the holy name of Sayyidunā Muhammadur-Rasūlullāh ﷺ, one has indeed earned salvation by pronouncing the sacred name of the beloved Rasūl ﷺ because the condition of death is the most difficult of all states. If this is passed without problems, then the journey ahead will be very easy. May the Merciful *Allāh* ﷻ ease this difficulty on all Muslims. *Āmīn*.

The august *Imām* ﷺ further said that although there would be such great abundance of bounties and favours on the Day of *Qiyāmah*, yet there will be some who will be devoid of it. It is recorded in the *Hadith Sharīf* that a person will be ordered to go to Jannah. He will want to go, but the person who will demand his right will stop him. This person will say, "Oh *Allāh* ﷻ! Grant me my rights from

this brother of mine." *Allāh* ﷻ will order all the good deeds of the person to be given to fulfil the complainant's rights. Though all the good deeds will be given, but the rights will not be fulfilled.

A'la-Hadrat ﷺ elaborates: The repayment of three *Paisas*⁵⁶³ will be 700 accepted *Salāhs* performed with *Jamā'at*. However, the complainant will again demand his rights. *Allāh* ﷻ will order all the bad deeds of the complainant to be put on the accused for repayment. This will be done, but the rights will still not be fulfilled. The complainant will again demand his rights from his fellow Muslim brother whereupon *Allāh* ﷻ will say, "You were given all his good deeds and all your bad deeds were loaded upon him. Now what does he have for you to take?" The complainant will still persist, "Oh *Allāh* ﷻ! Grant me the balance of my rights."

Almighty *Allāh* ﷻ will order the Angels to elaborately decorate a Palace and bring it forward from *Jannah*. Everyone will be astonished by its splendour and glory. *Allāh* ﷻ will then say, "I am selling this Palace. Is there anyone to buy it?" The complainant will say, "Oh My Lord ﷻ! Who has the wealth to buy this?" *Allāh* ﷻ will reply, "But you have the value!" He will say in amazement, "And what is that my Lord?" The command from *Allāh* ﷻ will be, "The price is to pardon your brother; hold his hand and go to *Jannah*."

Allāh ﷻ has promised that he will not forgive the rights of his servant's (حقوق العباد) although He is the Lord of His servants and also the Lord of their rights. He can forgive all his servant's rights if he ordains, but since He has made a promise, therefore he will enforce these (as above) types of actions to forgive the 'Ummah of His Beloved *Habīb* ﷺ.⁵⁶⁴

⁵⁶³ The lowest denomination of a coin, e.g. cents or pennies.

⁵⁶⁴ The noble *Imām* ﷺ has written a detail book on *Muslim Rights* أعجب الامداد في مكبرات حقوق العباد. This book is available in English from the *Imām Ahmad Raza Academy*, Durban, South Africa.

QUESTION: There are rules and calculations pertaining to the rising, setting and sighting of the moon. Are these calculations and rules absolutely certain or based on estimates?

ANSWER: They are guidelines, which are known as *Takh'mīnī* (estimated). Many books were written and numerous theories and calculations were laid down in this field. Yet, they are not one hundred percent correct all the time. Sometimes they are correct and at other times, the calculation is incorrect. The best and correct calculation in this field is the method taught by the Master of the Universe, Sayyidunā Rasūlullāh ﷺ. His theory never faulted nor will it be ever proven wrong. His words of wisdom are:

﴿إِنَّا أُمَّةٌ أُمِّيَّةٌ لَا نَكْتُبُ وَلَا نَحْسِبُ، الشَّهْرُ هَكَذَا وَهَكَذَا. يَعْنِي مَرَّةً تِسْعَةً

وَعِشْرِينَ وَمَرَّةً ثَلَاثِينَ﴾

Indeed, we are *Ummate-Ummiyyah* (unschooled genius nation) we do not write nor calculate if the month is of 29 or 30 days. If there is a doubt, we simply conclude the month with 30 days.⁵⁶⁵

COMPILER: A discussion on Dates of Birth was taking place when A'la-Hadrat ﷺ stated: By the Grace of Almighty *Allāh* ﷻ my date of birth can be extracted from this *Ayah-e-Karīmah*:

﴿أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِنْهُ﴾

For such *Allāh* ﷻ has written Faith in their hearts, and strengthened them with a spirit from Himself.⁵⁶⁶

And preceding this command, *Allāh* states:

﴿لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا

ءَابَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ﴾

⁵⁶⁵ *Sahih al-Bukhari*, Hadith no.1892, narrated by Sayyidunā Ibn 'Umar ﷺ.

⁵⁶⁶ *Al-Qur'an al-Karīm*, Sura:Al-Mujadila, verse:22

*You will not find those who have Imān on Allāh ﷻ and His Rasūl ﷺ and the Last Day, keeping friendship with the enemies of Allāh ﷻ and His Rasūl ﷺ, even though they be their fathers, children, their brothers or their family members.*⁵⁶⁷

Then the next *Ayah* follows:

﴿أَوَلَيْكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ﴾

*For such He has written Faith in their hearts, and strengthened them with a spirit from Himself.*⁵⁶⁸

By the Grace of Allāh ﷻ, it has been my nature from a very young age to hate the enemies of Allāh ﷻ. Allāh's ﷻ Mercy and promise always manifests. By Allāh! If my heart is split in two parts, one part will have inscribed لا اله الا الله and the other part محمد رسول الله. It is by the virtue of the Mercy of Almighty Allāh ﷻ and His Divine assistance with Sayyidunā Jibra'īl ﷺ (*Rūḥ al-Qudus*) that I have been always victorious over all misled groups. All these favours of Allāh ﷻ upon me are due to the *Du'ās* of my illustrious Grandfather, 'Arife-Billāh Ḥadrat Mawlanā Ridā 'Alī ﷺ (d.1282/1866).

The *Qur'ān* tells us of an incident about Sayyidunā Khidār ﷺ who saved the wall of a house which belonged to two orphans from falling. The *Nabī* ﷺ did this to safeguard their wealth buried under it from becoming exposed. Discussing this incident, the *Qur'ān* speaks:

﴿وَكَانَ أَبُوهُمَا صَالِحًا﴾

*(The favour of saving the wall from falling was done on the orphans because) their father was a pious man*⁵⁶⁹.

⁵⁶⁷ *Al-Qur'ān al-Karīm*, Sura Al-Mujādilah, Verse:22

⁵⁶⁸ *Al-Qur'ān al-Karīm*, Sura Al-Mujādilah, Verse:22

⁵⁶⁹ *Al-Qur'ān al-Karīm*, Sura: Al-K'haf, Verse:82

Sayyidunā 'Abdullāh ibn 'Abbās ﷺ comments that the father of the orphans referred to in this *Ayah* was of the 14th generation. Such is the impact on the *Awlād* of a pious father. I am in the third generation and let's see how far the *Barakāt* of my grandfather will go.

My grandfather had passed away many years ago, but he still loves me as he did while he was alive. A nephew of my grandfather was very jealous about our relationship. He left no stone unturned to harm me, but always failed. One night, I dreamt of my grandfather ﷺ sitting on a bed and the same nephew was sitting at his bedside. He tried several times to draw the attention of his grandfather, but to no avail. This great *Walī* of Allāh (grandfather) did not look at him nor listen to him. Just then, I arrived. The noble *Walī* ﷺ got up in great happiness and said, "Welcome Mawlanā, welcome." Though at that time I was still studying, but yet, he lovingly made me sit near his esteemed self. As long as I sat besides him, he graciously gave me undivided attention. On the contrary, his nephew sat in front. He neither honoured him with the address of *Mawlanā* nor paid any attention to him.

One day, after *Zuhr Salāh*, I was engrossed in Spiritual Meditation and hence, cried a lot and fell asleep. Again, I was blessed in my dream with the *Ziyārah* of my grandfather ﷺ. He found me in this Spiritual State and gave me a small box and said, "Shortly a person will come and grant you the spiritual comfort that your heart desires." Three days later, Ḥadrat Mawlanā Sha 'Abd al-Qādir āl-Qādirī Badayūnī ﷺ (d.1319/1901) came and took me along to *Marehra Sharīf*. My illustrious father also accompanied us. *Marehra Sharīf* was the famous *Khanqah* of great *Awliya* and the seat of Spiritual learning. The *Sajja'dah* and Grand Master at that time was *Khatīm al-Akābir Ghawth al-Waqt* Sayyid Sha Alē-Rasūl Aḥmadī al-Husainī ﷺ (d.1296/1879). He belonged to the Noble *Husainī Zaydī Sā'dāt* family, who were direct descendents of

Sayyidunā Imām al-Husain ؑ. ⁵⁷⁰ I humbled myself at the feet of the great *Ghawth* and he initiated me as a *Murīd* in the *Qādiriyyah Barkātiyyah Silsila*. He showered me with great spiritual blessings and above all, entrusted me with the *Khilafat* of 13 spiritual *Silsilas*. At that time I was only 24 years old.

الحمد لله على ذلك النعمة

Once, there was a land dispute in the family. The problem was so severe that income for survival was very negligible. However, the same night, I dreamt of my illustrious grandfather who was mounted on an *Arabian* horse. He was dressed in *Arab* garb and his body was extraordinarily glowing. He dismounted and said to me, "Go to *Bashīr al-Dīn the Attorney*." Just then I got up and said to myself that *Insha-Allāh*, the case will be in my favour. By the Grace of *Allāh* ؑ, it happened so, and the very same day, I won the case.

⁵⁷⁰ Sayyidī Alē-Rasūl's ؑ ancestral genealogy is as follows:

Al-Qutb Sayyid Alē-Rasūl ؑ^{s/o} Sayyid Ale'Barkāt ؑ^{s/o} Al-Qutb Sayyid Hamza ؑ^{s/o} Al-Qutb Sayyid Alē-Muḥammad ؑ^{s/o} Al-Qutb Ṣāhib al-Barakāt Sayyid Barkatullāh ؑ^{s/o} Khawaja Sayyid Mīr Owais ؑ^{s/o} Khawaja Sayyid Mīr 'Abd al-Jalīl ؑ^{s/o} Al-Qutb Khawaja Sayyid Mīr 'Abd al-Wāhid Bilgrāmī ؑ (author of the famous thesis on *Tasawwuf*, *Sab'ah Sanābil al-Sharīf*)^{s/o} Sayyid Ibrā'hīm ؑ^{s/o} Sayyid Qutb al-Dīn ؑ^{s/o} Sayyid Maha-Rūḥ ؑ^{s/o} Sayyid Bad'dah ؑ^{s/o} Sayyid Kamāl ؑ^{s/o} Sayyid Qāsim ؑ^{s/o} Sayyid Ḥusain ؑ^{s/o} Sayyid Naṣīr ؑ^{s/o} Sayyid Ḥusain ؑ^{s/o} Sayyid Khwaja 'Umar ؑ^{s/o} Khwaja Sayyid Muḥammad al-Sughra ؑ (Murīd and Khalīfā of Qutb al-Aqtāb Khawaja Qutb al-Dīn Bakhtiyār Kakt Aw'shī ؑ and Peer-Bhai of Haḍrat Baba Farīd Ganje-Shakar ؑ)^{s/o} Sayyid 'Alī ؑ^{s/o} Sayyid Ḥusain ؑ^{s/o} Sayyid Abu al-Farah Thānī ؑ^{s/o} Sayyid Abul-Firās ؑ^{s/o} Sayyid Abul-Farah Wāstī ؑ^{s/o} Sayyid Da'ūd ؑ^{s/o} Sayyid Ḥusain ؑ^{s/o} Sayyid Yaḥ'yah ؑ^{s/o} Sayyid Zayd (3rd) ؑ^{s/o} Sayyid 'Umar ؑ^{s/o} Sayyid Zayd (2nd) ؑ^{s/o} Sayyid 'Alī Iraqī ؑ^{s/o} Sayyid Ḥusain ؑ^{s/o} Sayyid 'Alī ؑ^{s/o} Sayyid Muḥammad ؑ^{s/o} Sayyid 'Isā (Al-Ma'rūf bi Mo'tim al-Ash'bāl) ؑ^{s/o} Sayyid Zayd Shahrīd ؑ^{s/o} Sayyidunā Imām 'Alī Zain al-'Abidīn ؑ^{s/o} Sayyid al-Shohadāh Imām al-Ḥusain Shahrīd-e-Karbala ؑ^{s/o} Amīr al-Mu'minīn Sayyidunā 'Alī al-Murtuḍāh ؑ^{s/o} Sayyidah Tayyibah Tāhirah Fatimah al-Zah'ra ؑ^{s/o} Imām al-Ambiyah wa al-Mursalīn Sayyidunā Muḥammadur-Rasūlullāh ؑ

Eight to ten years ago, I dreamt of my noble father who said to me, "This *Ramadān* you will be very sick. Never leave your *Fasts* in travel nor in sickness." Although, I fell very sick that *Ramadān*, but I never left my *Fast* in that sick condition.

In another incident, I had a piece of land in the village, which was adjacent to the land of another person. The neighbour wanted to sell it to an interest-collecting broker. I offered to buy it but he was adamant to sell it to the interest broker. However, I dreamt of my father and complained to him about this sale. He said to me, "He does not want to give it to me and wants to sell it to the interest-broker. Nonetheless, I will get the land." The sale came to us as my respected father ؑ had predicted.

Once, I was very sick and had severe pains. In that uncomfortable state, I fell asleep. I dreamt of my father ؑ and Mawlanā Barkāt Aḥmad ؑ. Mawlanā was a very beloved student of my father. Mawlanā asked me how my health was. I said that I was in great pain and requested them to make *Du'ā* so that I may leave this world with *Imān*. As I said this, my father's face turned red with anger and he said, "There is still 53 years in *Madinah al-Munawwarah*." There could be two meanings to this. Firstly, that I will be blessed with the *Ziyārah* of *Madinah al-Munawwarah* at the age of 53, or in 53 years time, I will go to *Madinah al-Munawwarah*. It turned out to be the first interpretation because I was 53 years old when I made the second *Ziyārah* of the Sacred City.

Once, I refused to eat food for several days. I constantly dreamt of my parents. My mother did not say anything but instead my father said, "We feel a lot of pain and discomfort when you do not eat food." The next morning, I got up and ate food.

Once, I dreamt of my father who appeared in a big and elite vehicle. He held me by my waist and put me in the vehicle and said, "I have taken you up to eleven stations and from here I surrender you in the

*Divine Hands*⁵⁷¹ of Allāh ﷻ. I interpreted eleven stations to be that he had led me to the doorstep of Sayyidunā Ghawth al-A'zam Shaykh 'Abd al-Qādir Jilānī ﷺ because eleven or *Giyārwi Sharīf* is attributed to the Grand Ghawth ﷺ.

While my father was alive, my cousin was in charge of the affairs of the farm in the village. For some reason my father was annoyed with him and dismissed him from his duties. After the demise of my father, I was too engrossed in the service of *Dīn* and hence, could not pay any attention to the farm. I could not find an appropriate person to do this job. My cousin was fully aware of the affairs of the farm but I could not re-appoint him because my father had dismissed him. I was faced with a major problem. One night, concerned with this problem, I fell asleep. My father appeared in my dream and held my hand and gave it in the hand of my cousin. From this, I deduced that he had granted permission to re-appoint my cousin to the job. The next morning, I sent my cousin to the farm.

I experienced numerous such incidents in every step of my life where my elders carefully assisted and guided me.

الحمد لله على هذا النعمة

QUESTION: Does water become impure if a chicken dips its beak into it?

ANSWER: No, it will not become impure but *Makrūh* (unpleasant). Boiling the water can purify this.

QUESTION: While making *Qir'āt* in *Salāh*, one gets confused in an *Ayah*. One repeats it three times, but fails to get the following *Ayahs*. Does one have to make *Sajdah-e-Sa'hū* for this?

ANSWER: If there is a pause for more than the period of saying *Subhānallāh* three times, then one is to make *Sajdah-e-Sa'hu*, but not for the repetition of an *Ayah* three times. Not even if you repeat it a thousand times.

⁵⁷¹ 'Hands' does not refer to physical hands; it is a metaphor which actually refers to the Divine Power or *Qudrat* of Almighty Allāh ﷻ.

QUESTION: Does impure water get clean if one boils it?
ANSWER: No, because boiling does not purify impure water. [Refer to Books on *Islāmic Fiqh* for details about how to purify impure water.]

QUESTION: Is the hair of a dog clean (*pāk*)?
ANSWER: It is true that the saliva of a dog is unclean (*na-pāk*). One should not keep a dog for no valid reason because the Angels of Mercy do not visit that house. It is recorded in an authentic *Hadith Sharīf* that one day the Angel Jibra'il ﷺ promised the Holy Prophet ﷺ to come on a specific time the next day. The *Nabī* of Allāh ﷻ waited the next day but he did not arrive on the promised time. Sayyidunā Rasūlullāh ﷺ left his room and went outside to investigate. He found the Angel standing outside the door and asked him the reason. He replied:

﴿ لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ كَلْبٌ أَوْ تِصَاوِيرٌ ﴾

*The Angels of Mercy do not enter a home that has a dog or photographs.*⁵⁷²

The Prophet of Allāh ﷻ went inside to search the room but found nothing.⁵⁷³ A puppy then emerged from under the bed. It was removed and the Angel then entered.

⁵⁷² *Sahīh al-Bukhārī*, *Hadith* no. 5716, narrated by Sayyidunā Abī-Talhā ﷺ. Shaykh al-Islām Imām Aḥmad Rīdā ﷺ has written a comprehensive book on this subject, entitled:

المطابا القدير في حكم التصوير "Al-'Atāyal-Qadīr fī Ḥukm al-Taswīr"

⁵⁷³ If any person uses this incident to establish a proof that the Prophet of Allāh ﷻ does not possess the Knowledge of *Ghayb* because if he did have the Knowledge of *Ghayb*, then why did he go into the room to search. This is indeed a very foolish deduction. There are many lessons for the *Ummah* that are taught by this action of the beloved *Nabī* ﷺ.

- ❖ Firstly, we learn that if any *Muslim* encounters a problem, then he must follow the footsteps of his *Nabī* ﷺ to investigate the cause.
- ❖ Secondly, if he finds the problem, then he must attend to it immediately.
- ❖ Thirdly, once he finds the cause of a problem, he must always adopt means not to allow the cause in the future to interfere with his matters.
- ❖ And finally, do not allow a dog to enter your home as it is deterrent for Divine Mercies. The Beloved *Nabī* ﷺ gives us a practical solution for a problem and we must be grateful to him and not find faults in his impeccable personality. The misled and

QUESTION: Who were all the personalities that held the designations of *Khilāfate-Rāshidah*?

ANSWER: Sayyidunā Abu-Bakr Siddique ؓ (d.13/634 – period of *Khilāfat* 11/632 to 13/634), Sayyidunā ‘Umar al-Farūq ؓ (d.24/644 – period of *Khilāfat* 13/634 to 24/644), Sayyidunā ‘Uthmān al-Ghanī ؓ (d.36/656 – period of *Khilāfat* 24/644 to 36/656), Sayyidunā ‘Alī al-Murtadah ؓ (d.41/661 – period of *Khilāfat* 36/656 to 41/661), Sayyidunā Imām al-Ḥasan ؓ (d.49/669 – period of *Khilāfat* Muharram 41/661 to Rabī al-Thānī 41/661), Sayyidunā Amīr Mū‘āwiyah ؓ (d.60/661 – period of *Khilāfat* 41/661 to 60/680) and Sayyidunā ‘Umar ibn ‘Abd al-‘Azīz ؓ (d.101/720) – period of *Khilāfat* 99/718 to 101/720). In the last era, Sayyidunā Imām al-Mahdī ؓ will be the last and final person to hold the position of *Khilāfate-Rāshidah*.

QUESTION: Lots of people address Mr Aḥmad ‘Aligarī (d.1315/1898), the founder of ‘*Aligarh Muslim University* as a *Sayyid*. Is this correct?

ANSWER: He was a heretic and *Murtad*. The *Ḥadith Sharīf* commands:

﴿لَا تَقُولُوا لِلْمُنَافِقِ سَيِّدًا فَإِنَّهُ إِن يَكُنْ سَيِّدُكُمْ فَقَدْ اسْحَطَمَ رَبُّكُمْ عَزَّ وَجَلَّ﴾

*Do not call a Munāfiq a Sayyid, if you make him your Sayyid (Master) then you will displease Almighty Allāh ؓ and earn His ؓ Wrath.*⁵⁷⁴

QUESTION: Respected Sir! Is it true that to visit or see an ‘*Ālim* of *Dīn* earns you *Thawāb*?

corrupt *Wahābī* will probe with evil eyes and intentions into the immaculate and flawless personality of the Exalted Prophet of *Allāh* ؓ in extracting faults to compliment their erroneous beliefs. May Almighty *Allāh* ؓ save us from the evil of the *Wahābī/Deo-Bandī* beliefs and grant us refined *Adab* and utmost reverence for Sayyidunā wa Mawlana Rasūlullāh ؓ. *Āmīn [Translator]*

⁵⁷⁴ *Musnad Imām Aḥmad* ؓ, *Ḥadith* no.22557, narrated by Sayyidunā ‘Abdullāh ibn Buraydah ؓ on the authority of his father ؓ.

ANSWER: Yes, the *Sahīḥ Ḥadith Sharīf* reports:

﴿خُمْسٌ مِنَ الْعِبَادَةِ قِلَّةُ الطَّعْمِ وَالْقُعُودِ فِي الْمَسَاجِدِ وَالنَّظَرُ إِلَى الْكَعْبَةِ وَالنَّظَرُ فِي

الْمُصْحَفِ وَالنَّظَرُ إِلَى وَجْهِ الْعَالِمِ﴾

*Five things are ‘Ibādah: to eat less, to sit in a Musjid, looking at the Holy Kā‘bah, looking at the Holy Qur‘ān and looking at the face of an ‘Ālim.*⁵⁷⁵

QUESTION: Does *Talāq* take place if a person says the words in his heart?

ANSWER: No, it is only valid and binding when one utters the words of *Talāq* or whispers in a volume that is audible to himself without any hindrance.

QUESTION: If a woman is married and embraces *Islām*, what is she to do about her husband who is still a *Kāfir*?

ANSWER: She has to have no contact with him and wait for three monthly cycles. If her husband embraces *Islām* in this period (time) then she will still remain in his marriage. If he does not become a *Muslim* then she is free to marry another *Muslim* male.

QUESTION: Is epilepsy some sort of evil spirit (*bala*)?

ANSWER: Yes, it is an extremely evil spirit. It is called “*Umm al-Sibyān*”. Past experiences have established that if the effected person is treated before the age of 25, then he stands a chance to be cured. But after the age of 25, this evil does not leave. On the contrary, it can be cured by the *Karamat* (miracle) of a *Walī* or his *Tawīz*, etc. But this treatment will be a last resort. However, this evil is actually the interference of the cursed *Shaytān* that torments human beings.

Once, a lady (*Sahābiyyah*) brought her daughter to Sayyidunā Rasūlullāh ؓ and said, “*Ya Rasūlallāh ؓ! This child gets possessed (unconscious) every morning and evening.*” The glorious Prophet of *Allāh* ؓ hit the child on the chest with his sacred hand and said:

⁵⁷⁵ See *Fath al-Kabīr*, *Ḥadith* no.6081, narrated by Sayyidunā Abu-Hurayra ؓ.

﴿اُخْرِجْ عَدُوَّ اللَّهِ وَأَنَا رَسُولُ اللَّهِ﴾

Get out, Oh enemy of Allāh ﷺ! I am the Prophet of Allāh ﷺ.⁵⁷⁶

Instantly, the child vomited a black thing from her stomach and it began walking away till it disappeared. The child then gained consciousness and never again experienced this unconsciousness.

Once, in Baghdad a man was affected with epilepsy. Sayyidunā Shaykh 'Abd al-Qādir Jilānī ﷺ was informed about this. The great Ghawth ﷺ ordered the following to be said into the ears of the affected person, "Get out of Baghdad by the command of 'Abd al-Qādir." This was done and the man was instantly cured.

A'la'Ḥadrat ﷺ further said: The first and immediate thing to do when a child is born is to bathe the child and read the *Adhān* and *Iqāma'h* in the ears. *Insha-Allāh*, this will protect the child from this evil for the rest of his life.⁵⁷⁷

QUESTION: Does one get *Thawāb* if one feeds animals?

ANSWER: Yes. It is stated in the *Hadith Sharīf*:

﴿فِي كُلِّ ذَاتِ كَيْدٍ رَطْبَةٌ أَجْرٌ﴾

⁵⁷⁶ *Al-Mustadrak al-Ḥākim*, Vol. 2, p.674, *Hadith* no.4282, narrated by Sayyidunā Ya'la bin Marra ﷺ on the authority of his father ﷺ.

⁵⁷⁷ Nowadays, the Muslims generally delay the *Adhān* at the time of the birth of a new-born because they look for an 'Alīm or Imām of a *Musjid* to do this. This is incorrect and detrimental to the new-born child. One does not have to get an 'Alīm or Imām to perform this simple act. When one delays the *Adhān* then it gives the *Shayṭān* ample time to take full control of the child. We are ordered to avoid this and pronounce the Sacred names of Allāh ﷻ and His Rasūl ﷺ as quickly as possible before the Cursed Devil stamps his filthy authority on the child. It is mainly for the reason of delaying the *Adhān* that children inclined more towards anti-Islāmic moral values in comparison to Islām as a whole. May the Merciful Lord ﷻ grant us *Tawfīq* to obey the Laws of *Sharī'ah* and protect us from the Cursed *Shayṭān* - *Āmīn*.

There is *Thawāb* in giving comfort to every living creature.⁵⁷⁸

This means that you will get blessing (*Thawāb*) if you comfort, feed or care for any living creature.

QUESTION: People call the famous *Wahabī*, *Thanwi Sāhib* a *Sayyid* and he does not forbid them. He is not a *Sayyid* but a descendant of a rope maker's family (regarded as a low caste in India).

ANSWER: The *Hadith* states:

﴿وَمَنْ ادَّعَى إِلَى غَيْرِ أَبِيهِ، أَوْ اتَّمَى إِلَى غَيْرِ مَوَالِيهِ، فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ،

لَا يَقْبَلُ اللَّهُ مِنْهُ، يَوْمَ الْقِيَامَةِ، صَرْفًا وَلَا عَدْلًا﴾

One who abandons his biological father and adopts another father, or one who unjustly inherits others wealth, on him is the curses of Allāh ﷻ, His Angels and all mankind. Allāh ﷻ will not accept on the Day of *Qiyāmah* his

Fard nor his *Nafil*.⁵⁷⁹

A second *Hadith Sharīf* states:

﴿فَالْجَنَّةُ عَلَيْهِ حَرَامٌ﴾

Jannah is *Harām* on him.⁵⁸⁰

A third *Hadith Sharīf* states:

⁵⁷⁸ *Sahih al-Bukhārī*, *Hadith* no.5872, narrated by Sayyidunā Abu-Hurayra ﷺ.

⁵⁷⁹ *Sahih Muslim*, Vol. 10, p.122, *Hadith* no.3749, narrated by Sayyidunā 'Alī ibn Abī-Tālib ﷺ.

⁵⁸⁰ *Sahih al-Bukhārī*, *Hadith* no.6618, narrated by Sayyidunā Sa'ād ﷺ. The complete *Hadith* reads:

﴿وَمَنْ ادَّعَى إِلَى غَيْرِ أَبِيهِ وَهُوَ يَعْلَمُ أَنَّهُ غَيْرُ أَبِيهِ فَالْجَنَّةُ عَلَيْهِ حَرَامٌ﴾

﴿فَعَلَيْهِ لَعْنَةُ اللَّهِ الْمَتَابَةِ إِلَى يَوْمِ الْقِيَامَةِ﴾

On him are continuous curses of Allāh ﷻ till Qiyāmah.⁵⁸¹

A fourth *Hadith Sharīf* states:

﴿فَلَنْ يَرِيحَ رَائِحَةُ الْجَنَّةِ﴾

The fragrance of Jannah will be *Harām* on him.⁵⁸²

QUESTION: Does one get the *Thawāb* of the entire month if one keeps the fasts of *Ayyām-e-Bayḍ*?

ANSWER: Yes. There is equal *Thawāb* if one keeps fast on any of these days. They are the first, second, and third, or thirteenth, fourteenth, and fifteenth or seventeenth, eighteenth, and nineteenth of every lunar month. The first set (first, second, and third night) is known as *Layl al-Hilāl* (crescent nights), the second (thirteenth, fourteenth, and fifteenth night) is *Layl al-Bayḍ* (white night) and the third (seventeenth, eighteenth, and nineteenth night), *Layl al-Sūd* (black night).

QUESTION: Respected *Imām*! It is recorded that a person from *Banī Isra'īl* (previous 'Ummah) sinned for 200 years. But when he passed away, Almighty Allāh ﷻ forgave all his sins. The reason for his forgiveness is recorded that once he saw the sacred name of *Sayyidunā Muḥammad* ﷺ in the *Torāt Sharīf* and thus kissed it with love and respect. Is this correct?

⁵⁸¹ *Musnad Imām Aḥmad* ﷺ, *Hadith* no.21919, narrated by Sayyidunā Sharḥabīl bin Muslim al-Kholānī ﷺ. The complete *Hadith* reads:

﴿وَمَنْ ادْعَى إِلَى غَيْرِ أَبِيهِ أَوْ اتَمَى إِلَى غَيْرِ مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ التَّابَةِ إِلَى يَوْمِ الْقِيَامَةِ﴾

⁵⁸² *Musnad Imām Aḥmad* ﷺ, *Hadith* no.6815, narrated by Sayyidunā 'Abd Allāh ibn 'Umar ﷺ. The complete *Hadith* reads:

﴿مَنْ ادْعَى إِلَى غَيْرِ أَبِيهِ، فَلَنْ يَرِيحَ رَائِحَةَ الْجَنَّةِ، وَرِيحُهَا يَوْجِدُ مِنْ مَسِيرَةِ سَبْعِينَ عَامًا﴾

ANSWER: Yes, this is correct and his name was *Mastah* (سطح). There are no boundaries in the Mercy of Almighty Allāh ﷻ. Let alone 200 years of sins, His Mercy can forgive thousands of years of sins but the sincerity of intentions is the major factor. Allāh ﷻ can forgive any sinner He ordains if a single act of love is shown to His *Habīb* ﷺ. Allāh ﷻ will not only forgive those sins, but will also change the sins to good deeds. And if Allāh ﷻ enforces His ﷻ Justice, He can sentence one to the Fire of Hell for minor sins, even though one spends one's entire life in devotion.

It is recorded in the *Hadith Sharīf* that nobody will enter *Jannah* by the virtue of one's good deeds, but solely by the Mercy and Blessings of Allāh ﷻ. Hearing this, the *Sahāba* inquired:

﴿وَلَا أَنتَ يَا رَسُولَ اللَّهِ؟﴾

Not even you, Ya Rasūlallāh ﷺ?⁵⁸³

The Noble Prophet ﷺ replies:

﴿وَلَا أَنَا إِلَّا بِتَعَمُّدِي فِي رَحْمَةٍ﴾

And me too, if my Merciful Allāh ﷻ does not show His Mercy.⁵⁸⁴

It is clear that the *Nabī* ﷺ is *Ma'sūm* (sinless); then why is there still need for mercy? This shows his unique *Imān* and humility. This also shows his state of ultimate devotion and love for Allāh ﷻ. It is the common law of this world that if you are a labourer and work, you will get paid for it. If you are a slave and belong to the master, no matter how much you work for him you will not get paid because you are a *Mamlūk* (property of the Master). We are all the creation and *Mamlūk* of Allāh ﷻ. His bounties are infinite on His subjects. It is only Allāh ﷻ Who gives us the guidance and strength

⁵⁸³ *Mirqāt al-Mafāteḥ*, Vol. 3, p.180, *Hadith* no.2371, narrated by Sayyidunā Abu-Hurayra ﷺ.

⁵⁸⁴ *Ibid.*

to do good deeds. He makes things easy for us and then states, "My favour upon you is due to your good deeds." And how excellent is an appreciative and thankful servant!

Sayyidunā Nabī Ayyūb ؑ experienced a long endurance of hardships and how beautifully he exercised his patience on them! Yet, when Allāh ؑ released him from these tests and tribulation, he submissively said, "Oh Allāh ؑ! How was my Sabr?" Allāh ؑ replied, "And from Whom did you get the Tawfiq?" The Noble Prophet ؑ bent in embarrassment and threw sand on his head and said, "Oh Allāh ؑ! Verily, had You not given me Tawfiq, I would have not made Sabr."

QUESTION: Was Sayyidunā Adam ؑ also a Rasūl?

ANSWER: Yes, he was.

QUESTION: Why then is Nabī Nūḥ ؑ called أول الرسل "The first Rasūl"?

ANSWER: Nabī Nūḥ ؑ was the first Rasūl to be sent to the Kuf'fār and the Prophets that came before him were all sent to the Muslims (believers).⁵⁸⁵

⁵⁸⁵ This is a lengthy Hadith cited in 'Omdat al-Qārī, Vol.19, p.26, Hadith no.2174, narrated on the authority of Sayyidunā Abu-Hurayra ؓ which speaks about the hardship of the Day of Judgement and all mankind will be looking for peace and security. They will run from Prophet to Prophet in search for assistance. When they will reach Sayyidunā Nabī Nūḥ ؑ, they will address him as *Awwalur-Rusul*. I have underlined the Arabic Text for the reader.

حدثنا محمد بن مقاتل أخبرنا عبد الله أخبرنا أبو حيان السبيعي عن أبي زرعة ابن عمرو بن جرير عن أبي هريرة رضي الله عنه قال أتني رسول الله صلى الله عليه وسلم يلحمني فزفني إليه الذراع وكانت شجرة فتهمس بها تهسه ثم قال أنا سيد الناس يوم القيامة وهل تدرون من ذاك يجمع الناس الأولين والآخرين في صعيد واحد يسئعونهم الداعي وينفذهم البصر ويدنو الشمس فيلج الناس من الغم والكرب ما لا يطيقون ولا يحيلون فيقول الناس ألا ترون ما قد بلغكم ألا تنظرون من يشفع لكم إلى ربكم فيقول بعض الناس لبعض عليكم بآدم فبأئمن آدم عليه السلام فيقولون له أنت أبو البشر خلقك الله بيده وشفع فيك من روجه وأمر الملائكة فسجدوا لك اشفع لنا إلى ربك ألا ترى إلى ما نحن فيه ألا ترى إلى ما قد بلغنا فيقول آدم إن ربي قد غضب اليوم غضباً لم يغضب قبله مثله ولن يغضب بعده مثله وأنه هان عن الشجرة فصبيته. تنسب نفسي نفسي اذهبوا إلى غيري اذهبوا إلى نوح فبأئمن نوحاً فيقولون يا نوح إنك أنت أول الرسل إلى أهل الأرض وقد سئلك الله عبداً شكوراً اشفع لنا إلى ربك ألا ترى إلى ما نحن فيه فيقول إن ربي عز وجل قد غضب اليوم

QUESTION: What is the meaning of "Kalbe 'Alī" (كلب علي)?

ANSWER: The dog of the sacred court of Amīr al-Mu'minīn Sayyidunā Moula 'Alī ؑ.⁵⁸⁶

QUESTION: Was the term Kalb also found in the names of Awliya-Allāh ؑ?

ANSWER: Yes, in the Salf-e-Swalihīn (pious predecessors) Sahāba and Tabā'in, names such as Kalb, Kālīb and Kilāb are found.

QUESTION: Is the family of Salariyyah also a separate spiritual Silsila (order) of Bay'ah?

ANSWER: No, Ḥadrat Sayyid Salār Mas'ūd Ghāzī ؑ (d.424/1033)⁵⁸⁷ was a Mujāhid and a Martyr. This does not mean that a separate Silsila will begin from every Martyr.

غضباً لم يغضب قبله مثله ولن يغضب بعده مثله وإني قد كنت كذابت ثلاث كذابات فذكرهن أبو حيان في الحديث نفسي نفسي نفسي اذهبوا إلى غيري اذهبوا إلى موسى فيأمن موسى فيقولون يا موسى أنت رسول الله فضلك الله برساليته ومكلامه على الناس اشفع لنا إلى ربك ألا ترى إلى ما نحن فيه فيقول إن ربي قد غضب اليوم غضباً لم يغضب قبله مثله ولن يغضب بعده مثله وإني قد قلت نفساً لم أومر بها نفسي نفسي نفسي اذهبوا إلى غيري اذهبوا إلى عيسى فيأمن عيسى فيقولون يا عيسى أنت رسول الله وكلمته ألقاها إلى مريم وروح منه وكلمت الناس في المهد صبياً اشفع لنا إلى ربك ألا ترى إلى ما نحن فيه فيقول عيسى إن ربي قد غضب اليوم غضباً لم يغضب قبله مثله ولن يغضب بعده مثله ولم يذكر ذنباً نفسي نفسي نفسي اذهبوا إلى غيري اذهبوا إلى محمد صلى الله عليه وسلم فيأمن محمد صلى الله عليه وسلم فيقولون يا محمد أنت رسول الله وخاتم الأنبياء وقد غفر الله لك ما تقدم من ذنبك وما تأخر اشفع لنا إلى ربك ألا ترى إلى ما نحن فيه فأنطلق فأتيت تحت العرش فأقع ساجداً لربي عز وجل ثم يفتح الله علي من محاميده وحسن الثناء عليه شيئاً لم يفتحني علي أحد قبلي ثم يقال يا محمد ارفع رأسك سل سئلاً واشفع شفعاً فأرفع رأسي فأقول أئمني يا رب أئمني يا رب فيقال يا محمد أدخل من أمتك من لا حساب عليهم من الباب الأيمن أبواب الجنة وهم شركاء الناس فيما سوى ذلك من الأبواب ثم قال والذي نفسي بيده إن ما بين المصراعين من مصارع الجنة كما بين مكة وجنير أو كما بين مكة وبصرى.

⁵⁸⁶ The term "dog" is used as a metaphor, which means "the most humble servant of Sayyidunā 'Alī ؑ" and not an animal. This word is written with the small 'Kaaf' [ك]. "Qalb" on the other hand written with the big 'Qaaf' [ق] means "heart". One must be very careful when pronouncing these letters while reciting the Holy Qur'an.

A'la-Hadrat ؒ then discussed the lives of *Awliya Allāh* and said: The Cardinal Pole of noble Saints (*Qutb*) Sayyidī Shaykh Aḥmad Kabīr al-Rifā'ī ؒ (d.578/1182) was a very high-profile *Walī*. Once a *Murīd* of Sayyidī Aḥmad al-Rifā'ī ؒ was in the presence of Sayyidunā Ghawth al-A'zam Shaykh 'Abd al-Qādir Jilānī ؒ (d.561/1164) and said to the great *Ghawth* that he ardently missed his *Shaykh* (Aḥmad al-Rifā'ī ؒ) and wished to see him. The great *Ghawth* put a mirror in front of him and the image of his *Shaykh* appeared in it. The *Murīd* saw his *Murshid*, *Qutb* al-Rifā'ī ؒ biting his fingers in great anger and said to him, "You are in the midst of an ocean and searching for a stream!"⁵⁸⁸

QUESTION: Is it true that *Hadrat Mujaddid Alfe al-Thānī* Shaykh Aḥmad Farūqī (d.1034/1625) had claimed superiority over Sayyidunā Ghawth al-A'zam ؒ (d.561/1164) in one of his books?

ANSWER: The noble *Imām* ؒ first recited the following *Ayah* from the *Qur'ān al-Karīm*:

﴿ تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴾

*That is a community that has passed away, for them is their earning and for you is your earning and you shall not be questioned of their works.*⁵⁸⁹

⁵⁸⁷ Sayyid Salār Mas'ūd Ghāzī Shāhid ؒ was an *'Alawī Sayyid* – descendant of Sayyidunā Muḥammad Ḥanafīyya bin Sayyidunā 'Alī al-Murtudāh ؒ. He was a fearless *Mujāhid* and a general of Sultān Meh'mūd Ghaznawī's ؒ army. He was a contemporary of Khawaja Muḥammad Chishtī ؒ and Khawaja Abu-Yusuf Chishtī ؒ. The *Sayyid* was born in *Ajmer* on 21 *Rajab* 405. It is recorded in *Mir'at Sikandarī* that Sayyid Salār ؒ was a born *Walī* of *Allāh*. Numerous *Karamāt* of this *Walī* are recorded in the books of history. He was martyred in battle in *Barā'hitch*, UP India, and lays buried there. Millions visit his *Mazār Sharīf* and derive *Barakāt* from this august personality.

⁵⁸⁸ see *Bahjat al-Asrār* of *Imām al-Ajal* Abu al-Ḥasan Nūr al-Dīn al-Shatnūfī al-Shāfa'ī ؒ (d.713/1314) and *Qalā'id al-Jawāhir* of Sayyidī 'Arife-Billāh Muḥammad Yah'ya Tādānī al-Ḥalabī ؒ (d.963/1556).

⁵⁸⁹ *Al-Qur'ān al-Karīm*, Sura: Al-Baqarah, Verse:134

He then said that there are such statements found in the first and second volumes of his *Maktūbāt*, but in the 3rd volume, he clarifies, "Collectively, I received all spiritual favours and *Barkāt* from the Sanctified Court of Sayyidunā Ghawth al-A'zam ؒ." He then records:

﴿ نُورُ الْقَمَرِ مُسْتَقَادٌ مِنْ نُورِ الشَّمْسِ ﴾

*The moon receives its brightness from the light of the sun.*⁵⁹⁰

In the same volume he says, "Do you think that I was fully conscious when I said whatever is found in the past volumes of the *Maktūbāt*? No, I was in the state of *Sukr*⁵⁹¹ when I said those words." Now, if any one of his followers quotes the sayings of the first two volumes to prove his superiority then it is entirely his own choice.

A'la-Hadrat ؒ then said: I am the servant (*Murīd*) of that *Shaykh* [Sayyidunā Ghawth al-A'zam ؒ] who always spoke with total consciousness. In fact, he spoke as *Allāh* ؒ commanded him to. Whatever claims otherwise is made by the *Shuyūkh* of the world were made in an unconsciousness state. Hence, such mistakes are due to two reasons.

- ❖ One, is non-acquaintance (ناواقى) and
- ❖ Second, is unconsciousness (سكر). Unconsciousness itself means non-acquaintance.

The statement of Shaykh Sayyid 'Abd al-Raḥmān Tafsunjī ؒ⁵⁹² is an example of this. He made the following statement from a *Mimbar* in the time of *Ghawth al-A'zam* Sayyidunā Shaykh 'Abd al-Qādir Jilānī ؒ:

⁵⁹⁰ see *Maktūbāt Imām Rabbānī* ؒ, Vol. 3.

⁵⁹¹ Spiritual unconsciousness

⁵⁹² Unfortunately no dates of his *Wisāl* could be sourced in the books. [Translator]

﴿أَتَيْنَ الْأَوْلِيَاءَ كَالْكُرْكِيِّ أَطْوَلَ عُنُقًا﴾

*My rank among the Awliya is like a Numidian crane (bird) with a long neck.*⁵⁹³

The long neck referred to his superiority. Sayyid Abul-Hasan 'Alī al-Husainī ⁵⁹⁴ was a Murīd of Sayyidunā Ghawth al-A'zam and he happened to be present when the Shaykh made this statement. This claim disturbed him because it insulted his Shaykh who was the King of all Awliya. He took off his dervish cloak and threw it on the floor and said to Shaykh 'Abd al-Rahmān, "I want to wrestle with you." The Shaykh was astonished and remained silent for some time observing him carefully from head to toe. He did this several times. He then said to his disciples, "There is no pore on the body of this man that is devoid of the Mercy of Allāh." Then the Shaykh requested Shaykh Abul-Hasan to put on his dervish cloak but he replied, "Once this Faqīr throws away his mantle, he does not put it on for the second time."

Shaykh Abul-Hasan turned towards the direction of Jannat which was the name of a small village where he lived and called out to his wife, "Fatima! Give me my clothes." The wife heard his call and set out with his clothes. He met her and took his clothes and put them on. Shaykh 'Abd al-Rahmān observed this miracle and inquired, "Who is your Shaykh?" He replied, "I am a humble servant of Sayyidunā Shaykh 'Abd al-Qādir Jilānī!"

⁵⁹³ see *Bahjat al-Asrār* of Imām al-Ajal Abul-Hasan Nūr al-Dīn al-Shatnūfi al-Shāfi'ī (d.713/1314) and *Qalā'id al-Jawāhir* of Sayyid 'Arife-Billāh Muḥammad Yah'ya Tādānī al-Halabī (d.963/1556).

⁵⁹⁴ Unfortunately no dates of his *Wisāl* could be sourced in the books. [Translator]

When Shaykh 'Abd al-Rahmān Tafsunjī heard this, he said: "He is only known on this earth. I have spent 40 years on the steps of the Doorway of the Sublime Lord, yet I have never seen him there in all that time, neither going in or coming out." He ordered his two Murīds to go to Baghdad and ask Shaykh 'Abd al-Qādir the following question: "I (Shaykh 'Abd al-Rahmān) have been present in the Divine Proximity (Maqām al-Qurb) of Allāh for 12 years. How come that I have not seen you coming in nor going out from that Divine Gathering?"

The two set out with this message but something different happens in Baghdad.

At the same moment, the great Ghawth Shaykh 'Abd al-Qādir said to 'Abbād al-Baw'wāb (doorkeeper), Muzaffar al-Jam'māl (the camel driver), 'Abd al-Haqq al-Khuraymī and 'Uthmān al-Sirāfinī: "Get ready to go towards Tafsunj. On the way you will meet two Murīds of Shaykh 'Abd al-Rahmān with such and such message for me. Take them back with you to Tafsunji and convey this message to their Shaykh, 'Abd al-Qādir salutes you with the greetings of peace and says: one who is on the steps cannot see those in the veranda - those in the veranda cannot see those in the room - the ones in the room cannot see those in the inner room (secret chamber). I ('Abd al-Qādir) am in the Secret Room and the proof of this is that on a certain night 12 000 Awliya were blessed with Sacred Garbs. Try to remember the Garb you (Shaykh 'Abd al-Rahmān) received which was green in colour and Surah al-Ikhlās embroidered on it with gold threads. It was my hand that conferred it to you."

When this message was relayed to the Shaykh, he immediately bent his head in submission and declared,

﴿صَدَقَ الشَّيْخُ عَبْدُ الْقَادِرِ وَهُوَ سُلْطَانُ الْوَقْتِ﴾

Shaykh 'Abd al-Qādir has spoken the truth and he is indeed the King of

this time and age.⁵⁹⁵

QUESTION: Is it permissible to buy sheep and oxen from an agency that auctions stray animals?

ANSWER: No, it is *Harām*.⁵⁹⁶

QUESTION: In *Nikah*, the groom verbally accepts the payment of the stipulated *Mehr* (dowry) but in his heart he says, "I will accept it now but I will not bother to pay it?" What is the *Sharī'ah* ruling about such a person?

ANSWER: The *Hadith Sharīf* says that such a man will be raised on the Day of *Qiyāmah* as an adulterer.

QUESTION: Is it permissible to refute the corrupt belief of the *Deo-bandis* in a gathering where *Christians*, *Arya (Hindu)*, *Deo-bandī* and *Qadiyānī* audience are present?

ANSWER: Why not? Is there any conformity or accord with them? *Allāh* ﷻ forbid! This is impossible. There is no objection in *Islām* to refute any group with corrupt beliefs.

QUESTION: But Sir! The other religions will say that there is great dissension and conflict in *Islām*.

ANSWER: By no means! There is never a conflict in *Islām*. *Islām* is one and they have left the boundaries of *Islām* and have become heretics. Any conformation or compromise with a heretic is worse than that with an original *Kāfir*.

QUESTION: Is the *Mu'jiza* of *Barkat* in the food and water flowing from the sacred fingers of Sayyidunā Rasūlullāh's ﷺ proven from *Hadith al-Muta'wātir*?⁵⁹⁷

⁵⁹⁵ Cited in *Qalā'id al-Jawāhir* pg.367 of Sayyid 'Arife-Billāh Muḥammad Yaḥ'ya Tādānī al-Ḥalabī (d.963/1556).

⁵⁹⁶ This is so because no one has the right to sell or buy anything without establishing its true owner. Nowadays, few people care about ownership of stray animals, therefore the *Sharī'ah* has forbidden its purchase. Refer to authentic books on *Fiqh* for further details on this subject.

⁵⁹⁷ A *Hadith* with mass narration.

ANSWER: Certainly, such incidents occurred numerous times and it establishes such miracles as *Muta'wātir*.

QUESTION: Is the incident of *Ustun al-Hannana* also *Muta'wātir*?
ANSWER: There is a difference of opinion in this matter. Some '*Ulamā* have classified it as *Muta'wātir* and this is not surprising. One can derive authenticity from continuity of narrations. I remember two *Hadith Sharīfs* forbidding *Sajdah* to anything other than *Allāh* ﷻ and I established from *Ijma'h* (consensus) that this *Sajdah* is absolutely forbidden. The Holy *Qur'ān* does not make mention in this matter but when I concentrated in the continuity of narration, I discovered 40 *Aḥadith* to this effect, which even surpassed the category of *Muta'wātir*.

QUESTION: How many *Aḥadith* are required to establish *Muta'wātir*?

ANSWER: Some '*Ulamā* have said 13 or 14 *Aḥadith* and some *Hadith Masters* have said 30. But, I have found 40 *Aḥadith* concerning the *Mu'jizah* of *Barakah* in food and water miraculously flowing from the sacred fingers of the *Ḥabīb* ﷺ.

QUESTION: Is it permissible to shake the hand of a *Fāsiq* (transgressor) if he puts his hands forward?

ANSWER: It is permissible if he wants to shake hands but you are not allowed to offer your hands first to him.

QUESTION: What if he is a *Fāsiq-e-Mu'lin* (open transgressor)?

ANSWER: Even though he may be a *Mu'lin*, but one should not shake hands with an innovator of *Bid'ah* (مبتدع).

QUESTION: If *Zayd* sees '*Amar* committing a sin in secrecy, can he perform *Salāh* behind him?

ANSWER: *Zayd* can perform *Salāh* behind '*Amar*. But it will not be permissible for *Zayd* if he himself is pious and does not commit sins. The *Hadith Sharīf* states:

﴿يُبْصِرُ أَخَذَكُمْ الْقَدَى فِي عَيْنِ أَخِيكَ وَيَنْسَى الْجِدْعَ فِي عَيْنِهِ﴾

*If anyone amongst you can notice a speck of dirt in the eye of your brother but why does he forget (overlooks) a branch in his own eye.*⁵⁹⁸

The *Sharī'ah* rules that it is forbidden to perform *Salāh* behind a *Fāsiq-e-Mu'lin* (open transgressor of the *Sharī'ah*).

QUESTION: Is it permissible to build a grave high above the ground?

ANSWER: This is against the *Sunnah*. Look at the graves of my father, mother and brother. They will not be higher than one *Bālisht* (±20cm)⁵⁹⁹

QUESTION: Can a person go to the toilet if he has *Arabic* writing on a piece of paper kept in his pocket?

ANSWER: Yes, if it is hidden in his pocket, but it is better and more advisable to remove them before entering the toilet.

QUESTION: Students in schools and colleges win medals with embossed or engraved faces on it. Can this be worn in *Salāh*?

ANSWER: It is *Makrūh Tah'rīmī* (close to *Harām*) to wear such medals and perform *Salāh*. Such *Salāh* will have to be repeated according to the Sacred Law of the *Sharī'ah*.

QUESTION: Why is Imām Abū Ḥanīfah رحمته الله (d, 150/767) called "*Abū Ḥanīfah*"?

ANSWER: "*Ḥanīf*" means "pages". The illustrious Imām had a great love for writing and therefore, he was called by this title.

QUESTION: Can one perform *Salāh* in a boat or ship in the ocean?

ANSWER: If one cannot get off and perform *Salāh* on land then it is permissible otherwise, it is not permissible.

⁵⁹⁸ *Fath al-Kabīr*, Vol. 3, p.378, *Hadith* no.14340, narrated by Sayyidunā Abu-Hurayra رحمته الله. Also cited in *Targhib wa al-Tarhib*, Vol.3, p.167, *Hadith* no.3518, as follows:

(3518). وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ: ﴿يُبْصِرُ أَخَذَكُمْ الْقَدَى فِي عَيْنِ أَخِيهِ وَيَنْسَى الْجِدْعَ فِي عَيْنِهِ﴾. رواه ابن حبان في صحيحه

⁵⁹⁹ The distance between the small finger and thumb when the palm is stretched out, approximate average length of 8 inch or 20cm.

QUESTION: Sir! But the ship is stationary.

ANSWER: Is the ship on water or land? The ship is certainly stationary on the water but the water is not stationary.

QUESTION: If by the miracle (*Karamat*) of a *Walī*, a platform or mat is suspended in the air, is *Salāh* permissible on it?

ANSWER: No, because the air under the platform or mat is not stationary on the ground. Yes, if the air between the mat and ground becomes hard (solidifies), then *Salāh* is permissible. This is similar to the Polar Regions where it snows so severely that the seas solidify. They become so hard that it becomes difficult to dig it with a pick. It is permissible to make *Salāh* on such a solid place.

QUESTION: There is a business transaction between *Zayd* and *'Amar*. *Zayd* takes goods from *'Amar* and sells it in his shop. Unfortunately, the goods are stolen from *Zayd*'s shop. Does *'Amar* have the right to demand payment for the stolen goods from *Zayd*?

ANSWER: It depends on the agreement of partnership. If the agreement was that of *Mudā'ribāh*, then *Amar* cannot demand payments. *Mudā'ribāh* means that there is a binding contract between the two parties, i.e. one will supply the goods and the other will sell it. The profits will then be shared as arranged. The goods will be the property of the supplier and not the seller. The seller will only derive benefits from the profits. All losses will be born by the supplier. But, if *Zayd* buys any goods on credit (or terms) from *'Amar* and promises to pay by a said date or when the goods are sold, then *Zayd* is liable for it if it is stolen. *'Amar* has the right to demand payment because *Zayd* had bought the goods from him. The goods are his property and not *'Amar*'s.

QUESTION: *Zayd* gave *'Amar* some threads for embroidery work. *'Amar* in turn gave it to *Bakr* to get it done, but the threads were stolen from *Bakr*. In this situation, can *Zayd* demand payment from *'Amar* for the stolen thread?

ANSWER: *'Amar* cannot claim from *Bakr*, and if *Zayd* was aware that *'Amar* also passes his works to others, then he also cannot claim from

'Amar. This is so because *Zayd* is aware of 'Amar's operation and thus, his acknowledgement can be established. Therefore, he cannot demand payment from 'Amar. On the contrary, if *Zayd* instructed 'Amar to do the job personally and not give anyone else, then in this case, *Zayd* has the right to claim losses from 'Amar.

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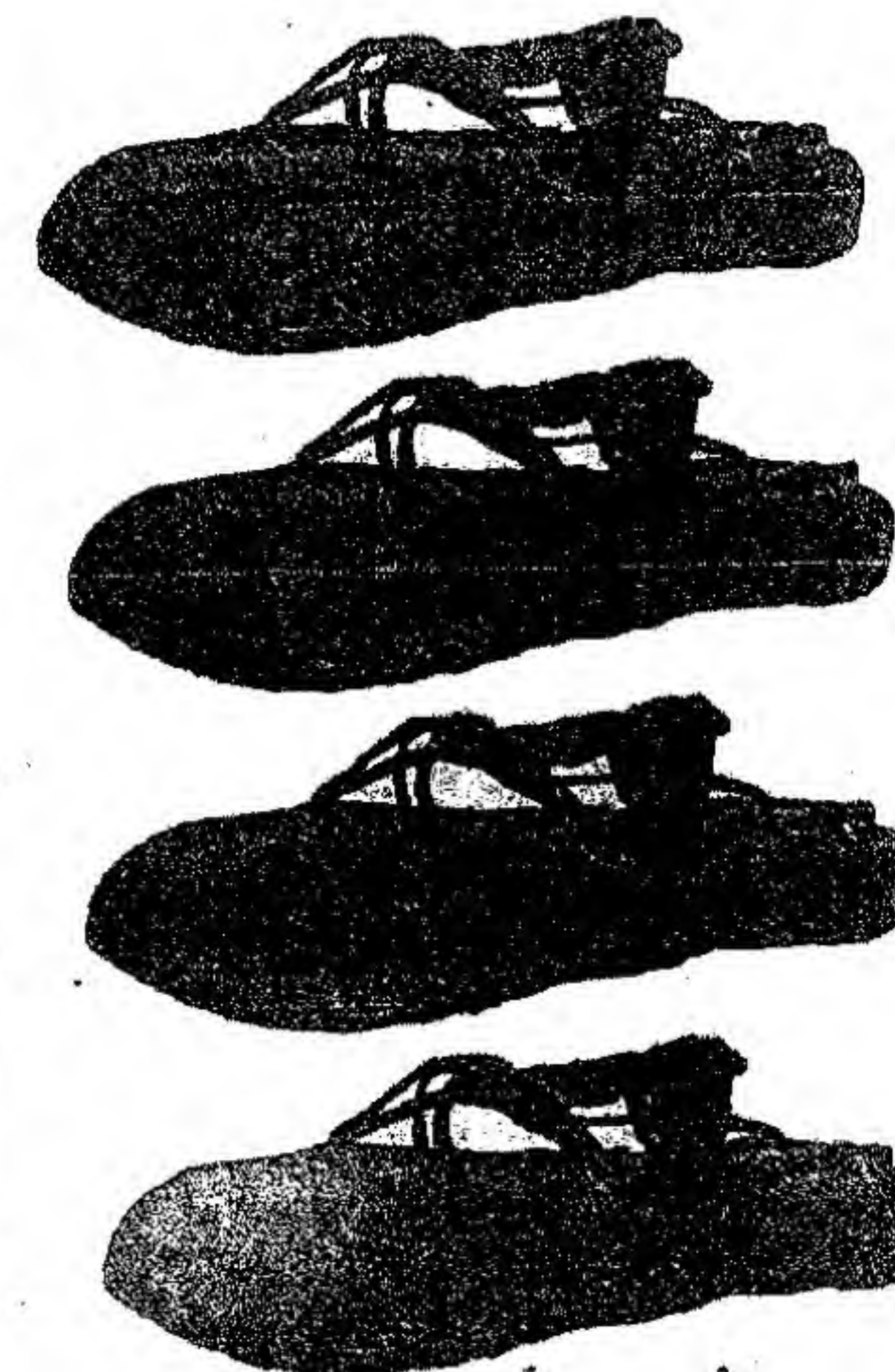


Image of original Na'ian Sharif
preserved in the Tokapi Museum

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

QUESTION: Generally, fourteen or thirty narration makes a *Hadith Muta'wātir*⁶⁰⁰ (continuous). Does all the 14 or 30 *Aḥadith* have to be *Hasan* (approved) or *Saḥih* (sound)?

ANSWER: They may be *Hasan* or *Saḥih*. The *Muḥadithīn* have made the distinction between *Saḥih* and *Hasan*. As far as the *Fuqahā* (Jurists) are concerned, they hold both equal [in authority]. *Mo'jizahs* (miracles) were performed in the presence of a huge gathering of *Saḥāba*. These were astonishing miracles of Divine Ordinances and many *Saḥāba* narrated them. On the contrary, the splitting of the moon was done late at night. Very few *Saḥāba* were with the Holy Prophet ﷺ and therefore, its narration is not *Muta'wātir*. But the Holy *Qur'ān* verifies this. Yet, Philosophers and some scholars refute the *Mo'jizah* of the splitting of the moon by misinterpreting the *Ayah* concerned. The Holy *Qur'ān* states:

﴿وَإِنْ يَرَوْا آيَةً يُعَرِّضُوا وَيَقُولُوا سِحْرٌ مُسْتَمِرٌّ﴾

And if they see a miracle, they will say that this is a big magic (witchcraft).⁶⁰¹

⁶⁰⁰ (Continuous) A *Hadith* that is continuous and a tradition that is reported by a large number of people in different times so as to make it impossible for having any falsehood crept into it. The very fact that it is commonly accepted make it's authority unquestionable to this category belong the *Hadith* that have been accepted by every *Muslim* generation from the time of the Holy Prophet of *Islām* ﷺ. The reporters of this kind of *Hadith* maybe four or more, but it is the extensive and universal acceptance of a *Hadith* which raises it to the rank of *Mutawātir*. [Cited in *Miskāt al-Masū'ib* under the heading: Introduction to the study of *Hadith*]

⁶⁰¹ *Al-Qur'ān al-Karīm*, Sura: Al-Qamar, verse:2

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَمَنْ يَشْفَعْ عِنْدَ اللَّهِ إِلَّا بِإِذْنِهِ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَائِرِينَ

سُورَةُ الْقَمَارِ

مَحْكَمٌ

These scholars say that the *Ayah* refers to the Day of *Qiyāmah* when the moon will split, but they forget that there will be no one to object to this on the Day of *Qiyāmah*. No one will have the courage on that Day to say that this is magic.

Sha Walī-Allāh Muḥaddith Dehlawī ❀ (d.1180/1767) in his *Tafhīmāt-e-Ilahiyyah* has totally rejected the miracle of the splitting of the moon. He says that there is no such miracle (*Mo'jizah*) of the splitting of the moon. Sayyidunā Rasūlullāh ❀ merely said this to inform the people that the moon will eventually split. Such statements are incorrect because the *Hadith* of *Sahīh al-Bukhārī* and *Sahīh Muslim* refute this. The *Hadith* clearly states that the Glorious Prophet ❀ pointed his *Shahādah* finger at the moon and it split. Hence, Sayyidunā Rasūlullāh said, اللهم اشهد "Oh Allāh! You are a witness to this." All the *Aḥadith* pertaining to this subject are *Mash'hūr*.⁶⁰²

Wrong interpretations of the Holy *Qur'ān* are entirely misleading. However, man does make mistakes, but there are very few fortunate persons who are protected by the Divine *Rahmah* of Allāh ❀. It is indeed a great gift to be Divinely-Guided on matters of *Dīn*. Therefore, *Muhaqqiq 'ala al-Itlāq* Shaykh 'Abd al-Haqq Muḥaddith Dehlawī ❀ (d.1052/1642) states very strongly in his famous *Madārij al-Nubuwwah* about those Philosophers who have made such statements:

⁶⁰² Famous or well-known i.e. Tradition handed down by at least three different reliable sources.

Translator's Note:

- ❖ A *Sahīh Hadith* (sound) is the name given to an absolutely faultless *Hadith* in which there are no weaknesses either in regard to the chain of narration (*Asnād*) or its text (*Matan*) and does not contradict any established belief in *Islām*.
- ❖ A *Hasan Hadith* (approved) is similar to the *Sahīh*, except for the fact that some of its narrators are found to have a poor memory as compared to the narrators of a *Sahīh Hadith*.

ایں بد بخت متکلمان را چہ شدہ است

*What has happened to these wicked Philosophers?*⁶⁰³

Anyone who tries to question the Power of Allāh ❀ or the special designation of *Nubuwwah*, will certainly go astray. One has to accept these beliefs without questioning the Laws of the *Sharī'ah* as the dead lies motionless in the hands of its bather.

﴿وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِ كُلٌّ مِّنْ عِندِ رَبِّنَا﴾

﴿وَمَا يَذْكُرُ إِلَّا أَهْلُ الْكِتَابِ﴾

*And those who are firmly grounded in knowledge say: "We believe in the Book: the whole of it is from our Lord:" and none will grasp the Message except men of understanding.*⁶⁰⁴

We testify on all the Laws and Regulations that came from Allāh the Almighty ❀. This is the correct path and such *Hidayah* is given to those with firm beliefs. They are like old women who will not change no matter how much you try to convince them. They will go by what they had heard. Therefore, the *Hadith Sharīf* states:

﴿عَلَيْكُمْ بِدِينِ الْعَجَائِزِ﴾

*Adopt the Dīn of the old ladies.*⁶⁰⁵

One of the students of *Imām al-Ajal Fakhr al-Dīn Rāzī* ❀ (d.606/1209) asked an ignorant man, "What is your *Madhab*?" He replied, "Sunnī." He then asked, "Do you have any doubts about your *Madhab*?" The man said, "Allāh forbid! As I have certainty of the mid-day sun, similarly I have no doubts on my *Madhab*." The student heard this and cried so bitterly that his clothes dripped with

⁶⁰³ See *Madārij al-Nubuwwah*- the original *Fārsī* version.

⁶⁰⁴ *Al-Qur'an al-Karīm*, Sura: Āle-'Imrān, Verse: 7

⁶⁰⁵ see *Mirqāt al-Mafāteḥ*, Vol. 3, p.1062, *Hadith* no.1989, narrated by Sayyidunā Abū-Hurayra ❀.

tears and said, "Up to this point I did not even know which the correct Madhab was."

Imām Aḥmad Ridā ؓ then advised: It is for this reason that it is forbidden for the uneducated to read and study the books of incorrect beliefs. One may only read them for good reasons. We are human and there are chances that some false beliefs of the Heretics may mislead us.

Imām Abūl-Hārith bin Asad al-Muḥāsibī ؓ (d.241/855)⁶⁰⁶ once wrote a book against the heretics. This was the very first book written in refutation of false beliefs. Imām Aḥmad Ibn Ḥambal ؓ (d.241/855) stopped talking to him. Imām Muḥāsibī ؓ approached him and inquired, "Oh Imām! What wrong did I do? All I did was refute the false beliefs of the misled!" Imām Aḥmad ؓ replied, "Is it not possible for those false beliefs you quoted in your book to sink into the hearts of Muslims and they too may lose their Imān?"

In the past, we had the power of the sword to make the decisions and there was no need for books. But, today, we don't have any choice but to write books exposing the heretics. Hence, it is *Fard* (compulsory) to defend the pristine beliefs with the power of the pen and books so that the simple and innocent Muslim is protected and not misled. The *Hadith Sharīf* clearly states:

﴿إِذَا ظَهَرَتِ الْفِتْنُ، وَسَبَّ أَصْحَابِي، فَلَمْ يَظْهَرِ الْعَالِمُ عِلْمَهُ، فَمَنْ لَمْ يَفْعَلْ فَعَلَيْهِ لَعْنَةُ اللَّهِ

وَالْمَلَائِكَةُ وَالنَّاسُ أَجْمَعِينَ، لَا يَقْبَلُ اللَّهُ مِنْهُ صَرْفًا وَلَا عَدْلًا﴾

When Fitna and falsehood lifts its ugly head and my Sahāba are defamed, and if the 'Ulamā do not use their 'Ilm (knowledge) to refute it, then the

⁶⁰⁶ Shaykh Hārith bin Asad Muḥāsibī ؓ was the student of Imām Shafā'ī ؓ and the *Ustāz* of Sayyidunā Shaykh Junāid al-Baghdādī ؓ.

*Curse of Allāh ؓ, His Angels and all mankind descends on them. Allāh ؓ will not accept their Farḍ or Nafil.*⁶⁰⁷

Once a person with corrupt beliefs approached Sayyidunā Sa'īd ibn Jubayr⁶⁰⁸ ؓ (d.95/715) and said, "I would like to ask you a few things." The Imām replied, "I do not wish to hear them." The man said, just one thing. The Imām ؓ pointed to half of one third of his little finger with the thumb and said:

﴿وَلَا نَصْفَ كَلِمَةٍ، وَأَشَارَ كَمَا سَعِيدٌ يُخَصِّرُ الْيَمْنَى﴾

*I will not listen to even half a word, pointing to the small finger of his right hand.*⁶⁰⁹

The illustrious Imām said this and walked away. The people asked him to explain his action and he said, "That much to listen is also dangerous and prohibited."

⁶⁰⁷ *Liṣān al-Mizān*, Vol. 5, p.236, *Hadith* no.7760, narrated by Sayyidunā M'az ibn Jabal ؓ.

⁶⁰⁸ He was a great *Tāba'ī* and authority of *Hadith*. He was known as *Amīr al-Mo'minīn fil-Ḥadith*. He was the student of Imām Abu-Ḥanīfa ؓ and later appointed as Governor of Iraq. At the age of 57 Ibn-Ash'at revolted against him and the tyrant, Hījāj bin Yusuf martyred him. When the people of Kūfa went for *Hajj* and asked Sayyidunā 'Abdullāh ibn 'Abbās ؓ rulings on matters of *Dīm*, he replied to them: "Is there not Sa'īd bin Jubayr amongst you?" Sayyidunā Sa'īd ؓ never allowed anyone to scandal in his presence. Before he was martyred, he made a *Du'a* to Allāh ؓ not to allow Hījāj to oppress anyone after his death. Hence, so it happened and Hījāj died 15 days later. In these 15 days, Hījāj could not sleep and if he did fall off to sleep, Sayyidunā Ibn Jubayr ؓ would come in is dream, pull his leg and get him up. Sayyidunā Ibn Jubayr ؓ was martyred in 95 *Hijri*/715 and lies buried in Iraq in a place called *Mantaqa Al-Hayy* on the way to *Nasriyyah* where the great *Qutb*, Sayyid Aḥmad Kabīr al-Rifā'ī ؓ lays resting.

⁶⁰⁹ See *Sunan Dāramī*, Vol.1, p.108, *Hadith* no.403, reported by Sayyidunā Salām bin Abī Mute'h ؓ. The complete narration is as follows:

﴿أَخْبَرَنَا سَعِيدٌ عَنْ سَلَامِ بْنِ أَبِي مُطْعِمٍ، أَنَّ رَجُلًا مِنْ أَهْلِ الْأَمْوَاءِ قَالَ لَأَيُّوبَ: يَا أَبَا بَكْرٍ أَسْأَلُكَ عَنْ كَلِمَةٍ قَالَ: فَوَلَّى وَهُوَ شَبِيرٌ بِأَصْبَعِهِ، وَلَا نَصْفَ

كَلِمَةٍ، وَأَشَارَ كَمَا سَعِيدٌ يُخَصِّرُ الْيَمْنَى﴾

This was the condition of the great *Imāms* of the past. Nowadays, the ignorant fearlessly and liberally study and discuss the false beliefs of *Wahabīs* and other misled groups. They do not possess sound knowledge of *Islām* and pretend to be great scholars. Many such fools are misled. Though the illustrious '*Ulamā* are fully equipped with all the sciences of knowledge and understand the dangers, yet they do not enter a jungle full of beast and endanger their lives for no valid reason. However, if the situation arises and there are no alternative, they then place their trust in Almighty *Allāh* ﷻ and unleash their ammunition of defence. May the Merciful *Allāh* ﷻ guide us all on the path of righteousness. *Āmīn*.

COMPILER: Once after '*Asr Salāh*, A'la-Hadrat *Imām Ahmad Ridā* ﷺ said to us: This is the fourth day that I experienced the *Mu'jizah* (miracle) of Sayyidunā Rasūlullāh ﷺ. I cannot eat beef because its meat has an immediate adverse effect on my health. A person sent some *Niyāz* food for me with a note stating that I should taste a little of it. There were a lot of chillies in the curry and I avoid eating chillies for health reasons. Nevertheless, I cleaned a piece of meat and ate it. It was very tasty and well prepared. I asked for another piece. Then I realized that it was beef and became concerned. May *Allāh* ﷻ have mercy on Sayyid Mehmūd, 'Alī who sent a lot of *Zamzam Sharīf* for me. When I felt the adverse effect of the meat, I immediately drank a lot of *Zamzam*. I continued drinking it periodically till the morning. Nothing happened to me. The *Zamzam* that I drank was two months old and it helped me instantly though stale water does not agree with me. This was certainly the *Mo'jizah* of *Zamzam Sharīf*. No matter how old it may be, it still has amazing benefits.

I was 22 years old when I made my first *Ziyārah* of *Makkah al-Mukarramah* and *Madinah al-Munawwarah*. I abandoned both meals for the day and ate a little lean mutton. Whenever I felt uncomfortable, I immediately went to the *Harām al-Sharīf* and drank lots of *Zamzam*. It gave me instant relieve. Nothing is dearer to me with food than *Zamzam Sharīf*. Here (*India*) there is no

access to *Zamzam* but in *Makkah al-Mukarramah* there is plentiful. In *Makkah al-Mukarramah*, daily in the morning, mid-day and evenings, my subsequent duty after every *Salāh* was to drink *Zamzam Sharīf*.

Another *Mu'jizah* of *Zamzam Sharīf* is that its taste changes all the time. Sometimes it is a bit salty, and at times absolutely pure and sweet. If you drink it at 2 a.m., it tastes like pure cows milk. One does not require any food or medication if one has abundance of *Zamzam Sharīf*. The *Hadith Sharīf* states: "*Zamzam Sharīf* is food in place of food or medication in place of medicine."

When Sayyidunā Abū Zarr al-Ghafārī ﷺ (d.32/652) came to *Makkah al-Mukarramah*, it was during the early stages of *Islām*. The number of *As'hāb* had not as yet reached 40. It was a very hostile environment and he barely knew anyone. All he consumed for one solid month was *Zamzam Sharīf*. This resulted in enormous physical strength.

The noble *Imām* ﷺ then commented: This is a scale to differentiate between a *Mu'mīn* and a *Munāfiq*. A *Munāfiq* can never drink a stomach full of *Zamzam* but a *Mo'mīn* can drink as much as he likes. By the Grace of *Allāh* ﷻ, I can drink *Zamzam Sharīf* more than I can ever drink fresh milk. During my stay at the Holy City, at times, I drank half a litre and at times more than two litres in a single sitting. I sprinkled the remainder on my face and my body.

QUESTION: Does one have to drink *Zamzam* in three breaths?

ANSWER: Yes, this applies to all liquids. It is stated in the *Hadith Sharīf*:

﴿إِذَا شَرِبَ أَحَدُكُمْ فَلْيَمُصْ مَضًى، وَلَا يَغُبَّ عِبًّا، فَإِنَّ الْكِبَادَ مِنَ الْعَبِّ﴾

*When you drink, sip and drink and do not gulp and swallow in big amounts.
Verily, gulping water causes liver ailments.*⁶¹⁰

QUESTION: What are the types of water that are drunk while standing?

ANSWER: The *Sharī'ah* has ordered one to stand and drink *Zamzam* and the remainder of *Wuḍu* water. People have added two more to this list, which are baseless. They are, a water stall set up on a roadway (*sabīl*) and the left over water of another *Muslim*. The reason why they added the roadway water stall is that there is no sitting facility or these stalls are in a muddy area. Hence, the best and safest way is to stand and drink. These are innovations and *un-Islāmic*.

Imām Aḥmad Riḍā ؓ further said: My second visit to *Madinah al-Munawwarah* was in June and I was privileged to spend an entire month in this Sacred City. During the day, it was warm and the nights were absolutely peaceful. No sound besides the *Adhān* of the *Muezzin* will awaken you in the serene mornings. There was no discomfort of heat, mosquitoes, flies, or bed bugs to bother you. It is stated in the *Ḥadith Sharīf*:

﴿لَيْلٌ مَّهِمَّةٌ لَا حَرَّ وَلَا بَرْدٌ وَلَا خَوْفٌ وَلَا سَآمَةٌ﴾

*There is no heat or cold nor fear or depression in the nights of Madinah.*⁶¹¹

Thousands of animals are sacrificed in the three days at *Mina* but you will not see any flies or vultures there. If someone says that there are no flies there at all, then what about in *Makkah al-Mukarramah*? One will see millions of flies in the Holy City.

QUESTION: If *Zayd* becomes a *Murtad* (non-believer) then his *Nikāh* with his (*Muslim*) wife breaks. In this situation, does his wife have to sit in *'Iddah*?

⁶¹⁰ *Musannaf al-San'ānī*, Vol. 10, p.187, *Ḥadith* no.20659, narrated by Sayyidunā Ibn Abi-Ḥusain ؓ; also see *Aḥyā al-'Ulūm al-Dīn*, Vol. 2, p.3; also see *Mirqāt al-Mafāteḥ*, Vol. 1, p.514.

⁶¹¹ cited in *Musnad Ishāq bin Rahawīyya*, Vol.2, p.244, *Ḥadith* no.70, narrated by Umm al-Mo'minīn Sayyidah 'A'ṭesha Siddiqah ؓ.

ANSWER: Yes, if there was any coition between them, or else, there is no *'Iddah* for her.

QUESTION: But Sir, *'Iddah* is for *Nikāh* and *Nikāh* of a *Murtad* is not valid.

ANSWER: The question of becoming a *Murtad* was after *Nikāh* and there is also *'Iddah* for a doubtful *Nikāh* too.

QUESTION: If a *Murtad* makes *Towbah* and embraces *Islām* again, can he forcefully make *Nikāh* with his wife or not?

ANSWER: He can, if the wife gives consent.

QUESTION: Is *Halāla* involved in this situation?

ANSWER: No, because *Halāla* is only specific with *Talāq*.

QUESTION: A *Muslim* gives his wife two *Talāqs* and then becomes a *Murtad*. He later embraces *Islām* again. How many more *Talāqs* will nullify his *Nikāh* in this situation?

ANSWER: One single *Talāq* [because he had already given his wife two *Talāqs*].

QUESTION: But Sir, it is said that when one embraces *Islām* all his past [sins] is washed away (nullified).

ANSWER: Yes, his reversion washes his past sins. It does not nullify the *Talāq*.

QUESTION: *Zayd* becomes an *Ālim* (qualified scholar) before the age of puberty (manhood, *Bāligh*). Would the laws of *Sharī'ah* then apply on him (i.e. become *Mukal'lāf*)?

ANSWER: No, he will not be *Mukal'lāf* (subjected to the Law of *Sharī'ah*) because knowledge is not a factor to become *Mukal'lāf* (mature). If one is ignorant and reaches the age of maturity then he is *Mukal'lāf* and if one is a genius and a minor, one will not be *Mukal'lāf*. Knowledge or ignorance is not a criteria for a person to become *Mukal'lāf*. Age is the factor for adulthood.

QUESTION: Respected Sir, presently I am going through a very difficult period, I am heavily in debts and cannot make ends meet. Can you help in this matter?

ANSWER: Recite the following *Du'ā* eleven times daily after every *Salāh* and 100 times each morning and evening beginning and ending with eleven *Darūd Sharīf*.

اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ وَأَغْنِنِي بِفَضْلِكَ عَنْ سُوءِكَ⁶¹²

Regarding the above *Du'ā*, Sayyidunā 'Alī al-Murtudāh comments, "If you have debts to the size of mountains, the *Barkāt* of this *Du'ā* will Insha-Allāh settle it."

QUESTION: Is there any delay in time for a telegram to come from Benares to Bareilly (app. 350 miles)?

ANSWER: I think that there is a delay of one or two seconds. If there is no delay or disturbance in a telegram then it will take 30 seconds to travel the globe and return to its point of dispatch. It travels approx. 1000 miles per sec. Light travels at a speed of 192 000 m.p.s.⁶¹³ The speed and power of the vision of the soul is much greater than that. Only Allāh knows its speed. If one lifts up one's head and looks towards the sky, one will see the stars in the sky instantly.

QUESTION: What is the distance from the earth to the skies?

⁶¹² cited in *Mustadrak* of Imām al-Hākim, Vol. 1, p.721, *Hadith* no.2009, narrated by Sayyidunā Abī-Wa'il. The *Hadith* reads as follows:

أخبرنا إبراهيم بن عصة بن إبراهيم، ثنا أبي، ثنا يحيى بن يحيى، أن أبا بصير، ثنا عبد الرحمن بن إسحاق القرشي، عن سيار أبي الحسب، عن أبي وائل قال: جاء رجل إلى علي، فقال: أعطني في مكاتي فقال: ألا أعلمك كلمات علمنهن رسول الله لو كان عليك مثل جبل صير ديناً لأداه الله عنك قل:

اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ وَأَغْنِنِي بِفَضْلِكَ عَنْ سُوءِكَ. هذا حديث صحيح الإسناد ولم يخرجاه

⁶¹³ *Ala-Hadrat* states that light travels at a speed of 192,000 m.p.s. but according to present day scientific calculation, it is said that light travels at a speed of 186,300 m.p.s. However, it must be understood that the noble Imām was not a scholar of modern science. He was a Mystic and he extracted all information from Divinely Blessed Knowledge and Prophetic Traditions. His calculation is genuine because his source is absolute in comparison to the estimate and supposed calculation of Modern Science.

Allāh knows best. The nearest star is recorded to be 9,290,000,000 miles from earth and the distance from earth to *Sidrat al-Muntāha* is 50,000 years⁶¹⁴ journey. Above that, another 50,000 years journey to the upper esoteric levels. Beyond that, Allāh knows best. Further beyond these levels are the 70,000 curtains (*Hijāb*) of the 'Arsh (Throne) of Allāh. The distance between one curtain to the next is 500 years journey. Then is the 'Arsh of Allāh. All these regions are full of Angels glorifying Almighty Allāh. The *Hadith Sharīf* states that there is not even a four finger spot in the skies where Angels are not in *Sajdah*. Now you think how many Angels are there? Allāh states:

﴿وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ﴾

And no one knows the army of your Lord, besides Him.⁶¹⁵

When the Holy Prophet of Allāh presented this *Ayah*:

﴿عَلَيْهَا تِسْعَةَ عَشَرَ﴾

There are 19 Angels commissioned over *Jahannam* (Hell).⁶¹⁶

The *Kuf'fār* mocked him. Almighty Allāh said, "The reason why a number was given is that the *Imān* of believers may grow through the *Qur'ān* and their numbers will increase and they will thank their Lord". On hearing this *Abū-Jahl* mocked, "There are only 19 Angels in Hell, I will take care of 10 and you (the *Kuf'fār*) sort out the remaining nine." Another *Kāfir* remarked, "I will grab hold of nine with my hands and put another eight on my back. Two will remain. You (*Kuf'fār*) take care of the rest."

⁶¹⁴ The time period in the Heavens is not the same as on earth. Allāh states in the Holy *Qur'ān*:

﴿وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ﴾

Verily a Day in the sight of thy Lord is like a thousand years of your reckoning.
(Sura: Al-Hajj verse:47)

⁶¹⁵ *Al-Qur'ān al-Karīm*, Sura: Al-Muddath'thir, verse:31

⁶¹⁶ *Al-Qur'ān al-Karīm*, Sura: Al-Muddath'thir, verse:30

QUESTION: On how many Angels must we bring *Imān*?

ANSWER: We are ordered to testify on every Angel of *Allāh* ﷻ. It is ordered:

﴿كُلُّ عَامِنٍ بِاللَّهِ وَمَلَائِكَتِهِ﴾

*Testify on Allāh ﷻ and all His Angels.*⁶¹⁷

Imān on all the Angels is necessary and no number is fixed. It is the same as testifying on all the Revealed Books and Prophets ﷺ. Four Prophets ﷺ and four Books⁶¹⁸ are known. This does not mean that we must only testify on the known, but *Imān* is to testify on them all, be they known or unknown. The same applies to the Angels ﷻ.

QUESTION: If a ship is anchored out at sea and you cannot come to shore or the authorities forbid you, can you perform *Salāh* on the ship?

ANSWER: Yes, perform it in its designated time and then repeat it when you come to shore.

QUESTION: Does the *Nikah* of a woman break when she utters words of *Kufr*?

Can her *Nikah* be performed again if she makes *Towbah* and reads the *Kalimah*?

ANSWER: Yes, this is the correct ruling of the *Sharī'ah* that her *Nikah* be performed again, because her *Nikah* is nullified due to her words of *Kufr*.

QUESTION: What is the ruling if a *Muslim* calls another *Muslim* a *Kāfir*?

ANSWER: If he curses or swears a *Muslim* with the word of *Kāfir* because of his oppression then he is a sinner but if he called him a *Kāfir* in the true sense of the word (i.e. a non-believer) then he himself becomes a *Kāfir*.

⁶¹⁷ *Al-Qur'an al-Karīm*, Sura: Al-Baqarah, verse:285

⁶¹⁸ The four Revealed Books are *Towrah* (Nabi Mūsā ﷺ), *Zabūr* (Nabi Dā'ūd ﷺ), *Injīl* (Nabi 'Isa ﷺ) and *Qur'an* (Sayyiduna Nabi Muḥammad ﷺ)

QUESTION: There was a person who studied at the *Madrasa* of Ḥadrat Mawlanā Wasī Aḥmad Muḥaddith Surtī ﷺ (d.1334/1916). But now his condition is that he reveals concealed things and people are flocking to him. Unfortunately, there is no punctuality in his *Salāh*. What is your comment on this?

ANSWER:

There was a *Walī* who was visited by the King of that time. One day, some apples were presented to the *Walī* who ate some and also gave the King some to eat. Incidentally, the King saw a big juicy apple in the bowl and thought in his heart that if this person is a *Walī*, then he will pick up the big apple and give it to him. If the *Walī* does that then he will accept that he is a *Walī* of *Allāh*. The *Walī* instantaneously picked up the big apple and said, "I was once in Egypt and attended a very big gathering. The main attraction was a man and his blind-folded donkey. The man takes an object from a person in the audience and gives it to another person. He then asks his blind-folded donkey to locate the object. The donkey moves in the audience from person to person until it finds it. Then, it bows his head at the feet of the person who has the object."

The *Walī* then said to the King, "I narrated this incident because if I do not give this apple to you then I am not a *Walī* and if I give it then what is the difference between me and that donkey." After saying this he gave the apple to the King who fully understood that any excellence of an animal is not necessarily an excellence for a human and that which is possible for a non-Muslim, is also no excellence for a Muslim. Real excellence and *Kashf* (spiritual perception) is actually absolute obedience to the *Sharī'ah* and not contradicting or neglecting it. Hence, a true *Walī* or saintly person will never disobey Almighty *Allāh* ﷻ at all, let alone neglecting the *Fard Salāh*.

QUESTION: What is the reality of Mesmerism (illusion)?

ANSWER:

Its reality is to unfold the powers of the soul. The soul has many qualities. The *Qutb*, Sayyidī Khawaja Mīr 'Abd al-Wāḥid al-Husainī Chishtī Bilgrāmī ﷺ (d.1017/1609) states in his *Sab'ah*

*Sanābil Sharīf*⁶¹⁹ that three persons were travelling one night in a jungle. They saw a huge gathering of people in a distance. A King was sitting on his Throne while a prostitute was entertaining them with a dance. Many lanterns lit up the gathering. These three travellers were master archers and decided to disrupt this evil gathering. One suggested killing the King because he is responsible for this entire episode. The other suggested killing the lady while the third said, "Do not kill her because she was invited by the King. If you wish to disrupt this gathering then extinguish the lanterns and the darkness will terminate everything." They all agreed to this idea. One aimed at the lantern and fired an arrow on the target. On impact, they were amazed to see that everything had vanished at once, no King, no gathering nor dancing women. It was just darkness everywhere. However, they camped there at night and the next morning they went to investigate. All they found was an owl with the same arrow pierced in its beak. They realized that all this drama was actually caused by the soul of the owl.

A'la'Ḥadrat (May Allāh sanctify his soul) further said: There was a tree at the doorstep of *Namrūd* (Nimrod), which did not have a shadow. If a person came under it, it gave him shadow. If two persons stood under it there was shadow for two. Similarly if 100 000 people stood under it, they would all be covered with its shadow. The moment this figure of 100 000 was increased by one more person, then the shade will disappear from everyone.

Likewise, *Namrūd* had a pond. Every morning, his subjects filled a cup full of whatever they had and put it into this pond. Some

⁶¹⁹ *Sab'ah Sanābil Sharīf* was written by 'Arīf-Billāh al-Sayyid Mīr 'Abd al-Wāhid al-Husainī Chishtī Bilgrāmī (d.1017/1509) and is rated as a masterpiece in *Tasawwuf*. It was originally written in the Persian language and later translated by other scholars in Urdu. This book is held in high esteem by all the *Mashā'ikh* of the Indo-Pak sub-continent because it was presented to Sayyidunā Rasūlullah and he not only acknowledged it but was very pleased with it. The great Chishtī Sufī Master, Ḥadrat Khawaja Sha Kalīmullah Chishtī Shajāhānābādī (d.1143/1731) and his contemporary Khawaja Sayyid Sibghatullah bin Sayyid Ruḥullah Barūjī (d.1015/1607) was present in their *Muraqibah* when this presentation took place. Refer: *Asah al-Tawārikh*, Vol.1, p.168, and *Ma'āthir al-Kirām*, p.29.

brought water, some milk, honey, etc. After it was filled, the pond was then thoroughly mixed. Then, whoever desired scooped a cupful from this pond. Whatever one initially put into it, would find in his cup. For example, if one put in milk, one would get milk, and if one put in water one would get water, etc.

Namrūd was a *Kāfir* and a great illusionist. Therefore, the illustrious *Awliya* had warned the people not to get carried away or be convinced by such illusions. They said, "Do not look at miracles of anyone but observe their piety and steadfastness on the Laws of *Sharī'ah*. This is the true criterion to gauge the piety of anyone."

Qutb al-'Ālam Khawaja Baha al-Dīn Naqshāband (d.791/1389) is a Patron Saint of the *Naqshabāndī Sufī* Order. Once, someone asked him, "Oh Grand Master! People have seen numerous *Karamāt* (miracles) of the *Awliya*-Allāh, but why is it that we have not seen a single one from you?" He replied, "What bigger *Karāmat* do you wish to see that I am carrying such a great load of sin on my head and I have not as yet sunk into the ground?"⁶²⁰

QUESTION: Can one take hot water from the *Musjid* to one's home for making *Wuḍu*?

ANSWER: It is *Harām*, even though for *Wuḍu*.

QUESTION: Are there any Angels in the group of *Rijāl al-Ghayb* (Men of the Unseen)?

⁶²⁰ Unfortunately, nowadays people look for miracles, magic and illusions and blindly follow such people who exhibit them regardless of that person's piety or obedience to the *Sharī'ah*. As soon as someone performs any abnormal thing, they fall head over heels even if the person violates the sacred *Sharī'ah*. The ignorant then classify such persons as the *Awliya* and attribute qualities of Sainthood to them. Therefore, *Imām Ahmad Ridā* constantly warned the *Ummah* of such fakes and thieves of *Imān*. He ordered the people to reject any one who challenged or neglected the *Sharī'ah*. Hence, the great Sufī Master, Shaykh Shirāzī said:

کار شیطان می کند ناشدنی گرونی این است لعنت بر وی

People do the work of Shaytān and earn the name of *Walī*, if this is what you call a *Walī*, then the Curse of Allāh on such *Walī*. [Translator]

ANSWER:

No. They only consist of men (human) or *Jinns*. Did you not pay attention to the word *Rijāl* (men)? Angels are pure of gender.

QUESTION: Does one have to make fresh *Wudu* if perspiration emits bad odour from under one's armpits?

ANSWER:

One does not have to make fresh *Wudu* due to perspiration but if it itches and one scratches them, it is *Mustahab* (recommended) to make a fresh *Wudu*.

QUESTION: Does a *Majzūb* follow any specific *Silsila* (Spiritual Order)?
ANSWER: No! They are all followers of a *Silsila* and do not have a specific or separate one.⁶²¹ They remain stagnant in whatever stage of Spiritual Station they are in. They do not progress from this station.⁶²²

QUESTION: Can anyone achieve *Karamat* (miracles) due to *Kasb* (spiritual struggle or devotion)?

ANSWER:

All *Karamāt* are *Wahbī*⁶²³. That which is earned otherwise, is nothing but illusion which is used to fool and mislead people.

QUESTION: Why are certain *Awliya* called *Rijāl al-Ghayb*?

ANSWER:

Because their name itself means "Men of the Unseen" and they are hidden from the sight of the people.

QUESTION: Do the *Rijāl al-Ghayb* also follow a *Silsila*?

⁶²¹ The *Majzūbs* don't have a separate or special *Silsila* known as *Majzūbiyyah* or any other. They follow the known Spiritual *Silsilas* viz. *Qādiriyyah*, *Chishtiyyah*, *Sohrawardiyyah*, *Naqshabandiyyah* etc.

⁶²² Once I asked my *Murshid*, the *Ghawth*, *Muḥit A'zam Qutbe-Ālam* Imām *Mustafa Rīdā* what stage of *Wilāyah* is a *Majzūb* in? He replied: "It is the first stage of *Wilāyah* where the Divine *Tajallī* of the Sublime Lord is beamed at the Seeker. If the Seeker withstands this Divine Radiation and keeps his senses intact, then he becomes a *Salik*. But if the Radiation is too great for the Seeker to absorb and hence, loses his senses, he becomes a *Majzūb* and remains stagnant in this very first stage of his Spiritual Journey (*Sulūk*)" [Translator]
⁶²³ By Divine Grace of *Allāh*

ANSWER:

Yes, they all follow a *Silsila* with the exception of a group called *Afrād*. They are directly under the command of Sayyidunā Rasūlullāh ﷺ. Therefore, they are called *Fard* (single or unique). However, with all their exclusivity, they have no option but to obey Sayyidunā Shaykh 'Abd al-Qādir Jilānī.

QUESTION: Are there any other *Silsilas* that are linked to the four famous existing *Salāsils*?

ANSWER:

Yes, there were a few but they are all now extinct. One was linked to Sayyidunā 'Umar al-Farūq, one to Sayyidunā 'Uthmān al-Ghanī, one to Sayyidunā 'Abdullāh ibn 'Abbās, one to Sayyidunā 'Abdullāh ibn Mas'ūd, and another to Sayyidunā Abū-Hurayrah. There was another *Silsila* besides the *Naqshabandiyyah* that was also linked to Sayyidunā Abū-Bakr al-Siddique. It was called the *Hawariyyah* Order whose *Imām* was Sayyidī Shaykh Abū-Bakr Hawārī (d.561/1164). His *Murīd* was Shaykh Abū-Muhammad Talḥa Shambakī⁶²⁴, and his *Murīd* was Tāj al-'Arifīn Shaykh Abū al-Wafā ibn Muḥammad Ḥalwānī (d.501/1108). The *Hidaya* of *Allāh* does not take time to guide anyone.

Originally, Sayyidunā Abū-Bakr al-Hawārī was a highway robber. He single-handedly looted caravans upon caravans. One day, he approached a camped caravan and listened to a woman telling her husband: "Night is approaching and Abū-Bakr Hawārī dominates this area. Let us get out of here before he loots us." This was the turning point for Shaykh Hawārī and he said to himself,

⁶²⁴ No dates of the birth or *Wisāl* could be sourced of this great *Sāfi* Master. He was a grand Shaykh of Iraq and many distinguished 'Ulamā and *Shuyakh* studied under able tutorship viz. Tāj al-'Arifīn Abul-Wafā, Shaykh Mansūr and Shaykh 'Azzāz etc. He passed away in the evening time, in a place called *Al-Haddādiyya*, not far from *Al-Batā'ikh*. May *Allāh* sanctify his soul and be well pleased with him. Refer to *Qalā'id wal-Jawāhir*, p.274

"Abū-Bakr! Your situation is such that even the women in tents fear you and you do not fear Allāh ﷻ!" Instantly, he repented and returned home. When he slept that night, he was blessed with the Ziyārah of Sayyidunā Rasūlullāh ﷺ accompanied by Sayyidunā Abū-Bakr al-Siddiqe ﷺ. Shaykh Hawārī cried, "Ya Rasūlallāh ﷺ take my hand in Bay'āh." The Prophet of Allāh ﷻ replied, "Your Ham'nām (namesake) will take your Bay'āh." Sayyidunā Abū-Bakr al-Siddiqe ﷺ took his Bay'āh and placed his Kolah (hat) on his head. When Shaykh Hawārī got up that morning, the same hat was on his head. Hence, the Hawariyya Silsila originated from him. But this Silsila is now extinct.

QUESTION: Does the *Hadith Sharīf* order us to love the people of 'Arabia (عربي)?

ANSWER: Certainly, the *Hadith Sharīf* states:

﴿مَنْ أَحَبَّ الْعَرَبَ فَقَدْ أَحْبَبَنِي، وَمَنْ أَبْغَضَ الْعَرَبَ فَقَدْ أَبْغَضَنِي﴾

One, who loves Arabs⁶²⁵, indeed loves me, and one who dislikes Arabs, verily he dislikes me.⁶²⁶

It is stated in another *Hadith Sharīf*:

﴿وَحُبُّ الْعَرَبِ إِيْمَانٌ وَبُغْضُهُمْ كُفْرٌ﴾

Love for Arabia is Imān and disliking it is Kufr.⁶²⁷

⁶²⁵ N.B.: The *Muhadithīn* say that *Arab* here refers to the original Muslims of Arabia (*Hijāz Sharīf*). It does not generally refer to all Arabs because Sayyidunā Rasūlullāh ﷺ himself disliked certain Arabs who did not proclaim the *Kalimah* and also to all Arabs who subscribe to false beliefs and show disrespect to the Prophet of Allāh ﷻ, namely those who belong to the *Wahābī* cult.

⁶²⁶ Reported in *Majma'h al-Zawā'id*, Vol.1, p.266, *Hadith* no.203, narrated on the authority of Sayyidunā Anas ibn Mālik ﷺ.

Another *Hadith* states:

﴿أَحِبُّوا الْعَرَبَ لثَلَاثٍ: لِأَنِّي عَرَبِيٌّ، وَالْقُرْآنُ عَرَبِيٌّ، وَكَلَامُ أَهْلِ الْجَنَّةِ عَرَبِيٌّ﴾

Love Arabia for three reasons. Firstly, I am an Arab, secondly, the Holy Qur'ān is in Arabic and thirdly, the language of the people of Jannah is Arabic.⁶²⁸

QUESTION: Does one naturally start understanding and speaking the Arabic language after death?

The *Hadith Sharīf* does not clearly mention anything in this regard but *Ghawth al-Waqt*, Sayyidī 'Abd al-'Azīz Dabbāgh al-Maghribī ﷺ (d.1109/1698), states in his anecdotes, *Al-Ibrīz*, that the questions asked by *Munkar Nakīr* in the grave will be in the Syriac language (سرياني) and he has given some words to this effect too.

QUESTION: Is Syriac (سرياني) and Hebrew (عبراني) the same language?

They are both different languages. The *Injīl* was revealed in Syriac and the *Towrah* in Hebrew.

QUESTION: Is it permissible to talk while eating?

To make a *Niyyah* not to talk at all while eating is *Makrūh* and a practice of the *Majūs* (fire-worshipper). To speak vulgar and nonsensical things is forbidden at all times. To speak of *Dīn* and virtuous things is permissible.

⁶²⁷ Cited in *Majma'h al-Zawā'id*, Vol.1, p.266, *Hadith* no.203, narrated on the authority of Sayyidunā Anas ibn Mālik ﷺ.

⁶²⁸ Cited in *Majma'h al-Zawā'id*, *Hadith* no. 661, narrated on the authority of Sayyidunā 'Abdullāh ibn 'Abbās ﷺ. The *Hadith Sharīf* reads as follows:

(661). وعن ابن عباس قال: قال رسول الله صلى الله عليه وسلم: «أَحِبُّوا الْعَرَبَ لثَلَاثٍ: لِأَنِّي عَرَبِيٌّ، وَالْقُرْآنُ عَرَبِيٌّ، وَكَلَامُ أَهْلِ الْجَنَّةِ عَرَبِيٌّ» رواه الطبراني في

الكبير والأوسط إلا أنه قال: «وَلِسَانُ أَهْلِ الْجَنَّةِ عَرَبِيٌّ»، وفيه: العلاء بن عمرو الجعفي، وهو مجمع على ضعفه.

QUESTION: Will the employer be held responsible if his servant or worker does not perform *Salāh*?

ANSWER: If the employer does not pressurize him as much as he can then he will be responsible, otherwise not.

QUESTION: Is it permissible to place a chair in the *Musjid* and lecture from it?

ANSWER: It is permissible because Sayyidunā Rasūlullāh ﷺ placed a chair in the 'Eid-Gah and lectured while sitting on it.

QUESTION: Did the *Awliya-Allāh* also raise the dead?

ANSWER: Yes. Once, *Shaykh al-Islām* Sayyidī Aḥmad Jām Zinda Peel (d.536/1142) was travelling and saw many people assembled around a dead elephant. He approached them and inquired as to what the matter was. They informed him that an elephant had died. He then said, "But its trunk is okay, its feet are okay, its eyes are okay, everything is okay, so why did it die?" On saying these words, the elephant instantly became alive and got up. From that day he became known as *Zinda-Peel*⁶²⁹. Besides this, there are numerous other incidents of *Awliya* raising the dead.⁶³⁰ *Sultān al-Awliya* Sayyidunā Shaykh 'Abd al-Qādir Jilānī ﷺ also raised the dead and similarly numerous *Awliya-Allāh* also did.⁶³¹

QUESTION: Who can be the representative of a minor girl in her *Nikah*?

ANSWER: The sequence is as follows. Firstly the father, then the grand-father, then her brother. If she does not have either of them, then her nephew, then her uncle, or his son.

⁶²⁹ This is a *Farsi* word meaning a live elephant.

⁶³⁰ Sayyidī Aḥmad Jām (441/536 *Hijri*) was a *Qutb* of his time. He was a contemporary of *Sultān al-Awliya* Sayyidunā Shaykh 'Abd al-Qādir Jilānī ﷺ. He also met and derived spiritual benefits from the great *Ghawth*. The *Qutb*, Sayyidī Khawaja Qutb al-Dīn Bakhtiyār Kākī (d.635/1237) passed away while listening to his poetry. Recorded in *Safnat al-Awliya*, p.214 by Dara Shiko.

⁶³¹ Refer *Bahjat al-Asrār* of Imām al-Ajal Abu al-Ḥasan Nūr al-Dīn al-Shatnūfī al-Shāfa'ī and *Qalā'id al-Jawāhir* of Sayyidī 'Arife-Billāh Muḥammad Yaḥ'ya Tādānī al-Ḥalabī (d.963/1556).

QUESTION: If the father of a minor (نائب) gives a *Talāq* (to minor son's wife), is it

valid or not?

ANSWER: It will not be valid.

QUESTION: But Sir! Why would the *Talāq* not be valid when the father has the power of performing the *Nikah*?

ANSWER: The father has the right to perform his *Nikah* because there is *Naf'ah* (benefit) in it. The father will have no rights of *Talāq* because *Talāq* has no benefit but a loss or detriment.

QUESTION: Nowadays, when people curse someone they say, "May *Allāh* sort you out!" Can one say such a thing?

ANSWER: There is no harm in this because "sort you out" means "to punish or rectify".

QUESTION: Can one address another *Muslim* as an adulterer (زانی)?

ANSWER: If four valid witnesses cannot be produced then the person will be liable for abuse (*Qazaf*). Nowadays, people utter some very vulgar words linked to brothers and sisters etc. Also the words, *Harāmī* and *Harām-Zādi*⁶³² are also abuses. It is stated in the *Hadith Sharīf* that a time will come when the greetings of the people will be vulgar words. I have personally seen and heard this.

QUESTION: How does one repent from such abuses?

ANSWER: If you abused someone on his face or he came to know of it, then go to him and ask for pardon. On the contrary, if it was not said on his face and he is not aware of it, merely make *Towbah* to *Allāh* ﷻ and sincerely abstain from it in the future.

QUESTION: Respected Sir! Is this a *Hadith Sharīf*?

﴿لَا يَقْضِي إِلَّا أَمِيرٌ أَوْ مَأْمُورٌ أَوْ مُخْتَالٌ﴾

⁶³² Both these words are commonly used in the Indo-Pak sub-continent which means an illegitimate child. The first word is masculine and the second feminine.

*The wealthy or those appointed by the wealthy or the boastful will give lectures*⁶³³

ANSWER: Yes, this is a *Hadith Sharīf*.

QUESTION: What is the meaning of the above saying?

ANSWER: It means that there will come a time when only the wealthy or those appointed by the wealthy or the boastful will give lectures to people.

QUESTION: So this means that the 'Ulamā will be appointed by the wealthy?

ANSWER: *Allāh* ﷻ forbid! 'Ulamā themselves are wealthy. The *Qur'ānic* injunction *اول الامر منكم* refers to the 'Ulamā. The 'Ulamā are the representatives of Sayyidunā Rasūlullāh ﷺ. In reality, the righteous 'Ulamā are the *Hākim* (rulers or administrators) of this 'Ummah. Obedience to the righteous 'Ulamā is *Fard* (compulsory). This rule also applies to Kings or rulers if they too are righteous 'Ulamā.

QUESTION: It has become famous that it is *Wājib* upon a *Muslim* to act on the *Mabah* (permissible act), which the *Kuf'fār* forbid you from. Is this correct?

ANSWER: If leaving out a *Mabah* leads to the disgrace of a *Muslim* then that *Mabah* becomes *Wājib* because it is *Harām* to disgrace or humiliate a *Muslim*. Likewise, it is also *Wājib* to omit a *Mabah* that leads to the humiliation of a *Muslim*.

QUESTION: Who is the author of the famous *Fatāwa-e-'Ālamgīr*?

ANSWER: Mawlanā Nizām al-Dīn ﷺ supervised a group of 'Ulamā to compile it.

QUESTION: Then why was it named '*Ālamgīriyyah*'?

⁶³³ Cited in *Musnad Imām Ahmad* ﷺ, *Hadith* no. 23600, narrated by Sayyidunā 'Awf bin Mālik al-Ashja'ī ﷺ. Also cited in *Sunan Abī-Dā'ūd*, *Hadith* no. 3666, also narrated by Sayyidunā 'Awf bin Mālik al-Ashja'ī ﷺ.

ANSWER: Sultan 'Ālamgīr ﷺ (d.1118/1707) took the initiative to assemble numerous 'Ulamā to collectively compile this *Fatāwa* under the supervision of Mawlanā Nizām al-Dīn. He spent huge sums of monies to acquire books and built up a massive library to compile this *Fatāwa*. Each *Fatwa* was recorded by consulting, reading and studying various books. Hence, it was named after him to honour his initiative.

QUESTION: Can a condition be set in a debate that the loser will have to adopt the religion of the winner?

ANSWER: This is totally *Harām*. If one makes intention that if the other party wins then he will give up his religion, this is *Kufr*. The illustrious Jurist of *Islām* have explicitly passed a decree that if anyone makes a pending intention of *Kufr* in the future, then he immediately becomes a *Kāfir*. Pending means that I will become a *Kāfir* after 20 years subject that a certain work is done or not done in the future. In this case, one will immediately become a *Kāfir* because he is happy with *Kufr*. Yes! If one knows for certainty that he will be victorious in the debate, then it is not *Kufr*.

QUESTION: Is it permissible for a strong *Sunni Muslim* to read the books of corrupt cults with an intention of criticism?

ANSWER: Strong *Sunni* is not enough. He must be a good and knowledgeable 'Ālim with a very deep and comprehensive vision of the *Dīn*. He must not have trust in his *nafs*. One who vests one's trust on one's *nafs*, has indeed vested it in a very big liar. The *Hadith Sharīf* states:

﴿إِنَّ قُلُوبَ بَنِي آدَمَ كَالْهَاتَيْنِ إِصْبَعَيْنِ مِنْ أَصَابِعِ الرَّحْمَنِ. كَقَلْبٍ وَاحِدٍ﴾

﴿بُصْرَتُهُ حَيْثُ يَشَاءُ﴾

*All the hearts of the people lie between the two fingers⁶³⁴ of the Divine Hands of Allāh ﷻ. He turns them as He ﷻ wills.*⁶³⁵

⁶³⁴ Almighty *Allāh* ﷻ is pure of all Physical Forms, and hence, fingers and hands here are metaphorical examples for explanatory purposes. "Two Fingers" here does not refer to physical

When the Noble Imām ﷺ quoted the above *Hadith Sharīf* it was time for *Maghrib Salāh*. Before getting up for *Salāh*, he read the following *Du'ā*:

﴿سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ﴾

Somebody asked him about the excellence of this *Du'ā*? He replied, "The *Hadith Sharīf* states that one who reads this *Du'ā* before getting up from a *Majlis*, all good deeds of that *Majlis* will be stamped and sealed so that it may not be lost and all bad talks of that *Majlis* will be erased."

QUESTION: The explanation of *Barzakh* is a thing that lies between two things, which is related to both. When the word *Barzakh* is generally used it refers to the grave. The question arises here is whether *Barzakh* is actually the grave or that period of time from after death till *Qiyāmah* or *Hashr*?

ANSWER: *Barzakh* is neither the grave nor that period of time. In fact, they are those stations (*Maqamāt*) where the souls are kept till *Hashr* according to their status.

QUESTION: *Qiyāmah* is when everything will be destroyed and *Hashr* is when everything will be resurrected. If the *Barzakh* period is till *Qiyāmah* then there must be a name for the period between *Qiyāmah* and *Hashr*. Furthermore, what will be the duration of this period?

ANSWER: That is known as *Sā'āt* (ساعة) and sometimes it is called *Qiyāmah*, otherwise *Qiyāmah* and *Hashr* are the same. The period between

fingers. The *Hadith* speaks in the level of human understanding similar to when someone says that he can do a thing by the click of his fingers. This refers to having full control and power over doing a thing. Therefore, Sayyiduna Rasūlullāh ﷺ gives the example of the fingers so that people may easily understand the enormous Divine Power of Control and Authority of Almighty Allah ﷻ.

⁶³⁵ Narrated in *Sahīh Muslim*, Ch:16, p.174, *Hadith* no.6701, on the authority of Sayyiduna

'Abdullāh ibn 'Amar ibn al-'Ās ﷺ.

Sā'at and *Hashr* is known as *Ma-bayn al-Naf'khatain* (ما بين النفختين). It is said that the period between *Sā'āt* and *Hashr* is 40 years.

QUESTION: Explain the stations of *Barzakh*, i.e. 'Ilīyīn and *Sijjīn*.

ANSWER: 'Ilīyīn and *Sijjīn* are the stations of *Barzakh* and there are numerous distances accordingly between them.

QUESTION: Please explain the station of *Faqr* (spirituality) categorically when the devotee begins this mystical journey.

ANSWER: Categorically, they are as follows:

Soloha صلحاء

Sālikīn سالکین

Qānitīn قانتین

Wāsilīn واصلین

Then are the stations of the *Wāsilīn*, which are as follows:

Nojāba نجباء

Noqāba نقباء

Abdāl ابدال

Bodala بدلاء

Awtād أوتاد

Imāmain إمامین

Ghawth غوث

Siddique صدیق

Nabī نبی

And, finally, *Rasūl* رسول

The first three are سیر إلى الله (Journey Towards the Lord of Power)⁶³⁶ and the rest are سیر في الله (Journey in the Lord of Power) and a *Walī* has to pass all these stations to achieve the height of perfection.

QUESTION: Is the stool of all Prophets ﷺ clean?

ANSWER: They are clean and the semen of all their respected parents are also clean.

⁶³⁶ Cited in *Sirāj al-'Awārif fil Wasāya wal Ma'ārif* as follows: Sayyidunā Ghawth al-Ā'zam received an inspiration from Almighty Allāh ﷻ as follows:

﴿كل طور بين الناس والجبروت وكل طور بين الملكوت واللاموت فهو جبروت فمن رضي بواحد منهما فهو عندى من المطرودين﴾

If a Sālik completes his journey of Malakūt and Jabarūt and does not proceed in the journey of Lahūt (i.e. the journey in the Lord of Power), then he is imperfect and will not qualify for any spiritual excellence. He will never enjoy the closeness of the Sublime Allāh ﷻ.

A Sālik will not achieve any excellence or status of proximity to the Lord of Power ﷻ if he does not pursue the path of Lahūt after completing the Journey of Malakūt and Jabarūt. He will become stagnant if he stops at Jabarūt and makes no attempt to go further. Let alone the Divine Proximity of Allāh ﷻ, such a Sālik will not even be regarded as a perfect man in terms of spirituality. So what will the condition of such a person be if he gets tired at Nasūt or Malakūt and has no desire for perfection? He will certainly be a very unfortunate person.

Therefore, it is incumbent to regard the first three dimensions as a by-pass zone and not the ultimate goal of spiritual travel in Sulūk. This is so because every travel has a destination and every destination has stations in-between them and every station depends on the other to reach the ultimate destination. The destination of Nasūt is Jabarūt, and Malakūt is a station of Jabarūt. The destination of Malakūt is Lahūt and Lahūt is the key to the journey of Sayr-illallāh (Journey to the Sublime Lord of Power). A breakdown in any of these four stations renders one crippled. One has to quickly pass these three stations and reach Lahūt. Lahūt is the real platform of embarking to the Ultimate Journey. It is at this point where one is coronated with the crown of Kamāl (excellence) and blessed with the garb of Wilāyah. Before Lahūt, one will not even have the privilege of smelling the fragrance of Wilāyah. How unfortunate are those who are ignorant of the lowest dimension of spiritual travel (Sayr-e-Nasūt) and claim to be high ranking Awliya!

(Imām Aḥmad Ridā ﷻ says) Sayyidunā Jābir ﷻ states, "Once, I accompanied Sayyidunā Rasūlullāh ﷺ on a journey. The Nabī of Allāh ﷻ intended to relieve himself. There were two trees standing apart with some stones lying around. The Prophet of Allāh ﷻ said to me, 'O Jābir! Go and inform those trees and stones that the Prophet of Allāh ﷻ orders them to assemble at one point'. I did so. Instantly, the trees uprooted themselves and assembled together. The stones then organized themselves and formed a wall around the trees. This became like a room. The Holy Prophet ﷺ then entered it and made Istinja. When he returned, I rushed in with the intention to consume the discharge. But, I was amazed to find nothing but smell of musk. Sayyidunā Rasūlullāh ﷺ then asked me to order the trees and stones to return back to their original place. I did that and they returned to their original spots and stationed themselves as if nothing had happened. I then said, 'Ya Rasūlallāh ﷺ! I went there with the intention to consume the discharge as Tabarruk, but I found nothing besides the fragrance of musk'. He said, 'Do you not know that the ground swallows the discharge of the Prophets?'"

Then the noble Imām ﷻ smiled and said: Why should the ground leave anything that is good? All the Prophets of Allāh ﷻ are absolutely pure and everything that is associated with them is also pure. Yes, for them, their stool is certainly impure as our stool is for us. Anything discharged from our body will break our Wuḍu. It is so with the Prophets ﷺ also (i.e. their Wuḍu will also break).

The Noble Imām ﷻ further said: Initially I had great respect for both, Imām Ibn Ḥajr Asqalānī ﷻ (d.852/1448)⁶³⁷ and for Imām Badr al-Dīn Meh'mūd 'Aī'nī ﷻ (d.855/1451). Both wrote commentaries on *Ṣaḥīḥ al-Bukhārī*. Both these great Imāms discussed the topic of the purity of the stool of the Holy Prophet ﷺ. Imām Ibn Ḥajr's mode of argument was critical and scholastic. He said, "Some scholars say this and this objection arises, others say

⁶³⁷ Imām Asqalānī's commentary of *Al-Bukhārī* is entitled *Fathul-Bārī*. It is in 13 volumes.

that and hence that argument arises, etc." At the end of his discussion he commented, "As far as I am concerned I cannot establish the purity of the stool of Sayyidunā Rasūlullāh ﷺ." (Meaning that it is impure similar to the stool of other human beings).

On the contrary, Imām Badr al-Dīn 'Aī'nī ﷺ also dealt with this subject when writing his commentary of *Al-Bukhārī*⁶³⁸. He was a great *Muḥaddith*, so he too, scholastically discussed this subject. In his concluding comment, he said, "These are all arguments, suggestions and comments. However, I accept and acknowledge all those scholars who agree that Sayyidunā Rasūlullāh's ﷺ stool is pure. However, my ears are deaf and I cannot listen to the views of those who say that it was unclean." Imām 'Aī'nī ﷺ fully agrees to the purity of the stool and disagrees to those who think otherwise. These words of Imām 'Aī'nī ﷺ clearly establishes his deep and ardent love for the Glorious Prophet of *Allāh* ﷺ. His statement made such an impact on my heart that it was from that day that my love and respect for him increased tremendously.

QUESTION: Is it permissible to eat parts of the body of the Prophets of *Allāh* ﷺ e.g. hair, teeth, and nails, etc.?

ANSWER: This is *Harām*, forbidden and disrespectful. Whatever the *Sharī'ah* has made *Harām* will remain *Harām*. There is no reason for it to become *Halāl*. If one desires to derive spiritual benefits from them, then one may dip them in a container of water and only drink the water as *Tabarruk*.

QUESTION: But Sir! The Holy *Qur'ān* states:

﴿يَتَأْتِيهَا النَّاسُ كُلُّوْا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ﴾

إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٢٠٥﴾

⁶³⁸ Imām 'Aī'nī's ﷺ commentary of *Al-Bukhārī* is entitled '*Omdatul-Qāri*'. It is in 25 volumes.

O people! Eat whatever *Allāh* ﷻ has made pure and *Halāl* for you on earth and do not follow the footsteps of the Devil – verily he is your open enemy.⁶³⁹

Why is the condition of pure and permissible (*Tayyib*) put along with *Halāl*?

ANSWER: It means eat whatever is *Halāl* (permissible) and *Tayyib* (pure). Every pure is *Halāl* and every *Halāl* is not pure. Whatever is *Makrūh* is excluded from the list of pure.

QUESTION: Is it not that the bones of a human are *Tayyib* (pure) but not *Halāl*?

ANSWER: There is a vast difference between *Tāhir* and *Tayyib*. Human bones are *Tāhir* and not *Tayyib*. *Tāhir* means clean and if one has it with him in *Salāh*, there is no harm. *Tayyib* means pure and permissible to use without any problem or restriction. Any *Najis* (impure or defective) thing is regarded as *Khabīth* (impure). *Tāhir* (clean) refers to general (عام), *Halāl* refers to special (خاص) and *Tayyib* is a state above *Halāl*.

QUESTION: In prisons, prisoners make many things. The prison services then sell these articles to the public. Can the public buy and utilize them?

ANSWER: If the prisoners were forced to make the articles then it is not *Jā'iz* (permissible).

QUESTION: Does the same rule apply to the asylum?

ANSWER: It is not an act of oppression to confine the genuine insane people in one place. In fact, it is a service to humanity. Whatever work is taken from them is in lieu of food and clothing provided.

QUESTION: Can one use a hammock for the sake of relaxation?

ANSWER: It is not advised in a public place. There is no harm in the privacy of your home or yard. In fact, it is healthy because it massages the body. Some physicians prescribe the use of a hammock for certain sicknesses.

⁶³⁹ *Al-Qur'ān al-Karīm*, Sura: Al-Baqarah, verse 168

QUESTION: Is it also permissible for women to use it?

ANSWER: Yes, it is also permissible for women so long as there are no foreign men around and free from music, etc. *Umm al-Mu'minīn* Sayyidah 'Ā'isha Siddiqah ؓ states that she had no knowledge of her *Nikah* and was swinging in her hammock at home when her mother came and carried her for her *Nikah* with Sayyidunā Rasūlullāh ؐ.

QUESTION: Is it permissible to follow the *Janāza* procession of a *Kāfir*?

ANSWER: It is *Harām* to do so and if one follows it with an intention that it is a virtuous practice, then one will become a *Kāfir*. The *Hadith Sharīf* clearly orders us to move out of the way of a funeral procession of a *Kāfir* because the *Shaytān* dances with fire in front of it. His celebration is in happiness that his hard work on the *Kāfir* was fruitful.

QUESTION: Is it permissible to go to *Hindu* festivals and fairs?

ANSWER: *Allāh* ؐ states:

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا اَدْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ﴾

*Oh Believers! Enter the boundaries of Islām in totality and do not follow the footsteps of the Shaytān indeed he is your open enemy.*⁶⁴⁰

Sayyidunā 'Abdullāh ibn Salām ؓ once requested the Beloved *Nabī* ؐ permission to recite some *Ayah* of *Torah Sharīf* in *Salāh*. On this request, the above *Ayah* was revealed. If this is the Law for requesting the recitation of *Tawrāt Sharīf* then what do you think will be the ruling for going to *Hindu* festival?

QUESTION: Can we eat kidneys?

ANSWER: It is permissible but Sayyidunā Rasūlullāh ؐ disliked it because urine passes through it before going to the bladder.

⁶⁴⁰ *Al-Qur'an al-Karīm*, Surā: Al-Baqarah, verse 208

QUESTION: What is the ruling of *Sharī'ah* on eating tripe?

ANSWER: It is *Makrūh Tah'rīmī* (forbidden).

QUESTION: Sir! No matter how big a sinner a *Muslim* may be, he is still a *Muslim* because he reads the *Kalimah*. He is not in any way equivalent to a *Kāfir* because of not being a practical *Muslim*. Though a *Muslim* may be disobedient to the *Sharī'ah* but there is still no reason for a *Kāfir* to be superior over him. Yet we see around the world that generally the *Kāfir* are not only superior over the *Muslim*, but publicly humiliate them and no one does anything about it. The *Muslim* is oppressed and atrocities are committed against him at will. The *Muslim 'Ummah* is virtually controlled by the *Kuf'fār*. Can you explain or elaborate on this happening?

ANSWER: Sayyidunā Rasūlullāh ؐ clearly explains this in the *Hadith Sharīf*:

﴿كَمَا تَكُونُوا يَوْمَ عَلَيْكُمْ﴾

*A Ruler will be placed upon you according to your condition.*⁶⁴¹

QUESTION: But sir, whatever the circumstances, they are still *Muslims* and superiority over them is superiority over *Islām*. Hence, victory over *Muslims* means victory over *Islām*. Yet, it is an established fact that:

﴿إِلَّا سَلَامٌ يَعْلَوْنَ وَلَا يَغْلَى﴾

*Islām is Divinely elevated and no one can elevate it.*⁶⁴²

So, likewise, the *Kuf'fār* should not subjugate any *Muslim*.

ANSWER: *Islām* itself will never be subjugated, but a *Muslim* will be. The humiliation of a *Muslim* does not humiliate *Islām* in any way. If *Islām* could be conquered it will mean that the superiority of the

⁶⁴¹ Refer to *Ihyā al-'Ulām al-Dīn* of Imām Muḥammad al-Ghazālī ؒ

⁶⁴² see *Saḥīḥ al-Bukhārī*, Vol. 1, p:454, *Hadith* no.78, narrated by Sayyidunā Ibn 'Abbās ؓ, also reported by *Al-Ru'yānī*, *Dara-Qutnī*, *Bayhaqī*, *Al-Dīya*. And Khalīl narrates from Sayyidunā 'Ā'id bin 'Amar al-Muznī ؓ and he narrates from Sayyidunā Rasūlullāh ؐ.

Kuf'fār over *Islām* is an established fact. On the contrary, the Divine Law of *Allāh* ﷻ states:

﴿وَالَّذِينَ يُخَاجِرُونَ فِي اللَّهِ مِنْ بَعْدِ مَا اسْتَجِيبَ لَهُمْ حُجَّتُهُمْ دَاحِضَةٌ عِنْدَ رَبِّهِمْ وَعَلَيْهِمْ غَضَبٌ وَلَهُمْ عَذَابٌ شَدِيدٌ﴾

*But those who dispute concerning Allāh ﷻ after He has been accepted, futile is their dispute in the sight of their Lord: on them is Wrath, and for them will be a severe Penalty.*⁶⁴³

It is also stated in the *Hadith Sharīf* that if the value of this world in the Divine Sight of *Allāh* ﷻ was equivalent to a single wing of a mosquito, then *Allāh* ﷻ will not give a sip of water from it to the *Kuf'fār*. Since this world is mean and wretched, it has been given to the mean and wretched (*Kuf'fār*). *Allāh* ﷻ did not cast a glance of His Divine Mercy on this *Duniyah* from the time He ﷻ created it⁶⁴⁴. The spirituality of the *Duniyah* lies suspended in the air between the earth and skies. It constantly cries to *Allāh* ﷻ pleading for His Mercy. *Allāh* ﷻ replies: "Keep quiet, Oh wicked!" Almighty *Allāh* ﷻ elucidates:

﴿وَلَوْلَا أَنْ يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَجَعَلْنَا لِمَنْ يَكْفُرُ بِالرَّحْمَنِ لَبُيُوتِهِمْ سُقُفًا مِنْ فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ﴾ ﴿وَلِبُيُوتِهِمْ أَبْوَابٌ وَسُرُرٌ عَلَيْهَا يَتَكَبَّرُونَ﴾ ﴿وَزُخْرُفٌ وَإِنْ كُلُّ ذَلِكَ لَمَّا مَتَّعَ الْحَيَاةَ الدُّنْيَا وَالْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ﴾

And were it not that (all) men might become of one (evil) way of life, We would provide, for everyone that blasphemes against (Allāh ﷻ) Most-Gracious, silver roofs for their houses, and (silver) stair-ways on which to go up, and (silver) doors to their houses, and thrones (of silver) on which they

⁶⁴³ *Al-Qur'ān al-Karīm*, Sura: Al-Shura, verse 16

⁶⁴⁴ It is true what the *Hadith al-Sharīf* states about the *Duniyah* and *Allāh's* ﷻ Mercy. But there are moments in some days and nights that are exception to this rule. These are special moments that the Merciful Lord ﷻ cherishes the Believers with Divine Mercies in this *Duniyah* eg. *Laylatul-Qadr*, *Laylatul-Barāt*, *Laylatul-'Eid*, *Laylatul-'Ashūra*, *Laylatul-Mouladun-Nabī* etc.

*could recline, and also adornments of gold. But all this were nothing but conveniences of the present life: the Hereafter, in the sight of thy Lord, is for the Righteous.*⁶⁴⁵

The *Duniyah* is for the *Kuf'fār* and we should not be envious about it that they derive so much pleasure while the *Muslim* suffer and gets so little. The *Hadith Sharīf* states:

﴿الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ﴾

*The Duniyah is a prison for a Believer and Paradise for a non-believer.*⁶⁴⁶

Silver and gold are the enemy of *Allāh* ﷻ. Those who love these metals in this world will be addressed on the Day of Judgement with these words, "Where are all those people who loved the enemy of *Allāh* ﷻ". Almighty *Allāh* ﷻ keeps the *Duniyah* a distance away from his beloved servants as (without comparison) a mother distances harmful things from her sick child. *Allāh* ﷻ declares:

﴿وَيَذَعُ الْإِنْسَانُ بِالْإِشْرَافِ وَالْإِنْسَانُ عَجُولٌ﴾

*The prayer that man should make for good, he makes for evil: for man is given to hasty (deeds).*⁶⁴⁷

Allāh ﷻ knows best what is 'best' for His servants. Therefore, at times man asks for it and *Allāh* ﷻ does not give it to him.

Allāh ﷻ warns us further in the following *Qur'ānic* injunction:

﴿لَا يَغُرَّنَّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ﴾ ﴿مَتَّعَ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ﴾ ﴿وَيْفَسَ الْهَادُونَ﴾

Do not be misled by visiting the colourful cities of the Kuf'fār. These (attractions) are of very little value. Their (Kuf'fār) abode will be

⁶⁴⁵ *Al-Qur'ān al-Karīm*, Sura: Zukh'ruf, verse 33-35

⁶⁴⁶ Cited in *Musnad Imām Ahmad* ﷺ, *Hadith* no. 10069, on the authority of Sayyidunā Abu-Hurayra ﷺ.

⁶⁴⁷ *Al-Qur'ān al-Karīm*, Sura: Al-Isrā, verse 11

*Jahannam (Hell) and it will be a horrible place.*⁶⁴⁸

QUESTION: The following *Ayah* provides further verification:

﴿وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا﴾

And Allāh ﷻ will not make a way for the infidels against Muslims.⁶⁴⁹

ANSWER:

According to my understanding of the above verse, it is ipso-facto that a *Kāfir* will never be victorious over a *Muslim*. But the situation everywhere is the opposite. Please explain this to me.

The *Ayah* means that Allāh ﷻ has not given any *Wilāyat* to a *Kāfir* over a *Muslim*. *Wilāyat* refers to any authority and right that has to be executed. No objection can change, oppose or reject it. The *Sharī'ah* will also accept such an order. A *Kāfir* will never achieve such authority. A father has *Wilāyat* over his minor son and can perform his *Nikah* to the one whom he desires no matter how much the minor son may object or be displeased. The *Nikah* will be valid. After the son reaches the age of puberty, he still does not possess the authority to reject the choice of his father. Similarly, two male adult *Muslim* testify against another *Muslim* and he says that the two are lying. Their testimony is incorrect because they accuse him of saying or doing something that he did not do. The court of the sacred *Sharī'ah* will reject the testimony of the accused and acknowledge that of the two witnesses.

QUESTION: Almighty Allāh ﷻ states:

﴿كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ﴾

Allāh ﷻ has decreed: "It is I and My Messengers who must prevail:

Undoubtedly, Allāh ﷻ is All Powerful, Dignified."⁶⁵⁰

The above *Ayah* says this, then why were some Prophets ﷺ martyred?

⁶⁴⁸ *Al-Qur'an al-Karīm*, Sura: Al-Imrān, verse 196-197

⁶⁴⁹ *Al-Qur'an al-Karīm*, Sura: Al-Nisā, verse 141

⁶⁵⁰ *Al-Qur'an al-Karīm*, Sura: Al-Mujadila, verse 21

ANSWER:

Nabīs were certainly martyred but no *Rasūl* was martyred. The Holy *Qur'ān* bears testimony here. The *Qur'ān* says, يَمُوتُونَ النَّبِيِّينَ and not يَمُوتُونَ الرُّسُلَ *Nabīs* were martyred and not *Rasūls*.⁶⁵¹

COMPILER: We were discussing the temperament of A'la'Ḥadrat ﷺ when someone commented, "Firstly, the heat of temper and, secondly, the heat of knowledge."

On this comment the noble *Imām* ﷺ said: The *Hadith Sharīf* states:

﴿الْحِدَّةُ تُعْشِرِي قُرَاءَ أُمَّتِي لِعِزَّةِ الْقُرْآنِ فِي أَجْوَادِهِمْ﴾⁶⁵²

In this *Hadith Sharīf*, the word "*Qurra'ah*" is an idiom in the language of the *Hadith*, which refers to the '*Ulamā*. So the translation of the above *Hadith* will be as follows, "The '*Ulamā* of my '*Ummah* will experience heat due to the power and authority of the Holy *Qur'ān* in their hearts".

QUESTION: Is wrestling permissible or not?

ANSWER:

Yes, it is certainly permissible, but not in the way it is done today. There is nudity in it and it is done in a mixed public. There is no facility and punctuality of *Salāh* and generally, immoral dressing. Due to this, it is *Harām*. On the contrary, if there is no nudity and restricted to selected spectators where arrangements are made for *Salāh* on time, then there is no harm in it.

The great *Qutb*, Ḥadrat Shaykh Baha al-Dīn Naqshaband ﷺ (d.791/1389) heard of the greatness and spirituality of Shaykh Sayyid Amīr-e-Kalā ﷺ (d.772/1371). He set out to meet him. He

⁶⁵¹ A *Rasūl* is a senior Prophet who was sent to a nation with a *Sharī'ah* and a *Nabī* is that Prophet who assists a *Rasūl* and promotes his *Sharī'ah*. So, every *Rasūl* is a *Nabī* but every *Nabī* is not a *Rasūl*.

⁶⁵² A similar *Hadith* is cited in *Al-Fath al-Kabīr*, Vol.2, p.71, *Hadith* no.5925, narrated on the authority of Sayyidunā Ma'az ibn Jabal ﷺ.

found him in a private home in a ring wrestling in the presence of selected spectators. Since Sayyidī Naqshaband ؒ was a great 'Ālim and steadfast on the Laws of Sharī'ah his heart disliked this although there was not anything in that gathering that was against the Sharī'ah. The moment this thought affected his heart, he felt drowsy and dozed off. In his dream he sees that he is present on the Day of Judgement and there is a huge swamp between him and Jannah. He tries frantically to cross over and reach Jannah, but fails. Finally, he makes the last attempt but starts sinking in the soft mud. He sinks in till the armpits and desperately tries to free himself. Suddenly, Shaykh Sayyid Amīr-e-Kalā ؒ appears and grabs hold of his hand and took him over to Jannah. He awakens from his sleep and amazingly saw the great Master standing in front of him saying, "If I do not wrestle then where would I get the strength to pull you out?" On hearing this, Khawaja Naqshaband ؒ fell on his feet and became his Murīd.

Then, the discussion of Mujāhidah (devotion) began and A'la'Ḥadrat ؒ said: Imām Da'ūd Tā'ī ؒ (d.162/779) was a student of Imām Abū Ḥanīfa ؒ (d.150/767) who noticed that Imām Tā'ī ؒ had no inclination to the Duniyah. He began teaching him separately. One day, in privacy, Imām Abū Ḥanīfa ؒ said to him: "Da'ūd! You have prepared the means of flight (spiritual elevation), when would you reach your goal?" After hearing this comment from his illustrious Master, he continued attending classes for a whole year but never uttered a single word, while students had debates on various subjects. Although he had better answers and solutions to problems in these debates, he remained silent and simply listened to the others. This carried on for a complete year. Then his father passed away and left him 80 Dirhams and a house. He survived on this little sum of money for the rest of his life. The house was very old and had many rooms. He sat for 'Ibādah in one room till it collapsed. He then went to the second room till that perished. He continued till he reached the last room. It was in this last room that he eventually passed away. The very moment of his Wisāl, some Swalīhīn saw Imām Tā'ī ؒ in a dream hurrying away in a very joyous mood. They had never seen him so happy before

and therefore, inquired about his mood and the reason for him being in such a great hurry. He replied, "I have just been released from prison." When they got up the next morning, they received the message that Shaykh Da'ūd Tā'ī ؒ had just passed away. After calculating the timings, their dreams coincided with the time of his Wisāl (death). How true is the Ḥadith Sharīf:

﴿الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ﴾

*The Duniyah is a prison for a Believer and Paradise for a non-believer.*⁶⁵³

Imām Aḥmad Ridā ؒ commented further: A Muslim may experience great hardships in his lifetime in this Duniyah, but if he is given a litter breeze of Jannah and asked, "What hardship did you experience in the world?" he will reply, "By Allāh ؒ! Nothing at all." On the contrary, if a Kāfir is given the life of a King for a thousand years in this world and never experiences any hardship whatsoever, not even the heat of the sunshine, but when a slight gush of air from the Fire of Hell will be released on him in his grave and then Allāh ؒ will ask him about the pleasures of Duniyah, he will say, "I did not experience any pleasures and peace in the Duniyah!"

﴿خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ سَأُورِيكُمْ آيَاتِي فَلَا تَسْتَعْجِلُونِ﴾

*Man is a creature of haste: soon (enough) will I show you My Signs: then you will not ask Me to hasten them!*⁶⁵⁴

Only one lacking Hidayah will regard the pleasures of this world as true pleasures and its hardship as hardship, while in reality, it is the opposite.

Imām Aḥmad Ridā ؒ says that his illustrious father had a nephew who was not an 'Ālim. He sat in the company of a bogus Sufī who

⁶⁵³ Cited in *Musnad Imām Aḥmad* ؒ, Ḥadith no. 10069, on the authority of Sayyidunā Abū Hurayra ؒ.

⁶⁵⁴ *Al-Qur'ān al-Karīm*, Sura: Al-Anbiya, verse 37

had *Shī'ā* beliefs. I was about 15 years old and I constantly explained to him the dangers of sitting in the company of such fake *Sufis*. But he paid no heed to me and habitually ate opium. It so happened that he decided to go for *Hajj*. On his way to *Madinah al-Munawwarah*, he opened his container of opium to eat when suddenly, his entire body began trembling. He cried and said to himself, "Am I going to eat opium in front of *Rasūlullāh* ﷺ too!" He instantly threw the tin of opium and repented sincerely. On his return from *Hajj*, he lived for a few days and passed away. His actions (*A'māl*) were wrong but the *Sufi* had corrupt beliefs which are worse. However, before he passed away, he called his wife and said to her, "My nephew (*Aḥmad Riḍā*) explained the truth to me but at that time I did not understand. Now, you be my witness that my belief is the same as *Aḥmad Riḍā*." After he passed away, one day I dreamt of him and he said to me, "Why did you not tell me of the *Hadith Sharīf* that states, 'One who laughs in this world will cry in *Akhirah* and one who cries in *Duniyah* will laugh there?'"

There are three things necessary in this world, a little food for survival, a piece of cloth to cover the body and a hole (shelter) to sit in. There is enough *Halāl* money to acquire these basic things. When the *Nafs* becomes weak, the soul and heart become powerful. When this happens, sit in a hole without food for eight days and no harm will come to you. This is so because spirituality will control the physical body. The Divine Mercy of *Allāh* ﷻ nourishes the soul which supports the physical body.

QUESTION: Is this couplet correct?

ارے یہ وہ ہیں عبدالقادر محبوب سبحانی

کہ نابینا کو بینا چور کو ابدال کرتے ہیں

It is Shaykh 'Abd al-Qādir the beloved of *Allāh* ﷻ who cures the blind and turns a thief into an *Abdāl* (*Walī*).

ANSWER:

There is nothing wrong with it. In fact, by the Grace of *Allāh* ﷻ he made *Kāfirs Awtād* and *Abdāl* (high-ranking *Awliya*). Such happening were common with the great *Ghawth* ﷻ.

There was a person in search of a *Murshid* but could not find anyone perfect to his satisfaction. *Allāh* ﷻ states:

﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ﴾

And those who sincerely strive in My path, surely I will show them Our Paths for verily *Allāh* ﷻ is with those who do right.⁶⁵⁵

Some people who say that they made so much *'Ibādah* but achieved nothing are liars because *Allāh* ﷻ promises with certainty, i.e. *لَهْدِيَنَّهُمْ* "Surely He ﷻ will show you the Path." However, this man was desperate and sincere for a *Murshid al-Kāmil*. One night, out of desperation, he cried to Almighty *Allāh* ﷻ, "I swear by Your Honour! I will take *Bay'āh* on the hands of the first person I meet in the morning." Early the next morning, he was on his way to the *Musjid* to perform *Fajr Salāh* and he met a thief. He caught hold of his hand and requested him to make him his *Murīd*. The thief constantly refused, but the man was persistent. Eventually the thief said, "Sir! I am a thief, look here are the stolen goods". The man replied, "But I have a promise with *Allāh* ﷻ that I will take *Bay'āh* on the hands of the first person I meet in the morning". Suddenly, *Sayyidunā Khidār* ﷺ appeared. He purified the thief instantly and elevated him to the status of a *Walī*. He then took *Bay'āh* on his hands.

Subhān-Allāh! Sincere devotion never goes unanswered. There are two things in the world one seeks. One that you seek, runs away from you, while the other remains in its fixed place. But the Merciful Lord ﷻ says, "One who comes towards Me an inch, I come to him a yard, one who comes to Me two yards, I come to him

⁶⁵⁵ *Al-Qur'ān al-Karīm*, Sura: Al-'Ankabut, verse 69

four yards. One who comes to Me slowly, I come to him briskly. One who comes to Me briskly, I come to him in speed."⁶⁵⁶

The Imām ؑ gave an astonishing account of one of his Mashā'ikh. He said: Once a person came to Marehra Sharīf to the Grand Master, Burhān al-Muwahhidīn Sayyidi Sha Alē-Muhammad al-Husainī al-Qādirī ؑ (d.1164/1751). He said to the Great Master, "Oh Master! I have visited numerous Sajjadahs and Zāwiyās in search of the truth, but I cannot fulfill my Talāb (spiritual desire). I have performed so many Mujāhidahs and Riyā'at (devotions) but to no avail. Now, I have come to you with the same complain". The Grand Master listened attentively to the disciple and then sent him to a room in his Khanqah Sharīf (Zawiya). He then ordered the Khādim to prepare some very hot fish curry and serve it to him for supper. He ordered the Khādim not to give him any water and lock the door from the outside. It was mid-summer and the weather was extremely hot. The Khādim did as ordered and after serving the supper, he locked the door from the outside.

Firstly, the extreme heat of the small room, secondly, the burning chillie-filled food, and thirdly, the thirst. Due to all these factors, the man began screaming inside and continuously banged the door. All hell broke loose on him. He screamed and begged for water but no one came to his rescue. Early the next morning, the Murshid al-Kāmil came for Salāh and the Khādim opened the door for the disciple to perform Salāh. As soon as the door opened, the man ran out to the tap and drank as much water as he could:

After Salāh, the Shaykh asked him if his night passed in comfort. He replied, "Last night the Khādim tried to kill me. Firstly the extreme heat of the weather, secondly, the hot fish curry and to top it all, he did not give me a drop of water. The Khādim locked the door from outside so that I may die in agony." The Shaykh then

⁶⁵⁶ Refer Sirr al-Asrār, Tambhī al-Ghafilīn, Bahāre-Sharī'āt, Kitmiya'eh Sa'adat etc.

asked him what he did the entire night. He answered, "As long as I was awake, there was nothing that I desired more than water, and when I fell off to sleep there was nothing that I thought of besides water". The Shaykh then said, "This is what one calls Talāb-e-Sādiq (sincere devotion). Did you ever have such Talāb in all your years of devotion that you are complaining off?" Since the man's heart was clean and he had correct desires but his Nafs misled him, the Grand Shaykh caste a spiritual glance into his heart and the spiritual doors instantly opened for him. The Merciful Allāh ؑ does not allow the struggle of those who seek for Him ؑ to be futile.

Once an impersonator (con-artist) fooled the powerful Sultān 'Alamgīr ؑ (d.1118/1707) and brought him to his feet. He then removed his disguise and said to the King, "Look! I am the same mimic and I have fooled such a powerful King". The Sultan wanted to reward him for this trickery but he refused it and said, "By taking false names, I have tricked such a mighty King like you, if I take the true and Glorious Names of Allāh ؑ, surely he will shower His Mercy on me". He said this and then tore his garb of disguise and went away into the jungles never to be seen again. 'Allama Shaykh 'Abd al-Rahmān Jāmī ؑ (d.898/1493) wrote a couplet that correctly fits to this incident. He writes:

متاب از عشق رو گرچه مجاز است

که آں بحر حقیقت کار ساز است

Do not turn your face away from Love though it is Majāz (metaphorical),
for Majāz paves the way to the ocean of Haqīqī (true love).

If you imitate anyone, Allāh ؑ will include you in the same group.
The Hadith Sharīf states:

﴿وَمَنْ شَبَّهَ بَقَوْمٍ فَهُوَ مِنْهُمْ﴾

*And one who imitates a nation, will become from them.*⁶⁵⁷

This is the effect of imitation. Our *Salāh* and Fast etc. is the imitation of the real *Salāh* and Fast of Sayyidunā Rasūlullāh ﷺ and the *Swalīhīn*. The effect and results are obvious. Therefore, Imām Ghazālī (d.505/1111) states, "Imitation will eventually generate true Spirituality". The condition of imitation is that it must be done sincerely until its true effects begin to reflect. If the intentions are evil such that people will be impressed and praise you, it will be *Riya* (boastfulness) and this is *Harām* in *Islām*. The *Hadith Sharīf* cautions:

﴿لَا تَمَارِضُوا قَتْمَرِضُوا﴾

*And do not pretend to be sick because you will really get sick.*⁶⁵⁸

Another *Hadith Sharīf* issues a more severe warning:

﴿لَا تَمَارِضُوا قَتْمَرِضُوا فَتَمُوتُوا فَتَدْخُلُوا النَّارَ﴾

*Do not pretend to be sick because you will really get sick and if you die in this state you will go to Jahannam.*⁶⁵⁹

QUESTION: Is it a major sin (*Kabīra*) to pretend to be sick?

ANSWER: Yes! And the *Hadith* has warned us about the Curse of Allāh ﷻ.

QUESTION: If one disregards a minor sin (*Saghīra*), does it become a major sin (*Kabīra*)?

⁶⁵⁷ Recorded in the *Musnad of Imām Ahmad ibn Hambal* ﷺ, *Hadith* no.5107, on the authority of Sayyidunā Ibn 'Umar ﷺ.

⁶⁵⁸ Cited in *Durr al-Manthar*, Vol.1, p.886, *Hadith* no.470, narrated on the authority of Sayyidunā Wahb bin Qays ﷺ.

⁶⁵⁹ Cited in *Kash al-Khifā*, *Hadith* no.2990, on the *Sanad* of Daylamī narrated on the authority of Sayyidunā Wahb bin Qays ﷺ.

ANSWER:

Sometimes to disregard a minor sins may lead to *Kufr* if the sin relates to the necessities of *Dīn* (*Darūriyāt al-Dīn*). The 'Ulamā state that if someone commits a sin and people ask him to repent and if he says, "What wrong did I do that you ask me to make *Towbah*?" this is *Kufr*. There are many minor sins (*Saghīra*) that are from the necessities of *Dīn* and if one regards them as *Halāl*, and then one will become a *Kāfir*. Similarly, if anyone regards a minor sin as insignificant, it becomes *Kabīra* (major). The pious *Awliya-Allāh* state that one sin leads to another. One must not see whether a sin is minor or major, but observe Whose Divine Laws you are breaking. If one realizes that one is a criminal in the Court of Allāh ﷻ, one will not differentiate between minor and major sins. One will not sin at all.

QUESTION: Respected Imām! The following *Du'a* is prescribed when sighting the moon:

﴿أَعُوذُ بِاللَّهِ مِنْ شَرِّ هَذَا﴾

*I seek refuge in Allāh from the evil of this.*⁶⁶⁰

What does this mean?

ANSWER:

In this world, *Imān* is absolute purity, while *Kufr* is absolute evil. Besides these two things, there is nothing good or evil. The moon appears after sunset. At this time the mischievous and evil *Jinn*'s spread out on the earth. Therefore, the *Hadith Sharīf* orders us to keep the children indoors. So people think that it is bravery to walk outside between *Maghrib* and 'Esha. This is ignorance. Another *Hadith Sharīf* enunciates, "When the movement of people stops (sunset), do not leave your homes and go outside". The *Hadith Sharīf* also forbids a person to sleep alone in a house.

Someone then spoke about people being bitten by snakes. A'la-Hadrat ﷺ said that it is reported in the *Hadith Sharīf* that, "Whoever recites the following *Du'a* in the morning, will be

⁶⁶⁰ Cited in *Al-Hisn al-Hasin* on the chapter of sighting the moon.

protected the whole day from poisonous animals and one who reads it at night will be under the protection till the morning." The Du'ā is:

661 ﴿أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ﴾

QUESTION: Respected Master! Is it permissible to play ball (soccer, cricket, etc.)?

ANSWER: It is 'Abas (profitless/idle with no Islāmic benefit). The great Jurist of Islām, Imām Burhān al-Dīn 'Alī Margha'nānī (d.591/1195) records in his famous book, *Hidayah*, that every 'Abas⁶⁶² in Islām is *Harām*. But the correct ruling is that every 'Abas is *Bātil*⁶⁶³. The *Hadith Sharīf* states, "Every play of a Muslim is *Bātil* besides three things." The three things are, horse riding, archery and play⁶⁶⁴ with one's wife, (play here also refers to having some sort of sport [such as running, catching one another etc.] in the privacy of a room or yard. Since playing ball does not fall in this category, therefore it is *Bātil*.⁶⁶⁵

⁶⁶¹ Cited in *Sahih Muslim*, Ch:17, p.28, *Hadith* no.6829, on the authority of Sayyidah Khawlata bint Hakīm al-Sulamīyāt. The complete *Hadith* reads:

(6829) - وَحَدَّثَنَا هُرَيْرٌ بْنُ مَرْثُومٍ وَأَبُو الطَّاهِرِ كَلَامَنَا عَنْ أَبِي وَهَبٍ (وَاللَّغْظُ لَهُ رَوْنٌ) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ قَالَ: وَأَخْبَرَنَا عَمْرُو (وَقَوَائِنُ الْحَارِثِ) أَنَّ بَرْدَ بْنَ أَبِي حَبِيبٍ وَالْحَارِثُ بْنُ يَعْقُوبَ حَدَّثَا عَنْ يَعْقُوبَ بْنِ عَبْدِ اللَّهِ بْنِ الْأَشَجِّ عَنْ سُوَيْبِ بْنِ سَعِيدٍ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ خَوْلَةَ بِنْتِ حَكِيمِ السَّلِيلِيَّةِ أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ يَقُولُ: ﴿إِذَا تَوَلَّى أَحَدُكُمْ مَنْرًا فَلْيَقُلْ: أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ. فَإِنَّهُ لَا يَصْرُفُ شَيْءٌ حَتَّى يَرْمِجَ مِنْهُ.﴾

⁶⁶² Play

⁶⁶³ Futile.

⁶⁶⁴ Play also refers to foreplay with one's wife.

⁶⁶⁵ This assessment shows how in-depth the insight of Imām Aḥmad Riḍā is of details [Juziyyat] in Islāmic Fiqh. This *Hadith* is cited in *Strat al-Halabī*, Vol.1, p.5, and it reads as follows:

﴿كل شيء يلعبه الرجل باطل، إلا رمي الرجل بقوسه، أو تأديبه فرسه، أو ملاعبته امرأته فإن من الحق﴾

COMPILER: While the noble Imām was explaining this *Mas'ala*, a person come into the *Majlis* and kissed his feet. This upset the Imām terribly and hence, he remarked: Your action has caused great pain in my heart. I dislike anyone kissing my feet at any time, and more so on two occasions. One is while I am engaged in reading my *Wazā'if* and the other is while engrossed in spiritual devotion (*Murāqibah*, etc.) because at these times I am in deep concentration and cannot speak. I fear that *Allāh* does not show me that day when people kiss my feet and I get happy about it! This is totally incorrect. Respect and love lies in obedience. If you are forbidden from doing something, abstain from it always though the heart forces you to do it.

Which true Muslim will not want to bow his head and make *Sajdah* when hearing the sacred name of Sayyidunā Rasūlullāh? By *Allāh*! Certainly the beloved Prophet of *Allāh* will be very displeased by this! It will certainly not make him happy because he had forbidden *Sajdah* to anyone besides Almighty *Allāh*. Although our *Sajdah* is not permitted to our *Habīb*, Angels and Sayyidunā Jibra'īl make *Sajdah* to him.

QUESTION: Sir! When did the Angel Jibra'īl make *Sajdah* to him?

ANSWER: All the Angels were ordered to make *Sajdah* to him and this command was so imperative but one (*Shaytān*) amongst the Angels refused and he was cursed and rejected. Since Angels are *Ma'sūm* (sinless), they all obeyed the command.

The illustrious Imāms of Islām state, "In reality, the command to the Angels to make *Sajdah* to Nabī Ādam was in fact to make *Sajdah* to Sayyidunā Rasūlullāh because Nūr-e-Muḥammadi was placed on his forehead." Nabī Ādam was merely the *Qiblah* (direction and carrier of Nūr-e-Muḥammadi) and Nūr-e-Muḥammadi was the object of *Sajdah*.

Similarly, the Holy Ka'aba is the *Qiblah* (direction) but *Sajdah* is made to *Allāh*. Great miracles were given to the Noble Prophet Sayyidunā 'Isā. He raised the dead and cured the blind and

lepers. What was the end result? His followers saw these amazing miracles and regarded him as "God" and the "Son of God". Who can claim to be like the unique personality of Sayyidunā Rasūlullāh ﷺ? But we are commanded to testify,

اشهد ان محمد عبده ورسوله

"I testify that verily Sayyidunā Muḥammad ﷺ is the servant and Rasūl (Prophet) of Allāh ﷻ!"

First, is the word 'Abd (servant) and then Rasūl (Prophet). This sequence signifies that a Muslim must not elevate him as the Christians did to Nābī 'Isā عليه السلام, i.e. Allāh or Son of Allāh. He is the most beloved servant of Allāh ﷻ. Allāh ﷻ has protected us from Shirk. Numerous Ahādith forbid us from making Sajdah to any creation other than Allāh ﷻ. In some places it is ordered, "Sajdah is exclusive to Allāh ﷻ". Other places it says "Do not make Sajdah to anyone besides Allāh ﷻ etc." Great emphasis has been placed in making Sajdah to Allāh ﷻ Alone and Sajdah to anyone else is Harām. If this was not done then Allāh ﷻ Alone knows what would have been the position.⁶⁶⁶

QUESTION: Nowadays, most shopkeepers charge a bit more than the retail price to clients who buy goods on credit. Is this permissible?

ANSWER: There is no harm in this but it is better not to do so.

QUESTION: Does magic (Sahar) have an adverse effect on the heart?

ANSWER: Magic does not change the originality of a thing. It is stated about the magic of Fir'oun (Pharaoh), "سحروا عين الناس واسترهبوه" *that magic was cast on the eyes of the people and they were threatened.*"

يخيل إليه من سحرهم أنها تسعى The result of Pharaoh's magic in the mind of Nabī Mūsā عليه السلام was that the ropes and sticks were running.⁶⁶⁷

⁶⁶⁶ The great Mujaddid Imām Aḥmad Riḍā عليه السلام has written a detailed book on this subject. Refer to his masterpiece *Al-Zubḍat al-Zakiyyah*.

⁶⁶⁷ Cited in *Faṭḥ al-Bārī* in the chapter of Bāb al-Sahr as follows:

Once a magician came to the Mogul Emperor, Sultan Jhangīr Marḥūm (d.1037/1627), father of Sultan 'Alamgīr ﷻ (d.1118/1707). He displayed some of his magic to him and then said, "I want to go up into the sky and sort out my enemy. Please give security to my wife in your Palace". The lady was sent into the Palace and then he took out a ball of threads and threw it into the sky. He began climbing on that thread into the sky until he vanished from the eyesight. After a while, the sound of shouting and screaming was heard. A hand fell from the sky, then another. A little while later, one leg fell and then another. Then a head fell, followed by pieces of the body. This indicated that the enemy was victorious over him.

When his wife heard of this, she came running from the Palace and accumulated all the parts of the body. She then lit a fire and jumped into it with all the pieces till she burnt to ashes. After a little while they were amazed to see the very same magician climbing down the thread from the sky and presented himself in front of the Sultan. He then said, "By your grace, I was victorious over my enemy. Now please call my wife from the Palace so I can take her home." The Sultan was totally baffled as to who the real magician was and who the woman was that burnt in the fire was. The man insisted to call his wife because he had left her in the security of the King. The flabbergasted Sultan explained to the magician that his wife burnt herself to ashes. The man asked the Sultan not to joke with him. The Sultan became even more astounded when the man requested

قوله: (باب السحر) قال الراغب وغيره: السحر يطلق على معان: أحدها ما لطف ودق، ومنه سحرت الصبي خادعته واستلمته، وكل من استمال شيئا فقد سحره. ومنه إطلاق الشعراء سحر العيون لاستمالها النفوس، ومنه قول الأطباء: الطبيعة ساحرة ومنه قوله تعالى: (بل نحن مسحورون) أي مصروفون عن المعرفة، ومنه حديث "إن من البيان لسحرا" وسيأتي قريبا في باب مفرد، الثاني ما يقع بجذاع وخيالات لا حقيقة لها، نحوها ما يفعله المشعوذ من صرف الأبصار عما يتعاطاه بخفة يده، وإلى ذلك الإشارة بقوله تعالى: (يخيل إليه من سحرهم أنها تسعى) وقوله تعالى: (سحروا عين الناس) ومن هناك سموا موسى ساحرا، وقد يستعين في ذلك بما يكون فيه خاصية كالخبر الذي يجذب الحديد المسمى المغنطيس، الثالث ما يحصل بمعاونة الشياطين بضرب من التقرب إليهم، وإلى ذلك الإشارة بقوله تعالى: (ولكن الشياطين كفروا يعلمون الناس السحر) الرابع ما يحصل بمخاطبة الكواكب واستئصال روحانياتها بزعمهم، قال ابن حزم: ومنه ما يوجد من الطلسمات كالطابع المنقوش فيه صورة عقرب في وقت كونه القمر في العقرب فينفع إمساكه من لدغة العقرب، وكما لمشاهد بعض بلاد الغرب - وهي سرقسطة - فإنها لا يدخلها ثياب قط إلا إن كان غير إرادته، وقد يجمع بعضهم بين الأمرين الأخيرين كالاستعانة بالشياطين ومخاطبة الكواكب فيكون ذلك أقوى بزعمهم.

him permission to call his wife from the Palace. The King nodded his head in affirmation and the man loudly called out to his wife. Immediately, the wife came out of the Palace.

QUESTION: Is it permissible for one to learn this art and not perform any trickery in collaboration with the *Shaytān*?

ANSWER: Magicians use illusion to fool the people therefore, it is not permissible. The 'Ulamā of *Islām* regard this as *Harām* because it is a deceit and misleads the servants of *Allāh* ﷻ. The *Sharī'ah* dislikes this therefore, it is confirmed by the *Hadith Sharīf*:

﴿مَنْ غَشَا فَلَيْسَ مِنَّا﴾

*He is not from amongst us who cheats.*⁶⁶⁸

COMPILER: While this discussion was on, someone questioned about the reality of *Mo'jiza* (miracles of the Prophets).

The Noble *Im ām* replied: *Mu'jizah* of Prophets ﷺ are true and the *Qur'ān* states:

﴿وَلَقَدْ عَلَّمْتُمُ الَّذِينَ آٰمَنُوا مِنكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ﴾

*And well you knew those amongst you who transgressed in the matter of the Sabbath: We said to them: "Become apes, despised and rejected."*⁶⁶⁹

These disobedient people were turned into monkeys. Only people with poor understanding will interpret this *Ayah* that the people did not really become monkeys, only their brains became like that of monkeys. They do not respect and understand the sacred *Ayah* of the Holy *Qur'ān*. All the misled people were destroyed when they tried to use their limited knowledge to wrongfully interpret the verses of the Holy *Qur'ān*. They could not fully understand the

⁶⁶⁸ *Sahīh Muslim*, Vol.2, p.90, *Hadith* no.243, narrated on the authority of Sayyidunā Abu-Hurayra ؓ

⁶⁶⁹ *Al-Qur'ān al-Karīm*, Sura:Al-Baqarah, Verse:65

Ayahs and as such they misinterpreted them. Such people's brains are worse than that of monkeys. Even monkeys have the love and respect of the *Qur'ān* in their hearts.

Once my younger brother, Mawlanā Moḥammed Ridā ؓ (d.1356/1939), was sitting on the roof of his house and reciting the Holy *Qur'ān* aloud. A monkey was sitting on the opposite wall. He stopped reciting to do something and left the *Qur'ān* on the table. The monkey jumped from that wall and wanted to go on the opposite wall. As it came in line with the Holy *Qur'ān*, it stopped and made *Sajdah* to the Holy *Qur'ān*, and respectfully walked away.

Imām Ahmad Ridā ؓ says: I saw a monkey making *Qiyām*. It stood in respect at the time of *Salawāt* (*Salami*). Once I had *Mawlid al-Nabī* in my old house. We were all seated while the *Riwayāt* of *Mawlid al-Nabī* ؐ was read. Across us on the wall, a monkey was sitting in respect and listening attentively. When the time of *Salātu-Salām* came, all of us stood in *Qiyām* and the monkey did the same. When we sat after *Salām*, it also sat. That was a monkey, not a *Wahābī*!

The *Hadith Sharīf* deliberates as follows:

﴿إِنَّهُ لَيْسَ شَيْءٌ بَيْنَ السَّمَاءِ وَالْأَرْضِ إِلَّا يَعْلَمُ أَيُّ رَسُولٍ إِلَهُ، إِلَّا عَاصِي﴾

الْحَيَّ وَالْإِنْسَ

*There is no creation that does not recognize me as the Prophet of Allāh ﷻ besides the mischievous Jinn's and Human.*⁶⁷⁰

⁶⁷⁰ *Faīd al-Qadr*, Vol.5, p.576, narrated on the authority of Sayyidunā Anas ؓ. Also cited in *Musnad Imām Ahmad ibn Ḥambal* ؓ, *Hadith* no. 14044, on the authority of Sayyidunā Jābir ibn 'Abd Allāh ؓ.

The status of Sayyidunā Rasūlullāh ﷺ is beyond human understanding. In fact, by his ﷺ blessings, his ﷺ servants possess such great powers that other creations are also obedient to them.

Sayyidī Shaykh Ibn Mas'ūd ؓ a very high-ranking Walī of Allāh, (may Allāh ﷻ bless us with his Barakāt in this Dunyah and Ākhirah) lived in the jungles. A person made a vow that he would raise a bull to be very healthy and present it to the Shaykh as a gift. When the bull was ready, he set out for the presentation. Since the bull was heavy and powerful, it broke loose and disappeared into the jungle. The man could not trace it and sadly returned home. There was another man that had a weak bull, which ploughed his field and did other work. He also decided to visit the noble Walī with an intention that he makes Du'ās for the health of his bull because it was the only means he had to earn his living. However, he took the bull to Sayyidī and requested him to make Du'ā for its health. There were a few lions sitting by Sayyidī and he signalled to one of them. One came to the bull, killed it and ate part of it. The second lion came and also ate some and so did the third lion until the bull was completely eaten up. The man thought in his heart, "This is a very wonderful Du'ā I asked for! I asked for its health and it has totally disappeared".

While standing in this confused state he saw a healthy bull come from the jungles and stood respectfully in front of Sayyidī ibn Mas'ūd ؓ. This was the same bull that broke loose from the first man and disappeared into the jungle. Sayyidī ؓ then said to the man, "Take this bull for you in replacement of the one eaten up by the lions". The man gladly took it but had two fears in his heart. Firstly, of the lions that were only obedient in the Shaykh's presence but as soon as he will move into the jungles, they will attack the bull and eat it up. Sayyidī ؓ immediately interrupted his thought and said, "Are you afraid of these lions? Do not fear, they will not harm your bull." This part of his worry was sorted out, but what about the second fear? "Allāh ﷻ knows who is the owner of this bull that the Shaykh gave to me? What am I to answer if its real

owner confronts me? I will be accused of theft." Again the Suft Master ؓ said to the man, "Do not worry, no one will ask you about the bull!"

Thereafter, he ordered one of the lions to escort the man and the bull. It accompanied them for the entire journey in the jungles. When they reached the village, the lion turned back towards the jungle and disappeared. If this is the power of the servant of Sayyidunā Rasūlullāh ﷺ, then what will be the authority of the Master himself?

A'la'Ḥadrat Imām Aḥmad Riḍā ؓ then narrated another incident of a Walī. He said: Two 'Ulamā, Shaykh Abū al-Ḥasan Ibrāhīm ؓ and a friend visited a Walī of Allāh, Sayyidī Shaykh Muslim Magh'ribī⁶⁷¹ ؓ. They performed Salāh behind him and picked up minor Tajwīd faults in his Qirāt. They thought in their hearts that what kind of a Walī was this person who makes minor mistakes in Tajwīd? There was no response from the Walī at that time. However, there was a river nearby and both 'Alims decided to have a bath. They took off their clothes and left it on the bank and entered the water in their underwear. While in the water, a vicious lion appeared. It gathered their clothes and sat down on it. Both were terrified and could not get out of the water because they were only covered with underwear. 'Ulamā do not walk around in public in their underwear. So they sat in the river.

After some time, the Shaykh said to his disciples that he has not seen his guests for a long time. He ordered them to check on the guests. Somebody checked and then reported the problem to the Shaykh. He immediately went up to the lion, caught hold of its ear and gave it a hard slap on the face and said to it, "Did I not tell you not to trouble my guests. Now go away." The lion bent his head in submission and walked away. The Shaykh looked at the 'Ulamā and commented, "You have corrected your tongues and I have

⁶⁷¹ Refer *Kashf al-Mah'jūb* of Ārif-e-Billāh Sayyidī 'Alī al-Hijwārī Dāt Ganj Baksh ؓ.

corrected my heart." This was the reply to their fault-finding thoughts.

COMPILER: Once Janab Mirza Zākir Begg related to me an amazing incident of a snake. He said, "I had a Mawlid al-Nabī celebration in my home. A platform (Mimbar) was laid for the Mawlid reciters. While they were busy reading the Riwayāt and Qasidahs, a snake came swiftly and sat under the Mimbar. It sat there till the Majlis was over and then went away. It sat harmoniously listening to the Mawlid and did not harm anyone. When the function was over, it left. Some of the people in the audience intended to kill it but I stopped them and said that it had come as a guest of Sayyidunā Rasūlullāh. It must not be harmed in any way."

QUESTION: Can one perform Salāh in a Temple?

ANSWER: It is forbidden if the Temple is in the custody of the Kuf'fār because it is a centre and hideout of the Shaytān. Firstly, it is not permissible to go into a Temple.

COMPILER: One day, the eminent scholar, Mawlanā Choudary 'Abd al-Hamīd Khan, author of *Kanz al-Ā'khirah* was present with the Imām. The Noble Imām said to him: "This time I experienced severe fever for 34 full days. Not a single day did my temperature drop." Mawlanā 'Abdul-Hamīd asked, "Do you also feel cold and shiver?" The Imām replied, "My beloved Nabī has personally promised me that I will not experience or suffer an epidemic disease, such as cold and shiver, blindness of the eye, leprosy, epilepsy etc. I have total Imān and trust in the assurance of my Beloved Nabī". He then said, "It is also non-virtuous not to get sick because the Hadith Sharīf states, 'Allāh gives sickness to those whom He loves'." Alhamdulillah! I often experience fever, headache and hip pains. Once, severe hip pain affected my muscles so badly that I could not move my hands. Fever and headache are Mubārak sicknesses that were always experienced by the Awliya Allāh.

Once, a Walī of Allāh had a headache. He spent the entire night in Nafil Salāh to thank Almighty Allāh for giving him the sickness of Prophets. The condition of people nowadays is that if they get a slight headache, a mountain falls on them. Salāh becomes a big burden for them to perform and if they perform it, it is done haphazardly.

While we were sitting around the great Imām, a man suffering from stroke on the cheek came and requested the Noble Imām to make Du'ā for him. A'la'Ḥadrat said, "Engrave Surah Dhil-zāl Sharīf on a copper plate and look at it. Inshā-Allāh! This will help you⁶⁷²."

QUESTION: Is there any age limit set down by the Sharī'ah to perform the "Bismillāh ceremony".

ANSWER: The Sharī'ah mentions nothing about this, but the illustrious Mashā'ikh set 4 years, 4 months and 4 days for a child to perform this ceremony. When the great Qutb, Khawaja Qutb al-Dīn Bakhtiyār Kakī (d.635/1237) reached the age of 4 years, 4 months and 4 days, Sultan al-Hind Khawaja Gharīb Nawāz (d.633/1235) was called to perform the Bismillāh ceremony. As he intended to perform the ceremony, Allāh inspired him to wait because Qāḍī Hamīd al-Dīn Nagorī (d.625/1228)⁶⁷³ would perform the ceremony. On this side in Nagor, Qāḍī Hamīd al-Dīn was also commanded by Allāh (by a process of Ilhām-spiritual inspiration) to rush and perform one of His special servant's Bismillah ceremony. Immediately, Qāḍī Hamīd al-Dīn appeared

⁶⁷² One may get this Sura engraved on a copper plate and keep it at home. It can be used for anyone who has suffered a stroke.

⁶⁷³ Qāḍī Hamīd al-Dīn Nagorī was a Murīd of the Qutb, Shaykh Sahāb al-Dīn 'Umar Sohrawardī and a very intimate friend of Ḥadrat Khawaja Gharīb Nawāz. When Khawaja Qutb al-Dīn Bakhtiyār Kakī became the Murīd of Sayyiduna Gharīb Nawāz, he put him under the able care of Qāḍī Hamīdudīn to teach and perfect him in the Path of Sulūk.

in the function and said, "Son, Recite *بسم الله الرحمن الرحيم*." The child began with *Ta'ouz* and recited 15 chapters before he stopped. Both, Khawaja Gharīb Nawāz and Qādī Hamīd al-Dīn requested the child to continue. He replied, "This is all I heard in the womb of my mother. This is all she knew and that's all I remember listening to."

QUESTION: How did Khawaja Qutb al-Dīn get the title "*Kākī*"?

ANSWER: "*Kāk*" means "small bread". Once his family experienced *Fāqa* (hunger) for many days. There was no food at all in the house. Some *Kāk* came in front of him from the skies, hence he became known as *Kākī*.

Once, his most beloved *Murīd* and *Khalifa*, Khawaja Farīd al-Dīn Ganje-Shakar (d.668/1269) experienced 80 days of continuous *Fāqa* (pangs of hunger). His *nafs* began screaming, *الجوع الجوع* "Hunger! Hunger!" He picked up a few pebbles and put them in his mouth. As they entered his mouth, they turned to sugar. That's how he became famous as *Ganje-Shakar* (mine of sugar).

His most beloved *Murīd* and *Khalifa*, Khawaja Sultan Nizām al-Dīn Mehbūb-e-Elahī (d.725/1325) is known as *Zar-Baksh* (Bestower of Wealth). His state of charity was so great that he immediately gave away trays of jewels, gold and silver that were presented to him by Kings. Once a similar tray was presented to the great Khawaja and someone asked him, *الهدايا مشتركة؟* "Are there shares in this gift?" He replied, *اما تنها خوشتر* "You alone are the share holder", and gave him the whole tray. Thus, he earned the title of "*Zar-Baksh*."

In another incident, Khalifa Harūn al-Rashīd (d.193/809) sent a tray of Gold Sovereigns to Imām Abū-Yūsuf (d.182/796). A person asked him, *الهدايا مشتركة؟* "Are there any shares in this gift?" The

Imām replied, "This is similar to fruit when presented in a gathering. It will be distributed amongst everyone present because everyone will have a share in it. This rule does not apply to other things."

Imām Mulla 'Alī Qārī (d.1014/1606) records these two incidents and objected by saying that both the answers are conflicting. I (Imām Ahmad Ridā) have recorded a marginal note in answer to this proving that both were correct because there was great difference in their answers. Imām Abū-Yūsuf was a great *Mujtahid* in a state of *تشريع* (High authority well-versed in the sacred Laws of the *Sharī'ah*) where every one of his actions, words and conditions will be used as a proof in the codification of the Law.

On the contrary, the great Khawaja was in the high stations of *بیت* (celibacy). Both these stations are different. The distinguished Khawaja was a great *Ārif* and hence, his condition of love demanded total detachment from everything other than Almighty *Allāh* while the Noble Imām was a great *Mujtahid* and his state demanded total respect to the *Sunnah*. Every action, word and movement of a *Mujtahid* will be quoted in *Fiqh* to promote and enforce the Laws of the *Sharī'ah* while every aspect of the life of an *Ārif* is a manifestation of Divine Love and submission to the Sublime Creator.

It is recorded in the books of *Fiqh* that once Imām Abū-Yūsuf came to the market place on the day of *Shaq* (doubtful on the sighting of the new moon of *Ramaḍān*). He was riding on a black horse and dressed in a black garb. His *Amāma* was also black. The only thing white on him was the hair of his beard. The *Sharī'ah* has sanctioned from the clothing of the great Imām that it is permissible for a Muslim to wear a black garb. Someone asked the Imām if he was Fasting. The Imām whispered in his ear, *انا صائم* "I am Fasting." His action proves that a *Mufti* will fast on the days of doubt while

he will order the public not to observe Fast. However, the crux of the matter is that there is a great difference in the answers of both these personalities. This was due to their status and condition, which was certainly different from each another.

QUESTION: Is Sayyidunā Khidār ؑ a Nabī?

ANSWER: The consensus of the 'Ummah is that he is a Nabī and this is correct. He is still physically alive to this day. Almighty Allāh ﷻ has commissioned to him the duties of the oceans and Nabī Ilyās ؑ is in-charge of the earths. (Duties refer to services and supervision). Four Prophets of Allāh ﷻ are still physically alive. Of course, all Prophets are alive. The *Hadith Sharīf* very clearly confirms this as follows:

﴿إِنَّ اللَّهَ حَرَّمَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ فَتَبْقَى اللَّهُ حَيًّا مُزْنَرًا﴾

*Indeed Allāh ﷻ has made it Harām on the earth to eat up the bodies of Prophets, for the Prophets of Allāh are alive and Allāh ﷻ sustains them.*⁶⁷⁴

All Prophets ؑ have to fulfil the command and promise of Allāh ﷻ (death). They only experience death for a split moment and thereafter, their souls are returned to their bodies as

⁶⁷⁴ Cited in *Tahzīb al-Kamāl*, Vol.6, p.97, *Hadith* no.2322. The complete *Hadith* reads as follows:

(2322). ق: زَيْدُ بْنُ أَبِي عَدْنَانَ. رَوَى عَنْ: عُبَادَةَ بْنِ نَسْرِ بْنِ الْكَلْبِيِّ (ق). (رَوَى عَنْهُ: سَعِيدُ بْنُ أَبِي هِلَالٍ (ق)).
 ذَكَرَهُ ابْنُ جَبْرِ فِي كِتَابِ الْإِسْلَامِ. رَوَى لَهُ ابْنُ مَاجَةَ حَدِيثًا وَاحِدًا، وَقَدْ وَقَعَ لَنَا عَالِيَا عَنْهُ. أَخْبَرَنَا يَحْيَى بْنُ إِسْمَاعِيلَ الْقُرَشِيُّ، قَالَ: أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ سَعِيدٍ بْنُ الْفَخْرِ الْقُرَشِيُّ، وَأَبُو مُسْلِمٍ الْمُوَيْدِيُّ، وَعَبْدُ الرَّحِيمِ بْنُ الْأَخْوَةِ، وَأَبُو الْمَجْدُ زَاهِرُ بْنُ أَبِي طَاهِرٍ التَّقِيُّ، وَأَبُو الْفَخْرِ أَسْعَدُ بْنُ سَعِيدِ بْنِ رُوَيْحٍ، قَالُوا: أَخْبَرَنَا سَعِيدُ بْنُ أَبِي الرَّجَاءِ الصَّرِيقِيُّ، قَالَ: أَخْبَرَنَا أَبُو النَّخَعِ مَنصُورُ بْنُ الْحُسَيْنِ، وَأَبُو طَاهِرُ بْنُ نَحْمُودَ، قَالَا: أَخْبَرَنَا أَبُو بَكْرٍ بْنُ الْمُقَرَّمِ، قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ الْحَسَنِ بْنِ قُتَيْبَةَ، قَالَ: أَخْبَرَنَا حَزْمَةُ بْنُ يَحْيَى، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي عُثْمَرُ بْنُ الْحَارِثِ، عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ، عَنْ زَيْدِ بْنِ أَبِي عَدْنَانَ، عَنْ عُبَادَةَ بْنِ نَسْرِ، عَنْ أَبِي الذَّرْدَاءِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَكْبَرُوا عَلَيَّ مِنَ الصَّلَاةِ يَوْمَ الْجُمُعَةِ، فَإِنَّهُ يَوْمٌ مُشْهُودٌ، شَهَدَهُ الْمَلَائِكَةُ، وَإِنْ أَحَدًا لَا يَصِلُنِي عَلَيَّ إِلَّا عَرِضَتْ عَلَيَّ صَلَاتُهُ حَتَّى يَفْرُغَ». قَالَ: فَلْتُؤَدَّ الْمَوْتُ؟ قَالَ: إِنَّ اللَّهَ حَرَّمَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ فَتَبْقَى اللَّهُ حَيًّا مُزْنَرًا. رَوَاهُ عَنْ عُثْمَرَ بْنِ سَوَادٍ السُّرَحِيُّ، عَنْ ابْنِ وَهْبٍ، وَقَدْ لَنَا بَدَلًا

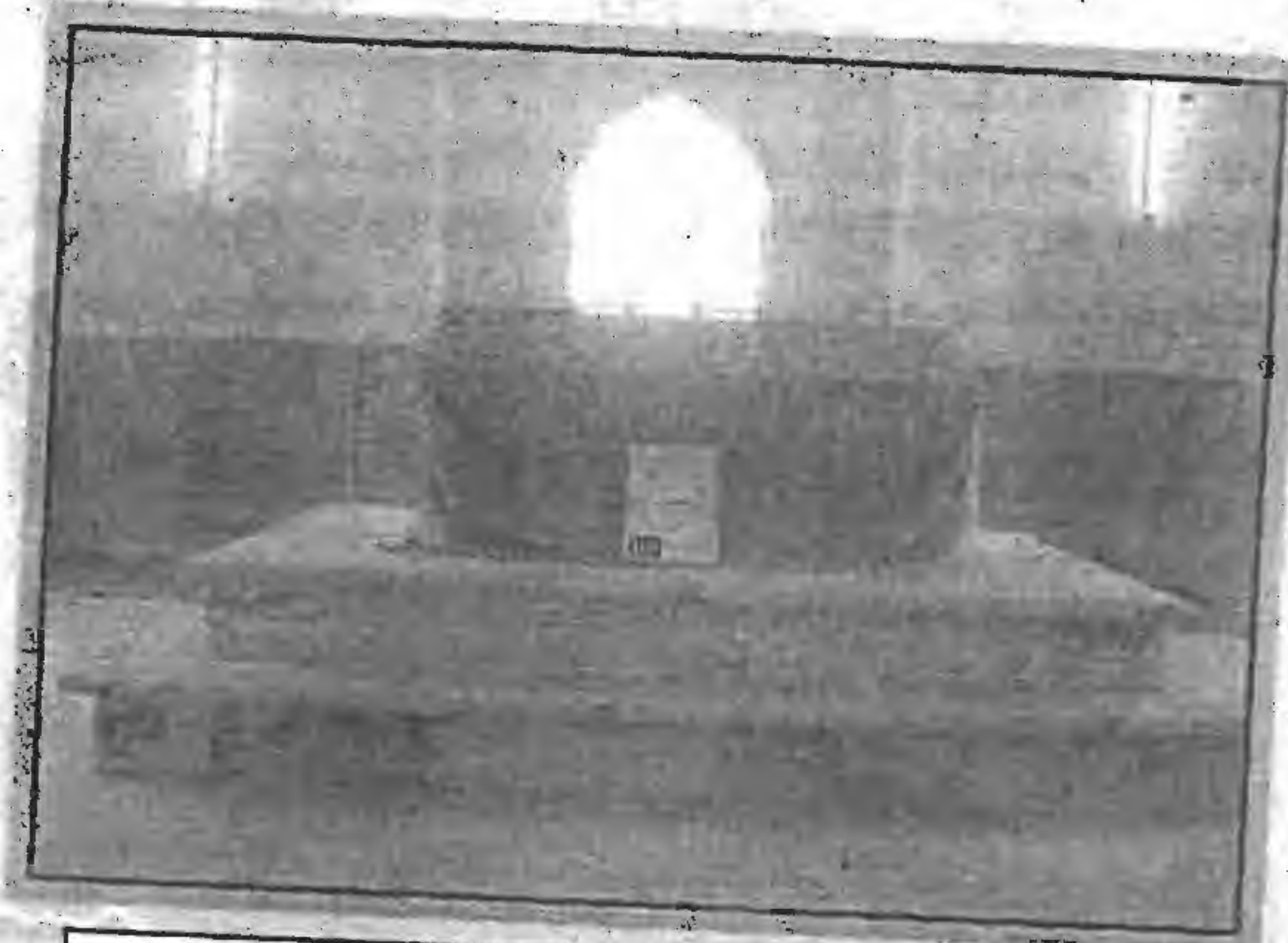
عَالِيَا



Mazār al-Sharīf of Nabī Yah'yah ؑ
 Damascus, Syria



The glorious Jannat al-Mu'allah and Mazār al-Sharīf of Ummul-Mo'minin Sayyidah Khadijah ؑ before being bulldozed by the Wahābis



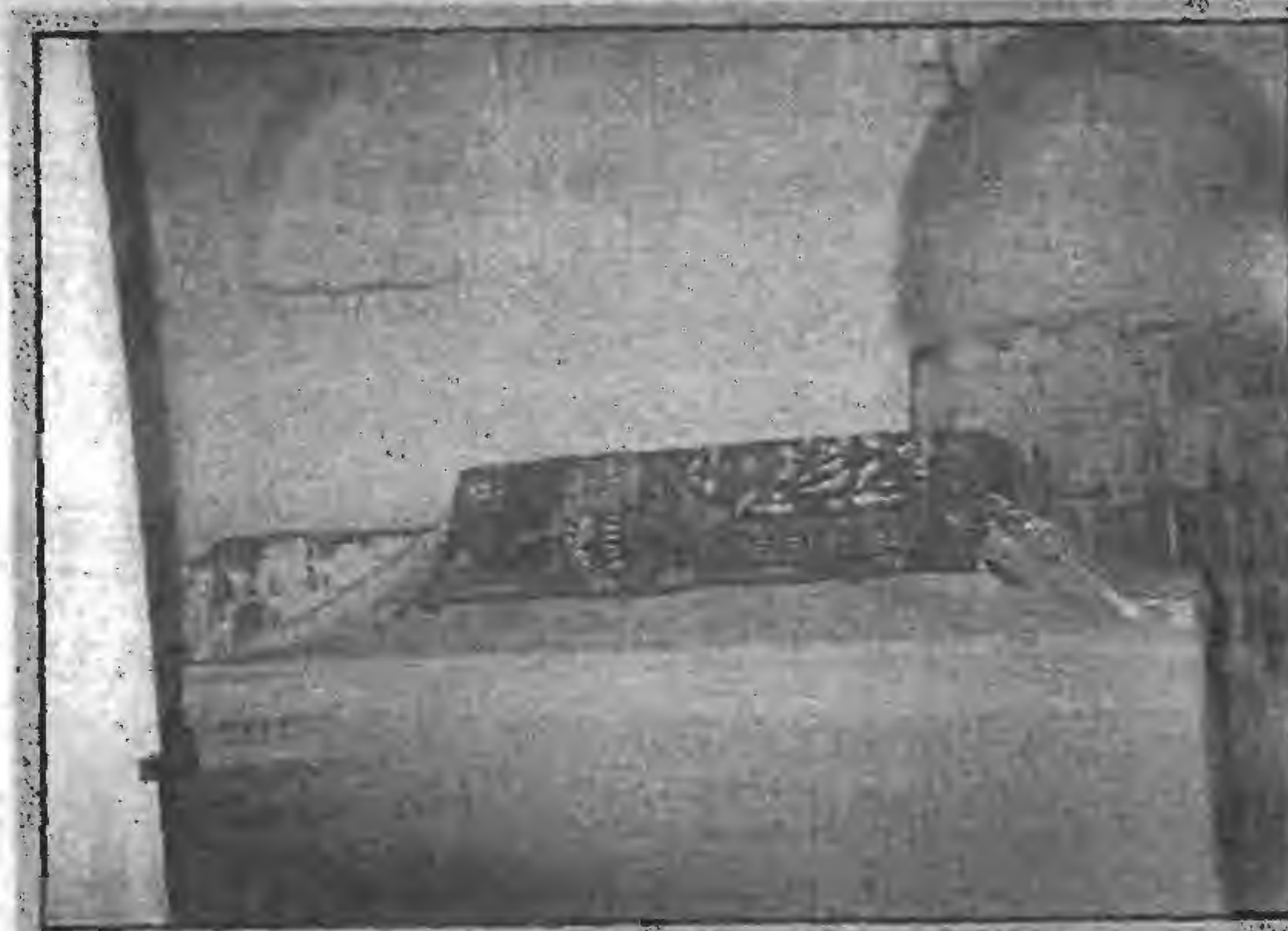
Mazār al-Sharīf of Sayyiduna Anas ibn Mālik Ṣaḥābī ؓ
Kḥadīm of the Nabī ؑ Basra, Irāq



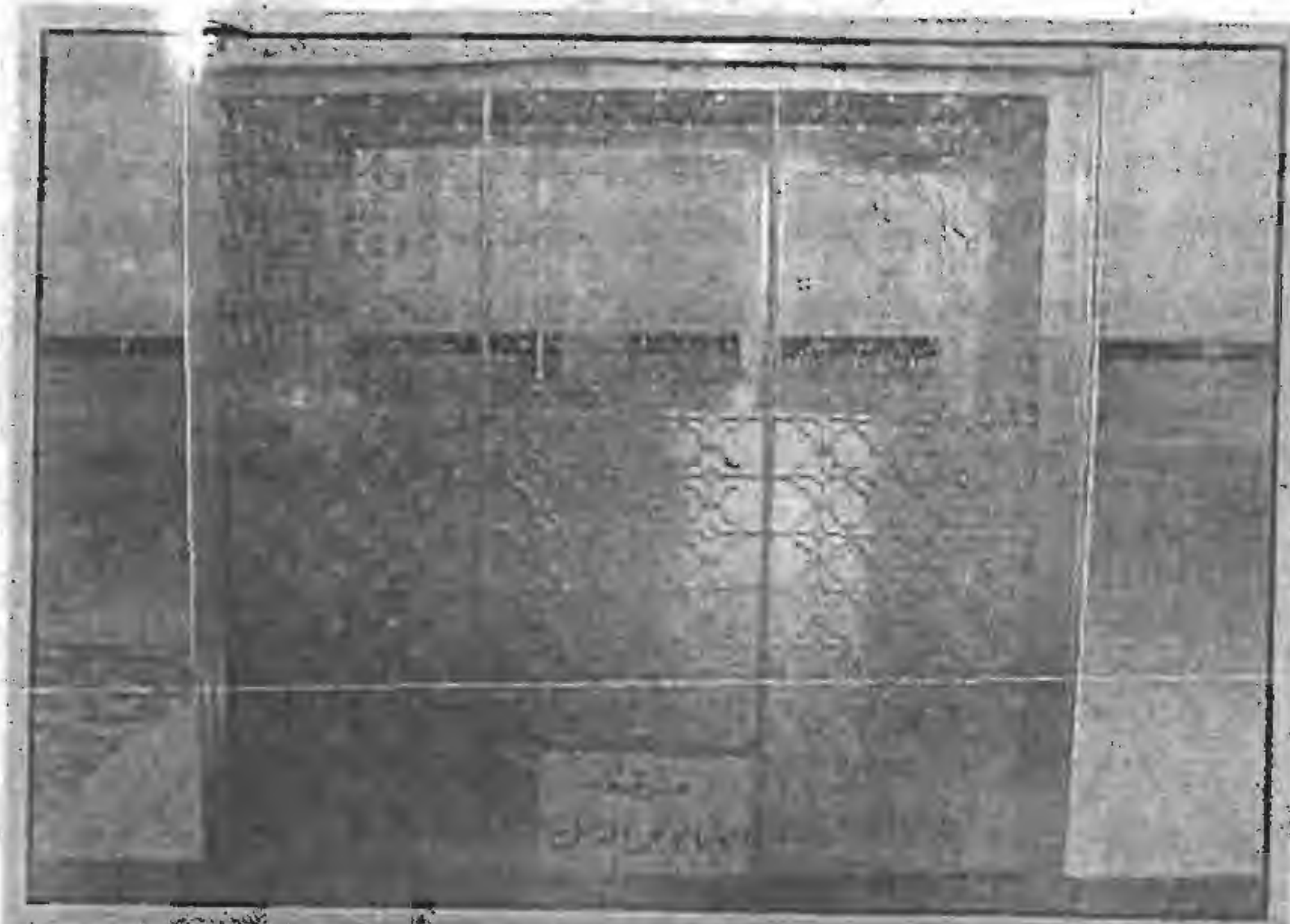
Mazār al-Sharīf of Sayyiduna Abu-Dardah Ṣaḥābī ؓ
Damascus, Syria



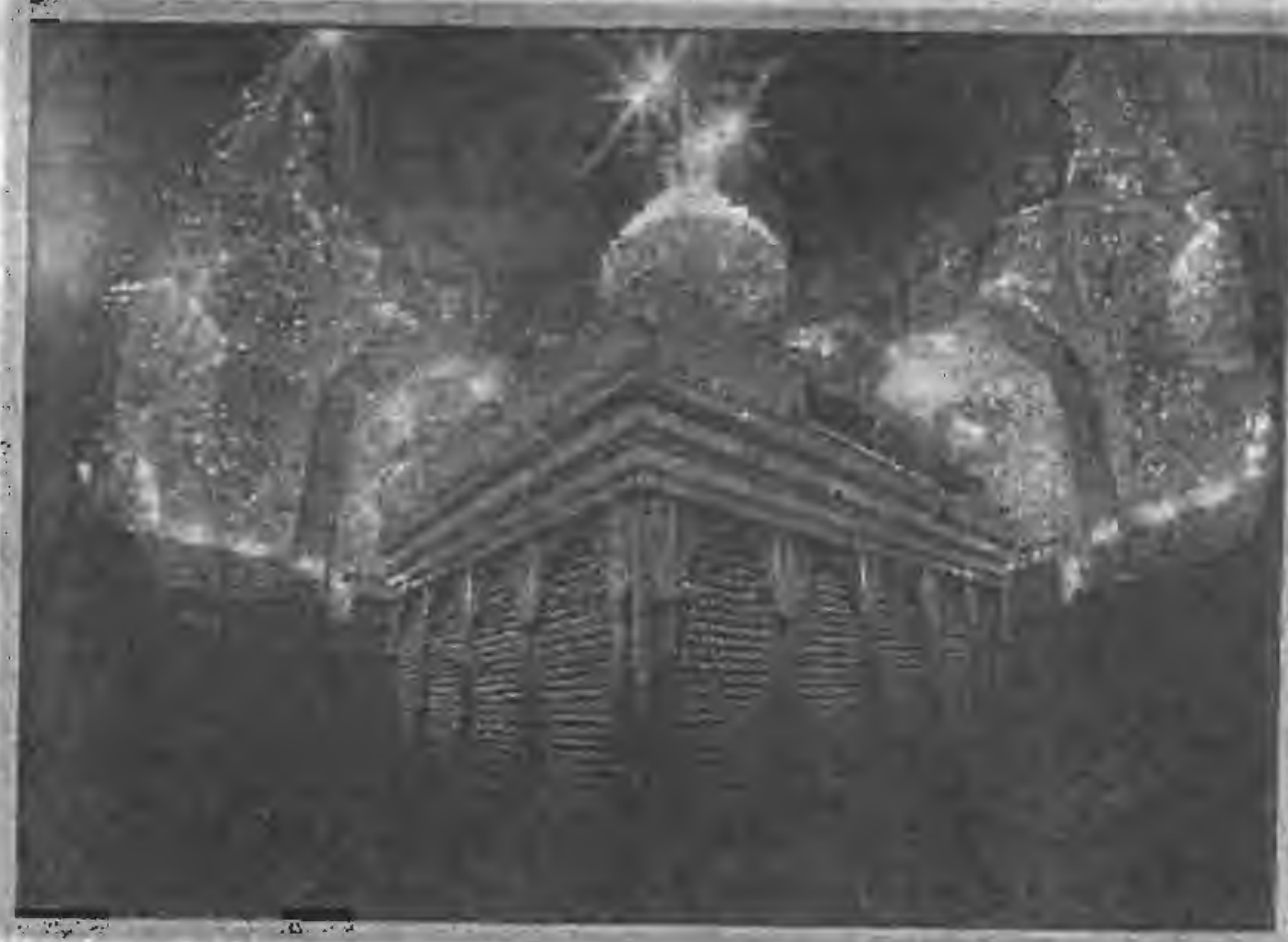
Mazār al-Sharīf of Sayyiduna 'Abdur-Raḥmān ibn Abu-Bakr as-Siddīque Ṣaḥābī ؓ
Damascus, Syria



Mazār al-Sharīf of Sayyiduna Abu-Mūsā al-'Ash'arī Ṣaḥābī ؓ
Humus, Syria



Mazār al-Sharīf of Hujjat al-Islām Imām Muḥammad al-Ghazālī ❀
Baghdad, Irāq



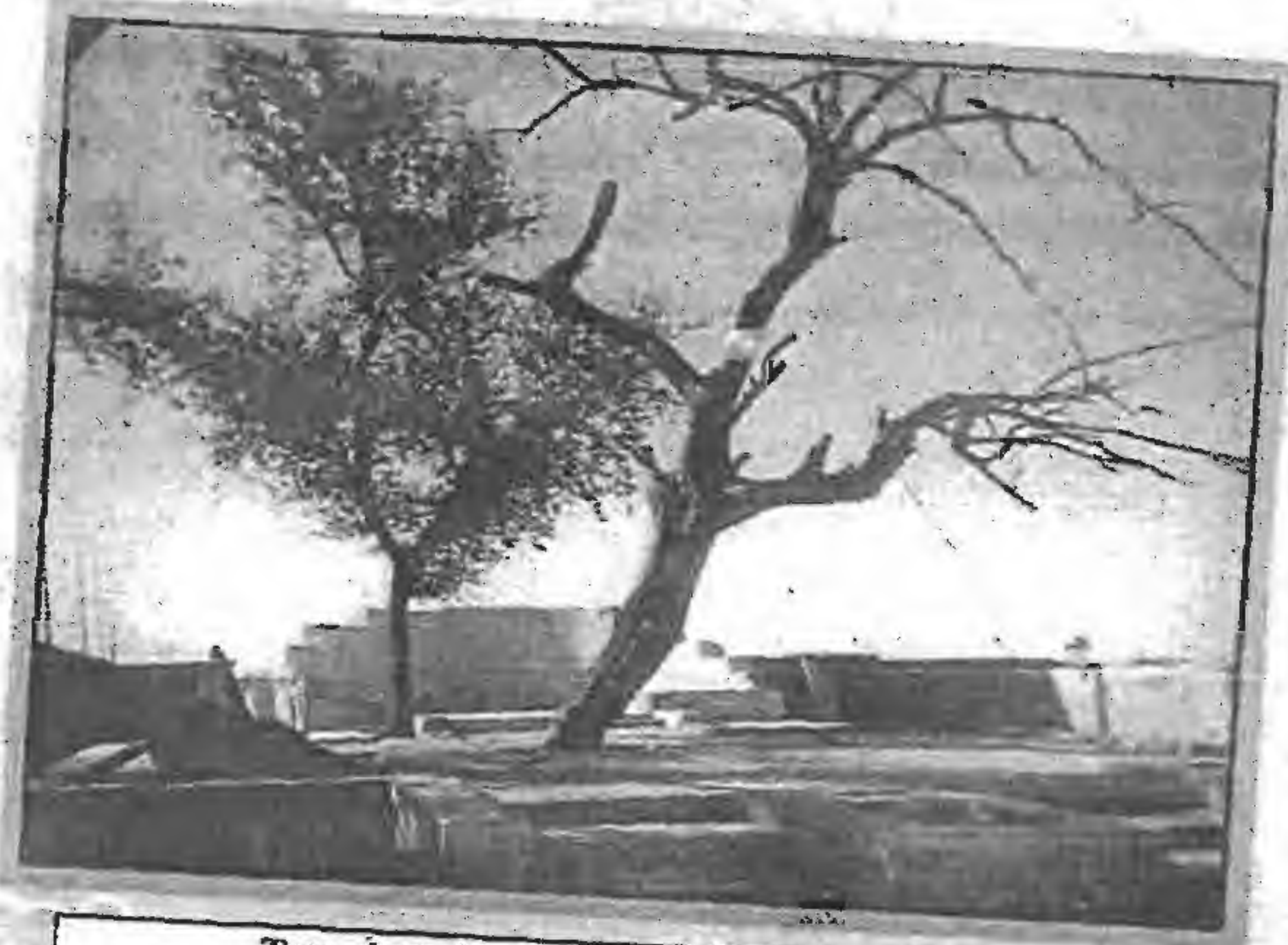
Mazār al-Sharīf of Sayyiduna 'Alī al-Murtadāh ❀
Najaf, Irāq



Mazār al-Sharīf of Sayyiduna Qutb Abul-Ḥasan 'Alī al-Ḥeet ❀
Ḥeet, Irāq



Reception Room of the Beloved Ḥabīb ❀ in Makkah al-Mukarramah being
demolished by the Wahābis



Tree planted by Sayyiduna Nabl Ādam ؑ
± 8500 yrs old - Gurna, Iraq



Mazār al-Sharīf of Sayyidah Ruqayyah bint Imām al-Husain ؑ
Damascus, Syria



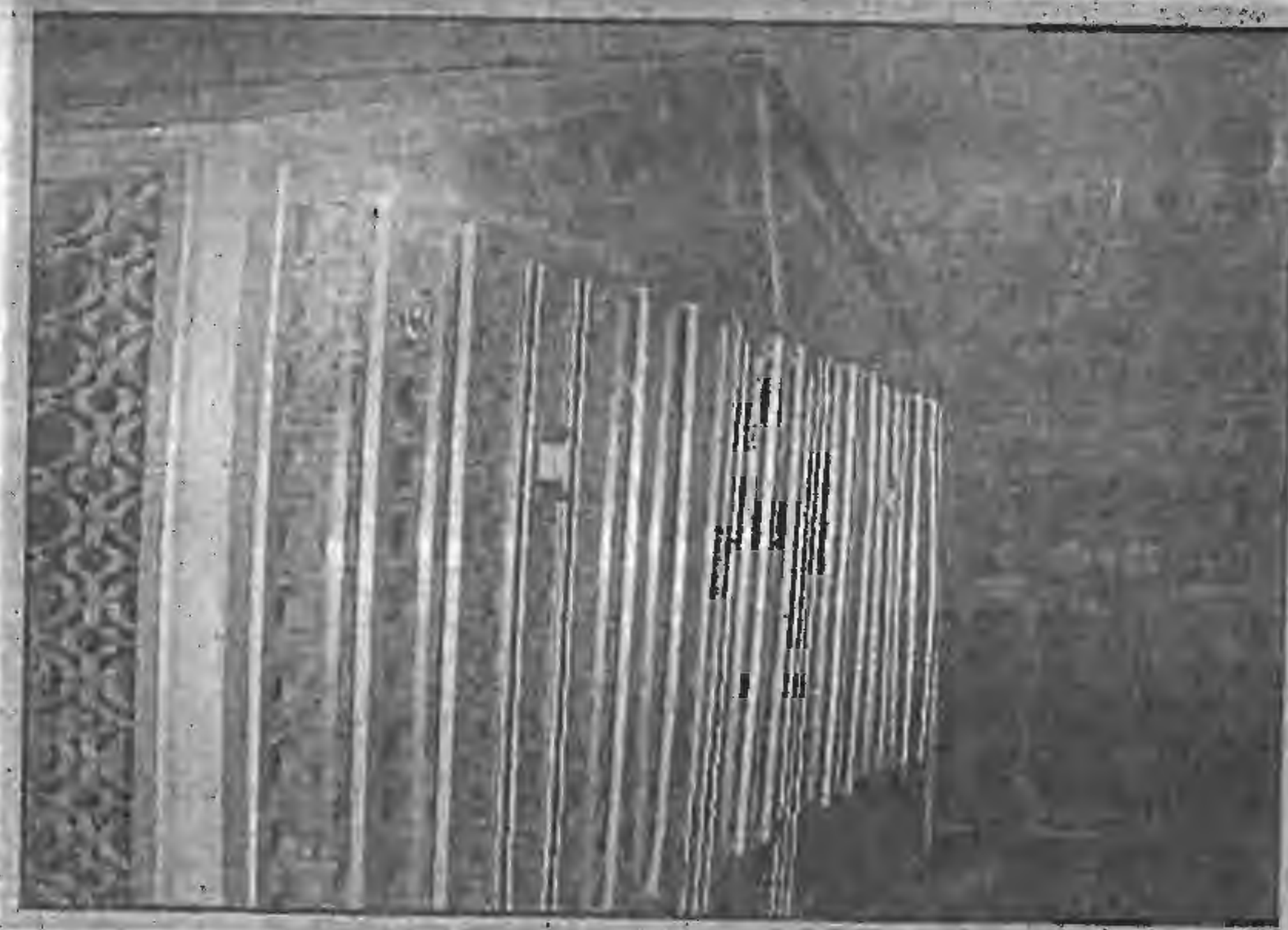
Mazār al-Sharīf of Sayyidah 'Ārifah Rabi'ah Basri ؑ
Jerusalem, Palestine



Mazār al-Sharīf of Sayyiduna Qutb Ibrā'hīm Dasūqi ؑ
Dasūq, Egypt



Mazār al-Sharīf of Sayyiduna Abū-Sa'īd al-Mubārak al-Makhzūmī ❀
Murshid of Ḥaḍrat Ghawth al-A'zam ❀ Iraq



Mazār al-Sharīf of Sayyiduna Nabī Jarjees ❀
Mousal, Iraq

it was. Their life after death is not different to their worldly life. They are alive in their graves. as they were alive on earth. Another *Hadith Sharīf* states:

﴿الأنبياءُ أحياءٌ في قبورِهِمْ يُصلُّونَ﴾

*The Prophets are alive in their graves and perform Salāh.*⁶⁷⁵

However, of the four, two are in the skies and two are on earth. Nabī Khidār ❀ and Nabī Ilyās ❀ are on the earth, and Nabī Idrīs ❀ and Nabī 'Isā ❀ are in the skies.

QUESTION: Will these Prophets ❀ taste death?
ANSWER: Certainly! *Allāh* ❀ has promised:

﴿كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ﴾

*Every living creature has to taste death.*⁶⁷⁶

The Angels rejoiced when the following *Ayah* was revealed:

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ﴾

*Whatever is on earth will perish.*⁶⁷⁷

They said, "At least we are saved". When this *Ayah* was revealed:

﴿كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ﴾

*Every living creature has to taste death.*⁶⁷⁸

They said, "Now, we too will die."⁶⁷⁹

⁶⁷⁵ Recorded in *Majm'ah al-Zawā'id*, *Hadith* no 21831, on the authority of Sayyiduna Anas (21831). وعن أنس بن مالك قال: قال رسول الله صلى الله عليه وسلم: ﴿الأنبياءُ أحياءٌ في قبورِهِمْ يُصلُّونَ﴾. رواه أبو يعلى والبيهقي ورجال أبي يعلى ثقات. It reads:

⁶⁷⁶ *Al-Qur'ān al-Karīm*, Sura: Al-'Imrān, verse 185

⁶⁷⁷ *Al-Qur'ān al-Karīm*, Sura: Al-Rahmān, verse 26

⁶⁷⁸ *Al-Qur'ān al-Karīm*, Sura: Al-'Imrān, verse 185

QUESTION: Please explain the incident of Nabī Idrīs عليه السلام going up into the skies.
ANSWER: The 'Ulamā have different opinions regarding this. But it is *Imān* that he is in the skies. The Holy *Qur'ān* states:

﴿وَرَفَعْنَاهُ مَكَانًا عَلِيًّا﴾

*And We have raised him to an elevated place.*⁶⁸⁰

Certain narrations say that after death, he went up into the skies, but the famous narration is as follows: One mid-day, he was going to some place and it was extremely hot. He was extremely uncomfortable with the scorching heat. He thought that if he was so uncomfortable with the heat, then what would be the state of the Angel who was in charge of the sun? He then made *Du'ā* to *Allāh* ﷻ to relieve this Angel of the extensive heat. *Allāh* ﷻ accepted his *Du'ās*. The Angel asked *Allāh* ﷻ the reason of this relief. *Allāh* ﷻ informed him that Nabī Idrīs عليه السلام had made *Du'ās* for him. The Angel requested a meeting with the Prophet ﷺ. Permission was granted and he explained the whole episode to the Prophet. The Angel was exceptionally pleased and hence, asked Nabī Idrīs عليه السلام if he could repay him in any way. The Prophet ﷺ requested him to take him to *Jannah*. The Angel said that this was beyond his powers but he could speak to Angel Izra'īl عليه السلام (Angel of Death) who is his good friend and may be he would be able to help in this matter. He then brought the Angel of Death who said, "Oh Prophet of *Allāh* ﷻ! You cannot enter *Jannah* before death." Nabī Idrīs عليه السلام then asked for his soul to be removed. The Angel removed his soul and returned it back to his body.

The Prophet ﷺ then requested to first see *Jahannam* then *Jannah*. He was brought to *Jahannam* and all the doors were opened. He fell

⁶⁷⁹ Ala-Hadrat Imām Aḥmad Rīdā رحمته الله has authored a splendid book on the subject of the creation of the Angels titled *Al-Hidayat al-Mubāraka fi Takhtiqe Malā'ika*. Refer to this book for details on Angels. The English translation is available at the Imām Aḥmad Raza Academy, Durban, South Africa.

⁶⁸⁰ *Al-Qur'ān al-Karīm*, Sura: Maryam, verse 57

unconscious on seeing the severity of the Fire of Hell. The Angel carried him away to another place and put him down till he gained consciousness whereupon the Angel said, "You earned this hardship through your own hands".

He was then taken to *Jannah* and visited all its chambers. After sometime, the Angel 'Izra'īl عليه السلام requested him to return. He paid no attention. The Angel requested for the second time and the Prophet ﷺ replied, "What return is there for anyone who enters *Jannah* and then goes out of it?" Almighty *Allāh* ﷻ sent an Angel to solve the dispute. He first listened to the story of Angel 'Izra'īl عليه السلام and then the Prophet's ﷺ argument. Nabī Idrīs عليه السلام said, "Almighty *Allāh* ﷻ states, 'كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ' All living things must taste death.' I have already tasted it. Then *Allāh* ﷻ states, 'وَأَنْ مِنْكُمْ الْأَوَّادُ' Each one of you will observe *Jahannam*, and I have already seen it. Then my Almighty Lord ﷻ says, 'وَمَا هُمْ مِنْهَا بِخَارِجِينَ' And they will never come out of *Jannah* after they enter it. Now that I have entered *Jannah*, why should I return from it?"

The Merciful Lord ﷻ said to the presiding Angel, "My servant Idrīs speaks the truth. Leave him in *Jannah*." Hence, he is still living in *Jannah*.

QUESTION: Is there any proof of Nabī Khidār عليه السلام meeting Sayyidunā Rasūlullāh ﷺ?

ANSWER: Yes! There is proof. In fact, which Prophet ﷺ did not meet the Beloved *Habīb* ﷺ? 'Arife-Billāh, Mawlanā 'Abd al-Raḥmān Jāmī رحمته الله (d.898/1493) states:

در آن مسجد امام انبیا شد
 صف پیشیناں را پیشوا شد

He was the Imām of all the Prophets in Masjid-e-Aqsa and the Leader of all the Leaders.

I (Imām Aḥmad Rīdā) have mentioned in my *Qasīda-e-Me'rājiya*⁶⁸¹ as follows:

نماز اقصیٰ میں تھا یہی سرعیاں ہوں معنی اول آخر
کہ دست بستہ ہیں پیچھے حاضر و سلطنت آگے کر گئے تھے

Every *Awwa'līn*, *Ā'khirīn* and all *Ambiyah* and *Mursalīn* performed *Salāh* behind Sayyidunā Rasūlullāh ﷺ in *Bayt al-Muqaddas* on the night of *Me'rāj*. Here on earth, he performed *Salāh* with the *Ambiyah* as well as in the skies in *Bayt al-Ma'mūr* with all the Prophets ﷺ and their followers ('*Ummah*). Some were in the first *saff*, some in the second, some in the third and some were in those *saffs* that were outside *Bayt al-Ma'mūr*. The *saffs* deferred according to status. Some had clean white clothes and others were not so clean. People in white clothes were the *Swalīhīn* and the people in soiled clothes were sinners of the *Ummah* of Prophets ﷺ. Nevertheless, all performed *Salāh* behind the Beloved *Habīb* ﷺ in *Bayt al-Ma'mūr*.

QUESTION: Some people leave their hands on their sides after *Takbīr-e-Tahrīma* and then fold them in *Qiyām*. Is this correct?

ANSWER: One should not do this. In fact, I have seen some people after *Takbīr-e-Tahrīma* jerking their hands like a wrestle in preparation for a fight.

QUESTION: Sir! One is not allowed to go into a *Musjid* with any odour. What happens in the case where one has applied some medication that has an odour?

ANSWER: A person, who has to use sulphur on body rash, is exempted from attending the *Musjid*. One must not use any medication with odour when going to the *Musjid* or wash it off before coming to the *Musjid*. One can then apply it when one returns home.

⁶⁸¹ *Ḥadā'iq-e-Bakh'shish*, Vol. 2, p.156

Imām Aḥmad Rīdā ﷺ then spoke on the authority of Sayyidunā Rasūlullāh ﷺ. He said: The *Nabī* of *Allāh* ﷺ possessed the power to give a verdict on the external and internal reality of a case (*Zāhir* and *Bātin*). But he often gave a verdict on the outward condition (*Zāhir*). This is so because the *Sharī'ah* governs the external aspect of our lives. However, once a person was caught stealing and he was brought to the sacred court of the Noble *Nabī* ﷺ. He said, اقتلوه "Behead him". Sayyidunā Abu-Bakr ﷺ said, "Ya Rasūlallah ﷺ! He was caught only for theft!" The *Nabī* of *Allāh* ﷺ said, فاقطعوه "Cut off his hands." His right hand was amputated. After some time, the same person stole again, and his left foot was cut off. He stole again and his left hand was cut off. The fourth time he stole again, his right foot was cut. On the fifth occasion he stole something with his mouth. Sayyidunā Abu-Bakr ﷺ ordered that he be beheaded and then said, "How true was the initial verdict of Sayyidunā Rasūlullāh ﷺ! Behead him!" The end result is the reality of his superior insight and perception.⁶⁸²

A'la-Hadrat ﷺ then spoke about his enemies and their mischief against him. He said: Many years have passed in my life. On one side is the opposition of the *Kuf'sār* and then the mischief and jealousy of the *Hāsīdīn* (envious). People often said to me that *Majmu'ah-e-Ā'māl* (*Kitāb of Wazā'if*) is full of methods and *Amal*

⁶⁸² This *Hadith* is reported in *Sunan Bayhaqī*, Vol. 13, p.36, *Hadith* no. 17617, on the authority of Sayyidunā Al-Hārith ibn Ḥatīb ﷺ and it reads:

17617- وفيما أنبأني أبو عبد الله الحافظ إجازة (فيما لم يزل من كتاب المسند) حدثني أبو بكر محمد بن أحمد بن يونس نا إسحاق بن الحسن الحريري نا عفان بن مسلم نا حماد بن سلمة نا يوسف بن سعد عن الحارث بن حاطب نا رجلا سرق على عهد رسول الله ﷺ، فأتي به النبي ﷺ فقال: «اقطعوه» فقالوا: إنما سرق، قال: «فاقطعوه»، ثم سرق أيضا فقطع، ثم سرق على عهد أبي بكر رضي الله عنه فقطع، ثم سرق فقطع حتى قطعت فرائضه، ثم سرق الخامسة فقال أبو بكر رضي الله عنه: كان رسول الله ﷺ أعلم بهذا حين أمر بقطعه، أذنبوا به فاقطعوه، فذبح إلى قسيه من قريش فبهم عبد الله بن الزبير، فقال عبد الله بن الزبير: أمروني عليكم، فأمرؤ، فكان إذا صرته صرؤه، حتى قتلوه. تابعه إسحاق الحنظلي عن النضر بن شعيب عن حماد بن سلمة عن يوسف بن سعد

to combat the enemies, why do you not use them? I said to them: The person (Sayyidunā Rasūlullāh ﷺ) who has given the sword in my hands also ordered me not to strike with it, but only to use it as a shield. Hence, I never used it as ordered. Yes, once I tried to, but to no avail. This signalled to me that my life and mission is totally governed and protected by Divine Powers and I have no control over them. Hence, this gave me great comfort and consolation that no matter whatever situation arises, I will be protected by *Allāh* ﷻ and his *Rasūl* ﷺ. This spiritual defence is so effective that I did not bother about my enemies. I have total trust (توکل) in the protection of *Allāh* ﷻ and his *Rasūl* ﷺ.

I was 19 years old and there were no trains to Rampur. Ox and cart were the only mode of transport. There were women-folk with me and we came across a river. The driver drove the cart into the swamp. There was quicksand there and the more the driver tried to move the oxen, the more it sank. We could not find any way out because half of the cart was sunk in the swamp. In this state of distress and confusion, I could not think what to do. The ladies could not jump off because they themselves will sink in the quicksand. While in this perplexed state, an old man with awesome features arrived. He had a long silky white beard and a luminous face. I had never seen this person before. He asked me what the problem was and I explained my plight to him. He said, "Do not worry, this is not a problem." He said this and ordered the driver to lead the oxen to one side. The frustrated driver said, "Which way must the oxen go? Can't you see that the oxen are stuck in the mud?" The saintly man said, "On this side," and turned one of the wheels of the cart. The entire cart and oxen came out of the swamp. The man then vanished. (This saintly man was Sayyidunā Khidār ؑ who assists the special servants of *Allāh* in distress around the world). *Alḥamdulillāh*! I have had many such experiences in my life.

On my first trip to the *Haramain al-Sharīfain*, I went to *Musjid-e-Khaif* (Mina) to perform *Maghrib Salāh*. In my early days, I read a lot of *Wazā'if* but now I have cut it down to minimal due to my

engrossment in *Tasnī'fāt* (writing *Kitābs*). By the Grace of *Allāh* ﷻ! I find myself in that state which the great *Fuqahā* have stated, that is, the performance of *Sunnah Salāh* is exempted for a person who is totally engrossed in the *Khidmāh* of *Dīn*. *Alḥamdulillāh*. Though I am in this category but I have never missed any of my *Sunnah Salāh*.

However, when everyone performed their *Salāh* and left the *Musjid* (*al-Khaif*), I saw a saintly person sitting facing towards *Qiblah* in the inner section of the *Musjid*. He was busy in *Wazā'if* and I too was reading my *Wazīfa* in the courtyard close to the door of the *Musjid*. We were the only persons in the *Musjid* at that time. Suddenly, I heard a buzzing sound like that of a honeybee. I immediately remembered the *Hadith Sharīf*, "The hearts of *Awliya-Allāh* give out a buzzing sound similar to that of a honey bee." I stopped my *Wazīfa* and intended to proceed towards this *Walī* for *Du'ā* of *Magh'firah*. *Alḥamdulillāh*! I have not visited any *Walī* of *Allāh* with intentions other than *Du'ā* of *Magh'firah* (*Du'ās* for Salvation). I had hardly taken two steps towards him when this *Walī* turned around, looked at me, raised his hands towards the sky and repeated aloud three times:

اللَّهُمَّ اغْفِرْ لَأَخِي هَذَا، اللَّهُمَّ اغْفِرْ لَأَخِي هَذَا، اللَّهُمَّ اغْفِرْ لَأَخِي هَذَا

Oh *Allāh* ﷻ! Forgive this brother of mine. Oh *Allāh* ﷻ! Forgive this brother of mine. Oh *Allāh* ﷻ! Forgive this brother of mine.

I stood at that point and said, "Amin". I understood that his spiritual perception had penetrated my intentions and hence, was informing me that he had fulfilled my desire and would now like to be left alone to continue his devotions. With that in mind, I immediately returned and left him alone in the *Musjid*.

There was a *Maj'zūb* named *Bashīr al-Dīn* ؑ in *Bareilly*. He lived in the *Akhon-zada Musjid*. Anyone who visited him received at least 50 different vulgar words. I desired to meet him, but my father gave me strict orders not to go out of the house alone. I was very young

at that time. Nevertheless, one night at eleven, I slipped out of the house quietly to meet this *Majzūb*. I greeted him and sat down on the floor in front of him while he sat on a bed. He stared at me for approximately 15 minutes and then asked, "*Who are you to Mawlanā Ridā 'Alī Khan?*" I replied, "*I am his grandson.*" On hearing this, he sprang up from the bed, lifted me up from the ground and put me besides him on the bed. He then asked, "*Have you come for the court case?*" I said that there is a court case, but I did not come with that intention. All I came for was *Du'ā al-Magh'firah*. He continuously supplicated for approximately 15 minutes.

اللہ کریم کریمے اللہ کریم کریمے اللہ کریم کریمے

May Allāh ﷻ shower His favours, May Allāh ﷻ shower His favours May Allāh ﷻ shower His favours, may Allāh ﷻ shower His Mercy!"

I then took permission from him and returned home.

One day, my younger brother, Mawlanā Ḥasan Ridā Khan Marḥūm (d.1336/1908) went to him to make *Du'ā* for a court case. Before anything could be said, the *Majzūb* asked if he had come for the court case. "Yeṣ", he answered. The *Majzūb* then replied, "Tell *Molvi Sāhib* (his father, Mawlanā Naqī 'Alī Khan ؒ (d.1297/1880) that it is mentioned in the Holy *Qur'ān*:"

﴿ نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ ﴾

The victory of Allāh ﷻ will soon come. ⁶⁸³

The very next day, the case was won.

QUESTION While the *Imām* was in the second *Rak'āt*, he remembered that he did not have *Wuḍu*. However, he completed the *Salāh* in this state. Would he become a *Kāfir* because of this?

⁶⁸³ *Al-Qur'an al-Karīm*, Sura: Al-Saff, verse: 13

ANSWERS: If he completed the *Salāh* because of facing embarrassment of the people, then it will not be *Kufr*, but this act is *Harām* and a major sin (*Kabīra*). It will be *Kufr* if done in mockery and this is not expected of a *Muslim*. The *Salāh* will have to be repeated in any case.

QUESTION: Please explain the meaning of the logic of *Shari'ah* (منطق الشريعة)?

ANSWER: This is a science of knowledge by which one is saved from committing *Kufr*.

QUESTION: Did anyone possess this science?

QUESTION: Did anyone possess this science?

ANSWER: It was this science of knowledge the *Sahāba* possessed that saved them from committing *Kufr*. The illustrious *Imāms* of *Ijtihād* had the same branch of knowledge. The logic of *Shari'ah* (*Mantiq al-Shari'ah*) is actually a Divinely Blessed Light of Almighty *Allāh*.

QUESTION: What are the excellent sciences of external knowledge (*‘Ilm al-Zā’hir*)?

ANSWER: It is the principles of *Fiqah* and *Hadith* (*Usūl-e-Fiqah* and *Hadith*). The rest of the logic and philosophies are baseless. An argument leads to one of two things, either amazement of the mind or misconception.

The cursed *Shaytān* came to the bedside of Imām Fakhr al-Dīn Rāzī (d.606/1209) moments before his death. It is this moment that Iblīs unleashes his evil to strip a person of *Imān*. One who loses his *Imān* at this crucial moment never gains it again. *Shaytān* asked the great Imām, "You have spent years of your life in debates and *Islāmic* services, and have you also recognized Allāh ﷻ?" The Imām replied, "Without any doubt, Allāh ﷻ is One." *Shaytān* asked for proofs. The Imām gave him one. Since the cursed Iblīs was *Mu'allim al-Malakūt* (Teacher of Angels), he refuted it. The Imām gave another: he disproved it and so on until Imām Fakhr al-Dīn Rāzī ﷻ established 360 proofs and *Shaytān* nullified them all. Imām

Rāzī ؒ was bewildered at this critical moment and did not know what to do. He fell into deep desperation.

His *Murshid*, Shaykh Najm al-Dīn al-Kubrā ؒ (d.617/1220) was performing *Wuḍu* in a distant place and spiritually intercepted this episode. He shouted to his *Murīd*, "Why do you not tell him that you believe in the Oneness of *Allāh* ؒ without any proofs." Imām al-Rāzī ؒ heard the voice of his *Murshid* and repeated his words. The *Shayṭān* was humiliated and the *Imām* left this world with *Imān*.

الحمد لله على ذلك

QUESTION: Respected Sir! Can we see the sky with binoculars or telescope?

ANSWER: One does not require a telescope to see the sky. What you see above you is the actual sky. It is our *Imān* that we see the sky with our naked eye. *Allāh* ؒ states in 3 separate *Ayāhs* in the Holy *Qur'ān*:

﴿أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهُا مِنْ فُرُوجٍ ۝﴾

﴿وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّظِيرِينَ ۝﴾

﴿وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ ۝﴾

1. Did they not see how the sky was made above them? And we have beautified it flawlessly.⁶⁸⁴
2. We have made it attractive for those who see it.⁶⁸⁵
3. So do they not see the sky how lofty it was created?⁶⁸⁶

Modern philosophers do not believe that the sky can be seen with the naked eye. They believe that the sky is clear and colourless. Who can be greater liars than those who are confirmed by the Holy *Qur'ān* as false? Salvation depends on every single belief of the *Ahle Sunnah wa Jamā'at*. True believers are always firm and

⁶⁸⁴ *Al-Qur'ān al-Karīm*, Sura Qaf, verse 6

⁶⁸⁵ *Al-Qur'ān al-Karīm*, Sura Al-Hijr, verse 16

⁶⁸⁶ *Al-Qur'ān al-Karīm*, Sura Al-Ghāshiyah, verse 18

unwavering. One must fear *Allāh* ؒ every moment of one's life. The *'Ulamā* of *Islām* say, "If anyone does not have the fear of losing his *Imān*, then he will lose it at the time of death." (This means that one must always be concerned about one's *Imān*).

Sayyidunā 'Umar al-Farūq ؒ states, "If it is announced from the skies that everyone on earth is forgiven besides one, I fear that I may be the one. And if it is announced that everyone is sentenced to the Fire of Hell besides one, then I hope it will be me." Such must be the strength of fear and hope (الْإِيمَانُ بَيْنَ الْخَوْفِ وَالرَّجَا). This was the *Imān* of Sayyidunā 'Umar ؒ. Every Muslim should possess great fear at the time of health and prosperity and also fear at the time of death. It is recorded in the *Hadith Sharīf*, "Every jolt of death is more severe than a thousand wounds of a sword!" The Angels keep the person pinned to the ground or else *Allāh* ؒ knows where he would end up jumping and screaming in pain when his soul is removed. *Allāh* forbid! Any incorrect words uttered at this crucial moment will affect one's *Imān*. Therefore, the dying person must be reminded that he is returning to the Merciful *Allāh* ؒ.

QUESTION: If one believes that *Allāh* ؒ Hears and Sees (سمع وبصر) everything,

ANSWER: then let alone major sins, one will not even commit a minor sin! Belief (*Imān*) is one thing and seeing *Allāh* ؒ (*Shuhūd*) is totally another. *Imān* protects one from sins and if one has the honour of *Shuhūd*, he will not even commit a minor sin. Therefore, the high-ranking *Awliya* are taken away from the Vision of *Allāh* ؒ at the time of eating, drinking, and sleeping or else they will remain in this state of engrossment for the rest of their lives.

A human being will always be in one of these four states:

1. غفلته غفلت (Ghaf'late-Mut'laqa - total unconsciousness) To be totally unconscious of *Allāh* ؒ. This is the condition of a *Kāfir* in the state of *Kufr*.

2. غفلت غلبه (Ghaf'late-Ghā'liba - excessive unconsciousness) This is a state when one is not totally unconscious of Allāh ﷻ. This is the condition of a disobedient Muslim who commits sins.
3. تذكر غلبه (Tazak'kure-Ghā'liba - excessive engrossment in remembrance) This is when the remembrance of Allāh ﷻ predominantly excels. This is the condition of the Awliya in the state of asceticism (ولایت).
4. تذكر مطلقه (Tazak'kure-Mut'laqa - total engrossment in remembrance) This is the fourth and most refined state when one is totally engrossed in the remembrance of the Sublime Creator all the time. This is the condition of Prophets ﷺ.

There are also different stages in Sainthood, hence Allāh ﷻ states:

﴿رَجَالٌ لَا تُلِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ﴾

Those men who are not distracted or hindered by any business transactions and trade relations from the remembrance of Allāh ﷻ, and the performing of Salāh and giving of Zakāh. They fear that day which may turn their hearts and eyes (from Allāh ﷻ).⁶⁸⁷

This Ayah refers to the third state, i.e. Wilā'yah or Sainthood.

QUESTION: Sir! Generally, nowadays, people love their children because they are their offsprings. Who loves their children for the sake of Allāh ﷻ?

ANSWER: Alhamdulillah! I have never loved my children or belongings for any other reason besides for the love and pleasure of Allāh ﷻ. My attachment with anything was solely for the pleasure of Allāh ﷻ. Hence, affection for my children is due to kindness for creation and this is a virtuous act (Thawāb). My children are for me the means of

⁶⁸⁷ Al-Qur'an al-Karīm, Sura Al-Nūr, verse 37

doing good deeds, and this is not under my control. This is due to my nature and characteristic (Fitrat).

QUESTION: Man is often lured into many sins due to his wife and children. Why is this so?

ANSWER: What can be the solution to this problem? Almighty Allāh ﷻ states:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَأَحْذَرُوهُمْ وَإِنْ تَعَفَّوْا وَتَصَفَّحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

Oh believers! There are also your enemies from amongst your wives and your children. Beware of them. But if ye forgive and overlook, and cover up (their faults), verily Allah is Oft-Forgiving, Most Merciful.⁶⁸⁸

Another verifies:

﴿وَأَعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ﴾

And know that your possessions and your progeny are but a trial: and that it is Allāh with whom lies your highest reward.⁶⁸⁹

Allāh ﷻ asserts in another Ayah:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ

ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ﴾

O ye who believe! Let not your riches or your children divert you from the Dhikr of Allah. Whoso does this, the loss is their own.⁶⁹⁰

⁶⁸⁸ Al-Qur'an al-Karīm, Sura Al-Taghābun, verse 14

⁶⁸⁹ Al-Qur'an al-Karīm, Sura Al-Anfal, verse 28

⁶⁹⁰ Al-Qur'an al-Karīm, Sura Al-Munafiqun, verse 9

Once, Imām al-Hasan (d.49/669) and Imām al-Husain (d.61/681) (Imāmain Karīmain) came to the Holy Prophet ﷺ. He embraced them and said:

﴿إِنَّكُمْ تَجْبُونَ وَتَجْهَلُونَ، وَأَنْتُمْ مِنْ مَرْحَانِ اللَّهِ﴾

You (children) make people cowards and misers and verily you are the sweet basils (flowers) of Allāh. ⁶⁹¹

Since the wives and children are referred to as enemies, some people may form a wrong conclusion, that is, if they are the source of the problem, then we must disregard them. But Allāh ﷻ reminds us in this Ayah:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَأَحْذَرُوهُمْ وَإِنْ تَعَفَّوْا

وَتَصَفَحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

O ye who believe! Truly, among your wives and your children are (some that are) enemies to yourselves: so beware of them! But if ye forgive and overlook, and cover up (their faults), verily Allāh ﷻ is Oft-Forgiving, Most Merciful. ⁶⁹²

QUESTION: Is it correct to turn away from one's Murshid when any of his actions seem contrary to the Sunnah according to one's limited Judgement?

⁶⁹¹ cited in Jame'h al-Asānīd wa al-Murāsīl, Vol. 18, p.324, Hadith no.12536, narrated by Sayyidah Kholata bint Hakīm and it reads:

12536. عن خولة بنت حكيم: «أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ وَهُوَ مُحْضٍ حَسَنًا أَوْ حُسَيْنًا رَضِيَ اللَّهُ عَنْهُمَا وَقَالَ: إِنَّكُمْ تَجْبُونَ وَتَجْهَلُونَ، وَأَنْتُمْ مِنْ مَرْحَانِ اللَّهِ

اللَّهُ. (المسكوي في الأئمة).

One must not interpret the above Hadith concerning Imāmain. The words and actions of the Noble Nabī ﷺ are lessons for the entire Ummah. This does not mean that Imāmain are a source of cowardliness and stinginess. It actually means that if one devotes all one's time to one's children, then it will make one negligent of Almighty Allāh ﷻ. # Translator

⁶⁹² Al-Qur'an al-Karīm, Sura Al-Taghābun, verse 14

ANSWER: This is very foolish and misleading.

QUESTION: If a disciple (Murīd) is embarrassed and sorry for his criticism, would he still be liable?

ANSWER: He will not be liable. The Hadith Sharīf advocates:

﴿الْأَدَمُ تَوْبَةً، التَّائِبُ مِنَ الذَّنْبِ، كَمَنْ لَا ذَنْبَ لَهُ﴾

(Guilt is also a type of Towbah.) The condition of one who sincerely repents from sins is similar to a person who has not committed any sin. ⁶⁹³

QUESTION: It is recorded in Durre-Mukhtār, Kabīrī and Saghīrī that in Salāh, it is Sunnah for both ankles to touch.

ANSWER: There is no proof of this. It is clear in at least ten or twelve Kitābs of Fiqāh (about the ankles to be apart).

QUESTION: Can you suggest some Du'ā for a patient who is suffering from a swollen neck?

ANSWER: While in a state of Wudu, write the following Ayah on a clean piece of paper and tie it around the neck.

﴿أَمْ أَبْرَمُوا أَمْرًا فَإِنَّا مُبْرِمُونَ﴾ ⁶⁹⁴

QUESTION: Some believe that the Jum'ah Khutbah is to educate and enlighten the public. This object will be defeated if the Khutbah is not given in the local language. How many people speak and understand Arabic in non-Arabic speaking countries?

ANSWER: Numerous cities were conquered outside Arabia at the time of the Sahāba. The Noble Sahāba erected many Masājīd and Mimbars. Not a single example can be given in which the illustrious Sahāba delivered their Khutbah in the local non-Arabic language. Wherever the Jum'ah Khutbah was delivered, it was in

⁶⁹³ Reported in Sunan al-Bayhaqī, Vol.15, p.175, on the authority of Sayyidunā Ibn 'Abbās

⁶⁹⁴ Al-Qur'an al-Karīm, Sura Al-Zukhruf, verse 79

Arabic. The Noble *Sahāba* ؓ knew very well and believed that Sayyidunā Rasūlullāh ؓ possessed the knowledge of *Ma-Kāna-wa-ma-Yakūn* (the past and the future) and thus, he was aware of all past and future happenings. The Glorious Prophet *Allāh* ؓ was fully aware that many non-Arabs with various languages would embrace *Islām*. Arabic will be totally foreign to them. Knowing all these facts, the Prophet of *Allāh* ؓ never ordered, granted permission or personally delivered any *Khutbah* in any language except Arabic. Not a single non-Arabic word is found in any of Sayyidunā Rasūlullāh's ؓ *Khutbah* or of his *Sahāba* ؓ. Almighty *Allāh* ؓ orders:

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾

Whatever the Rasūl gives you, take it and whatever he forbids, abstain from it.⁶⁹⁵

Now remains the question of understanding the Arabic language and defeating the purpose of *Jum'ah Khutbah*. The answer to this is as follows. One spends 15 to 20 years of one's life to study English just to earn some money and status. But one has a lot to say about the sacred language of Arabic. This is supposed to be the mother tongue of a Muslim. It is the language of Holy *Qur'ān*, the language of his beloved *Nabī* ؓ and of *Jannah*. No effort is made to learn and understand one's language and that of the Beloved *Rasūl* ؓ. What a tragedy! Where are all the priorities of a Muslim? This objection must fall on them and not on the *Khutbah*! They must learn the language and not change the language of *Islām*.

QUESTION: Is the following a *Hadith Sharīf*?

﴿لَا صَلَوةَ إِلَّا بِحُضُورِ الْقَلْبِ﴾

There is no *Salāh* if the heart is not present.

⁶⁹⁵ *Al-Qur'ān al-Karīm*, Sura Al-Hashr, verse 7

Imām Tahāwī ؓ (d.321/933) has recorded this in *Ma'ānī al-Athār* (معاني الآثار) as a *Hadith* without any proof.

QUESTION: Water keeps filling in a sandy grave. Can one secure the top with bricks and cement?
There is no harm in this, but it is not permissible to open it up after burial because it is the *Amānah* (trust) of *Allāh* ؓ. The *May'yit* (deceased) is always in one of two states, either in *Azāb* (punishment) or *Magh'fūr* (forgiven) and enjoying the Bounties of *Allāh* ؓ. If the dead is in *Azāb*, then the observer will be very upset and in no position to do anything about it. But if the *May'yit* is enjoying the Blessings of *Allāh* ؓ then he will be unhappy by the disturbance.

'Allāmā Tāsh-Kubrā-Zāda ؓ read a *Hadith Sharīf*, which said, "The earth does not eat up the bodies of the 'Ulamā and their bodies remain untouched in the graves." The *Shaytān* put a doubt in his heart. His *Ustāz* was a very great 'Ālim and had long passed away. Hence, his doubt misled him to dig up the grave of his *Ustāz* to examine his body. One night, this satanic doubt pressurized him and he dug up the grave. Let alone the body of his *Ustāz*, the *Kafan* was not even touched. After seeing this, a voice came from the grave, "You had seen it, and may *Allāh* ؓ now make you blind!" Instantly, he became blind.

Imām Jalal al-Dīn Suyutī ؓ (d.911/1505) records an amazing incident in his famous *Sharh al-Sudūr*. He says that a woman died and she was buried. Her husband loved her very dearly and missed her extremely. He intended to dig up her body and check her condition. He consulted an 'Ālim who forbade him. He ignored this and took the 'Ālim along to her grave. The 'Ālim tried constantly to stop him but he paid no heed. So he started digging open the grave. He was shocked to see his wife's both feet tied with the hair on her head. He tried desperately to free her, but failed. Who has the strength to open the knot tied by *Allāh* ؓ? Again, the 'Ālim tried to change his mind and advised him that it was best to leave the

May 'yit in whatever state it was. The man paid no heed and tried desperately to free her, but to no avail. He finally tried with all his might for the second time, but while struggling, the ground split open and swallowed both the husband and wife. *Allāh* ﷻ protects us from such *Azāb*. *Amīn!*

QUESTION: Can you list the people whose bodies are not eaten by the ground?

ANSWER:

- ❖ A *Hāfiz al-Qur'ān* who makes *Amal* on the *Qur'ān*. There are numerous people that recite the *Qur'ān* but the *Qur'ān* curses them. "مرب تالي القرآن والقرآن يلغنه"
- ❖ A righteous *Ālim* of *Dīn*,
- ❖ A *Shahīd* (Martyr) who is killed in defence of *Islām*,
- ❖ A *Walī* of *Allāh*,
- ❖ One who excessively recites *Darūd Sharīf* (*Salawāt-ala al-Nabī* ﷺ),
- ❖ That body which never disobeyed *Allāh* ﷻ
- ❖ And a *Muezzin* who gives *Adhān* without taking wages.

Sayyidunā Rasūlullāh ﷺ states: "*Jannah will be Wājib on a person who gives Adhān for 7 years solely for the pleasure of Allāh* ﷻ."

QUESTION: Is this a *Hadith Sharīf*?

﴿لَوْ كَانَ مُوسَى وَعِيسَى حَيَيْنَ مَا وَسِعَهُمَا إِلَّا اتِّبَاعِي﴾

If Nabī Mūsā and 'Isā were alive in my era (time) they would have no option but to follow me?

ANSWER:

This is a fabrication of the wicked *Qadiyāni* cult. They tampered with the original *Hadith* by adding Nabī 'Isā's ﷺ name in it. The original *Hadith Sharīf* reads:

﴿وَلَوْ كَانَ مُوسَى حَيًّا مَا وَسِعَهُ إِلَّا اتِّبَاعِي﴾

If Mūsā was alive and lived in my time, he would have no

*option but to follow me.*⁶⁹⁶

The *Dajjāl* of *Qādiyān* (d.1300/1883) deceitfully tried to establish that there will be no re-advent of Nabī 'Isā ﷺ. Hence, he says that the re-advent mentioned in numerous *Aḥadith Sharīf* refers to himself. However, it is an agreed fact that all Prophets of *Allāh* ﷻ are in reality physically alive. The *Saḥīḥ Hadith Sharīf* says:

﴿إِنَّ اللَّهَ حَرَّمَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ فَتَبِيَّ اللَّهُ حَيُّ يُرْزَقُ﴾

Indeed Allāh ﷻ *has made it Ḥarām on the earth to eat up the bodies of Prophets, for the Prophets of Allāh are alive and Allāh* ﷻ *feeds them.*⁶⁹⁷

Another *Hadith Sharīf* substantiates further:

⁶⁹⁶ Reported in *Mishkāt al-Masābīḥ*, Vol.1, p. 287, *Hadith* no. 177, on the authority of Sayyidunā Jābir ؓ and the complete *Hadith* reports:

(177)2.1 (38) - وعن جابر، عن النبي حين أتاه عمر فقال: إنا نسمع أحاديث من يهود نجينا، أفترى أن نكذب بعضها؟ فقال: «أشهوكون أتم كما تهوكت اليهود والنصارى؟ لقد جئكم بها بيضاء نقية، ولو كان موسى حياً ما وسعته إلا اتباعي». رواه أحمد، والبيهقي في كتاب «شعب الإيمان»

⁶⁹⁷ Cited in *Tahzīb al-Kamāl*, Vol.6, p.97, *Hadith* no.2322. The complete *Hadith* reads as follows:

(2322). ق: زيد بن أئمن. روى عن: عبادة بن نسي الكندي (ق). (روى عنه: سعيد بن أبي هلال (ق).

ذكره ابن جبران في كتاب «الفتاوى». روى له ابن ماجه حديثاً واحداً، وقد وقع لنا عالماً عنه. أخبرنا به إبراهيم بن إسماعيل القرشي، قال: أنبأنا أبو عبد الله محمد بن معمر بن الفايظ القرشي، وأبو مسلم المؤيد بن عبد الرحيم بن الأخوة، وأبو المجد زاهر بن أبي طاهر الثقفي، وأبو الفخر أسعد بن سعيد بن روح، قالوا: أخبرنا سعيد بن أبي الرجاء الصيرفي، قال: أخبرنا أبو الفتح منصور بن الحسين، وأبو طاهر بن محمود، قالوا: أخبرنا أبو بكر بن المقرئ، قال: أخبرنا محمد بن الحسن بن قسيبة، قال: أخبرنا حرملة بن يحيى، قال: أخبرنا عبد الله بن وهب، قال: أخبرني عمرو بن الحارث، عن سعيد بن أبي هلال، عن زيد بن أئمن، عن عبادة بن نسي، عن أبي الذرءاء، قال: قال رسول الله: «أَكْبَرُوا عَلَيَّ مِنَ الصَّلَاةِ يَوْمَ الْجَنَّةِ، فَإِنَّهُ يَوْمٌ مُشْهُودٌ، تَشْهَدُهُ الْمَلَائِكَةُ، وَإِنْ أَحَدًا لَا يَصْلِي عَلَيَّ إِلَّا عَرَضَتْ عَلَيَّ صَلَاتُهُ حَتَّى يَفْرُغَ». قال: قلت: وبعد الموت؟ قال: إن الله حَرَّمَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ فَتَبِيَّ اللَّهُ حَيُّ يُرْزَقُ» رواه عن عمرو بن سواد السُّوْحَنِي، عن ابن وهب، فوقع لنا بدلاً

عاليا

﴿الأنبياءُ أحياءٌ في قبورِهِمْ يُصلُّونَ﴾

The Prophets are alive in their graves and perform Salāh.⁶⁹⁸

For arguments sake, if we accept the death of Nabī 'Isā ﷺ, then too in reality all Prophets ﷺ experience death for a moment and they are then given life again as normal. Such belief is absolute and a necessity of the *Madhab* of *Ahle Sunnah wa Jamā'at*. No one will reject this besides the misled. It is an established fact that Nabī 'Isā ﷺ is alive then why should we not await his re-advent? In whatever way you look at it, the impostor of *Qadiyān* is a *Kāfir* and out of the fold of *Islām*. What has he to do with the re-advent?

Nevertheless, there are four Prophets that have not tasted death as yet. Two are in the skies, Nabī Idrīs ﷺ and Nabī 'Isā ﷺ and two on the earth, Nabī Ilyās ﷺ and Nabī Khidār ﷺ. These two assemble annually for *Hajj* after which they go to the well of *Zamzam* and drink its sacred water. This single drink suffices for their entire year's requirements of thirst and hunger. It will be only the following year that they will come to *Zamzam* for another drink. *Subhān-Allāh wal Hamdullillāh!*

QUESTION: If *Saume-Wi'sāl* (continuous fasting) is only exclusive to Sayyidunā Muḥammadur-Rasūlullāh ﷺ and not permissible for anyone else, then how come these two Prophets, Nabī Ilyās ﷺ and Nabī Khidār ﷺ observe *Saume-Wi'sāl*?

ANSWER: I said a single drink of *Zamzam* would suffice for their entire year's requirement of thirst and hunger. I did not say that they also observe *Saume-Wi'sāl*. *Niyyah* is compulsory for Fast. If there is no *Niyyah*, then it will not be regarded as *Saum* (Fast).

⁶⁹⁸ Recorded in *Majma'h al-Zawā'id*, *Hadith* no.21831, on the authority of Sayyidunā Anas ؓ. It reads:

(21831). وعن أنس بن مالك قال: قال رسول الله صلى الله عليه وسلم: ﴿الأنبياءُ أحياءٌ في قبورِهِمْ يُصلُّونَ﴾ رواه أبو يعلى والبخاري وأبو يعلى ثقات.

QUESTION: Is it compulsory to eat something on *Ayyam al-Tashrīq* (Days of *Dhul-Hajj*) and '*Eid al-Fitr*'?

ANSWER: Fasting is *Harām* on these days and it is also not compulsory [Fard] to eat on these days. Fasting is *Fard* in the month of *Ramādān* and it is not *Fard* to eat on any other day.⁶⁹⁹

QUESTION: If *Iftār* is a condition of Fast, so no Fast should be valid without *Iftār*?

ANSWER: What do you mean that *Iftār* is a condition of Fast? *Iftār* is not even necessary. Fast is valid and complete without *Iftār*, even though *Iftār* is never done. The *Qur'ān* commands,

﴿ثُمَّ أَتَمُوا الصِّيَامَ إِلَى اللَّيْلِ﴾

Then terminate your Fast at night.⁷⁰⁰

The Fast automatically ends when night falls. On the contrary, to terminate *Salāh*, a necessary act is compulsory (*Khurūj-bi-San'ē*). *Salāh* is a physical act: hence a physical act has to be performed so that the termination may be known. This is not so in Fast. It is the opposite of physical actions, but pertains to the condition and intentions of the heart. *Salāh* cannot be performed by mere intention, that is, without movements of the physical body. Fasting does not require any physical movements of the body. Only the *Niyyah* is necessary. As the heart intended (*Niyyah*) this, "I am Fasting", similarly it can intend (*Niyyah*) to terminate (*Iftār*) it. Now, it does not matter whether he makes *Iftār* (eats or drinks) or not, the Fast is complete. The *Mas'alā* is that it is *Makrūh* (undesirable) to delay *Iftār*. What is a person to do if he does not have anything to eat or drink? *Iftār* is for those people who are involved in the physical state with worldly needs. They do not

⁶⁹⁹ The *Imām* says that if someone does not wish to eat food in the days of *Tashrīq* without the *Niyyah* of fast, then it is not forbidden and there is no compulsion of the *Sharī'ah* for one to eat. Likewise, Fasting is *Fard* in the Holy Month of *Ramādān* and other than *Ramādān*, it is not compulsory on one to eat if he does not wish to.

⁷⁰⁰ *Al-Qur'ān al-Karīm*, Sura Al-Baqarah, verse 187

possess Angelic qualities (*Mala'kūt*). Nabī Ilyās ؑ and Nabī Khidār ؑ possess a very high degree of Angelic quality.⁷⁰¹

QUESTION: How far is the boundary of *Duniyah*?

ANSWER: The seven skies and seven earths are *Duniyah*. Besides this the *Sidrat al-Muntaha*, 'Arsh and *Kursī* is *Dār al-Akhirah*. *Dar al-Duniyah* is *Shahādah* (can be witnessed) and *Dār al-Akhirah* is *Ghayb* (hidden). The keys of *Ghayb* are called *Mafāteḥ* (مفاتيح) and the keys of *Shahādah* are *Maqālīd* (مقاليذ). The Holy *Qur'ān* testifies:

﴿وَعِنْدَهُ مَفَاتِيحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ﴾

*It is Allāh who has the Mafāteḥ (keys) of Ghayb (Unseen), besides Allāh ̑ no one (personally) has the knowledge of it.*⁷⁰²

Another *Ayah* reinforces:

﴿لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ﴾

*And for Allāh ̑ are the Maqālīd (keys) of the skies and earth.*⁷⁰³

The first letter of *Mafāteḥ* is *Meem* (م) and the last is *Ha* (ح). The first letter of *Maqālīd* is *Meem* (م) and the last is *Daal* (د). When all four letters are joined we get the word, "*Muḥammad*" محمد ̑. This can only point out to two things. Either all the secret keys of *Shahādah* and *Ghayb* were given to him and are under the *Ḥabīb*'s ̑ supreme control or the mysteries of *Shahādah* and *Ghayb* were locked in the Arcane Chambers. The keys to open these secret

⁷⁰¹ Angelic quality refers to a high degree of spirituality. When man becomes extinct in the Love of *Allāh* ̑, his physical qualities are replaced with *Allāh*'s ̑ Divinely Blessed Powers. Hence, the laws that apply on a normal human will not apply on him, for example to eat, sleep, and rest, etc. His dependence is solely on Almighty *Allāh*'s ̑ Divine Grace.

⁷⁰² *Al-Qur'ān al-Karīm*, Sura Al-An'ām, verse 59

⁷⁰³ *Al-Qur'ān al-Karīm*, Sura Al-Zumar, verse 63

chambers and bring them from non-existence ('*Adm*) to existence (*Zuhūr*), is the personality of Sayyidunā Rasūlullāh ̑. Had the Lord ̑ not created him, then all the Treasures of *Allāh* ̑ would have been still concealed in the Arcane Chambers and unknown to the world.

QUESTION: Respected *Imām*! What is the *Kursī* like? (Throne of *Allāh* ̑).

The *Ḥadith al-Sharīf* and the *Sharī'ah* have not given a clear description of the *Kursī*. Some philosophers say that it is the eighth sky that encompasses the seventh sky. All the stars and constellations are situated in this sky. But the *Sharī'ah* did not mention anything like this. Other philosophers say that it is the ninth sky where there are no stars. These assumptions are all unjustifiable. However, with the assistance of the *Ḥadith Sharīf*, the *Kursī* encompasses the entire earths and skies. It has legs made of Ruby (*Yāqūt*). Presently, four Angels are carrying it on their shoulders and eight Angels will carry it on the Day of *Qiyāmah*. This is clearly proclaimed in the Holy *Qur'ān*:

﴿وَالْمَلَائِكَةُ عَلَىٰ أَرْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِيَّةٌ﴾

*And the Angels will be on its sides, and eight (Angels) will carry the Throne of your Lord above them on that Day.*⁷⁰⁴

The distance between the thighs and feet of these Angels is equivalent to 500 years journey, (*Allāhu-Akbar!*) The reason why the *Ayah* is called "*Ayat al-Kursī*" is because the *Surah* speaks about the *Kursī*,

﴿وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ﴾

*His (Allāh's ̑) Throne encompasses the earth and skies.*⁷⁰⁵

⁷⁰⁴ *Al-Qur'ān al-Karīm*, Sura Al-Ḥāq'qa, verse 17

⁷⁰⁵ *Al-Qur'ān al-Karīm*, Sura Al-Baqarah, verse 255

One cannot imagine the vastness of the skies. The centre sky (4th) has the sun. The area of half the diameter of this sky is the distance of 93 million miles. The fifth sky is even bigger. The smallest sector of this sky is called *Tad'weer*. This sector alone is bigger than the entire 4th sky. The same vastness will apply as you go upwards to the sixth and seventh skies. Each one is relatively greater and bigger than the other. It is stated in a *Sahih Hadith Sharīf*, "And all the skies and earths in comparison to the *Kursī* is like a little ring or spot lying in a vast ground." The vastness of all these, that is, skies, earths and *Kursī* is of no comparison to the magnitude of the sacred heart of Sayyidunā Rasūlullāh ﷺ. The magnitude of the sacred heart of the Beloved Nabī ﷺ is of no comparison to the sublimity of Almighty Allāh ﷻ. Allāh's ﷻ Majesty is infinite and eternal and the rest of His creation is finite and non-eternal. Hence, comparison between eternal and non-eternal is impossible. *Ghawth al-Waqt* Sayyidī 'Abd al 'Azīz Dabbāgh al-Maghribī ﷺ (d.1109/1698) states:

﴿مَا السَّمَوَاتُ السَّبْعُ وَالْأَرْضُونَ السَّبْعُ فِي بَطْنِ الْعَبْدِ الْمُؤْمِنِ إِلَّا كَحَقْلَةٍ فِي فَلَاةٍ مِنَ الْأَرْضِ﴾

*The seven skies and seven earths in the eyes of a perfect Mu'min (Walī) is like a little spot lying in a vast ground.*⁷⁰⁶

Allāhu-Akbar! If this is the status of the servants of Sayyidunā Rasūlullāh ﷺ, then who can perceive the magnitude of his ﷺ status?

QUESTION: How can one recognize a *Walī* of Allāh?

ANSWER: In the *Hadith Sharīf*, Sayyidunā Rasūlullāh ﷺ states:

﴿أَوْلِيَاءُ اللَّهِ الَّذِينَ إِذَا رُؤُوا ذُكِرَ اللَّهُ﴾

⁷⁰⁶ Refer *Al-Ibriz fī Kalām Sayyidī 'Abd al-'Azīz*, p.541, the *Malfūz* of *Ghawth al-Waqt* Sayyidī 'Abd al-'Azīz Dabbāgh al-Maghribī ﷺ compiled by his celebrated student and *Murīd*, *Hāfiz al-Hadith* Imām Ahmad bin Mubarak Saljā'māst ﷺ.

*The remembrance of Allāh ﷻ comes to your heart when you see the Awliya of Allāh.*⁷⁰⁷

QUESTION: Did the *Sahāba*, possess *Kashf* (spiritual perception)?

ANSWER: ﴿إِنَّمَا اللَّهُ﴾ If, from the 'Arsh of Allāh ﷻ to the depth of the seven earths are exposed in front of the eyes of their servants and *Awliya* Allāh, then what do you think will be the condition and magnanimity of the *Sahāba* ﷺ?

It is reported in the *Hadith Sharīf* that once Sayyidunā Rasūlullāh ﷺ questioned his *Sahāba*, Sayyidunā Hārith bin Nu'mān ﷺ,

“كيف أصبحت؟” *In what state did you find yourself in the morning?*

He replied, “أصبحت مؤمناً” *I awakened in the morning as a proper*

Mu'mīn (true believer).” He said, “Every claim demands a proof.

Therefore, if your claim is correct then what proof can you provide?” The *Sahāba* ﷺ said, “I awakened in the morning in this

⁷⁰⁷ *Faiz al-Qadīr*, Vol.1, p.681, discusses this *Hadith* in detail and it reads:

﴿أَلَا أُنَبِّئُكُمْ بِخَيْرٍ كَرَّمَ﴾ أي بالذين هم من خياركم أي المؤمنون قالوا بلى قال ﷺ بخياركم الذين إذا رُؤوا ذكر الله ﷻ أي بسنتهم وحيثهم لكن الواحد منهم حزيناً منكسراً مطرفاً صامتاً تظهر أثر الخشية على هيئة وسيرته وحركته وسكونه ونطقه لا ينظر إليه ناظر إلا كان نظره مذكراً بالله ﷻ وكانت صورته دليلاً على علمه فأولئك يعرفون بسببهم في السكينة والذلة والتواضع وقال العارف ابن عربي من تحقق بعبودية وتسربل بعبادته بحيث إذا رُئي في غاية الضعف ذكر الله عند رؤيته فذلك عندنا هو الولي فهذا هم الذين إذا رُؤوا ذكر الله ﷻ من صبرهم على البلاء وسجنه الله لهم الظاهرة فلا يرفعون رؤوسهم لغير الله في أحوالهم فإذا رُئي منهم مثل هذه الصفة ذكر الله بكونه اختصهم لنفسه قال ومن لا علم له بما قلنا يقول الولي صاحب الحال هو الذي له التكوين والفعل بالهمة والتحكم في العالم والظهر والسلطان وهذه كلها أوصاف فإذا رُؤوا ذكر الله ﷻ وهذا قول من لا يعلم ومقصود الشارع ما ذكرناه «حم» وكذا أبو نعيم عن أسماء بنت يزيد عن الزيادة ابن السكيت الأنصاري صحابة جلييلة صاحبة حديث قال الهيثمي فيه شهر بن حوشب وثقه غير واحد وضعف رتبة رجال أحد إسناده رجال الصحيح.

Also cited in *Al-Bayān wa al-Ta'rīf*, Vol.1, p.161, *Hadith* no. 827, on the authority of Sayyidunā Ibn 'Abbās ﷺ which reads:

(827) ﴿أَوْلِيَاءُ اللَّهِ الَّذِينَ إِذَا رُؤُوا ذُكِرَ اللَّهُ﴾. أخرجه الحكيم الترمذي والبيهقي عن ابن عباس رضي الله عنهما، وأخرجه أبو نعيم في الحلية من حديث سعد

بن أبي وقاص رضي الله عنه. سببه: عن ابن عباس قال: سألت رسول الله ﷺ: من أولياء الله؟ فذكره.

state that everything from the 'Arsh of Allāh ﷻ till the lowest depth of the earths is in the presence of my eyes. I see the dwellers of Jannah enjoying the bounties of therein and the dwellers of Jahannam suffering and screaming in the Fire." The Noble Nabī ﷺ replied, "You have reached perfection and always be thankful to Almighty Allāh ﷻ." ⁷⁰⁸

Let alone the past, even the future is fully exposed to these special servants of Allāh ﷻ. The illustrious Awliya state, "No leaf turns green and which is not witnessed by the eyes of an 'Arif (High ranking Walī of Allāh)." ⁷⁰⁸

⁷⁰⁸ Cited in *Usābah fi Tamāz al-Sahābah*. The *Hadith* and comments on it are as follows:

1480 الحارث بن مالك الأنصاري روى حديثه بن المبارك في الزهد عن معمر بن صالح بن مسمار أن النبي صلى الله عليه وسلم قال يا حارث بن مالك كيف أصبحت قال أصبحت مؤمناً حقاً قال إن لكل قول حقيقة فما حقيقة إيمانك قال عزفت نفسي عن الدنيا فأسهرت ليلي وأظلمات نهارى وكأني أنظر إلى عرش ربي وكأني أنظر إلى أهل الجنة يتزاورون فيها وكأني أسمع عواء أهل النار فقال مؤمن نور الله قلبه وهو معضل وكذا أخرجه عبد الرزاق عن معمر بن صالح بن مسمار وجعفر بن برقان أن النبي صلى الله عليه وسلم قال للحارث وأخرجه في التفسير عن الثوري عن عمرو بن قيس الملائي عن يزيد السلمي قال قال رسول الله صلى الله عليه وسلم للحارث كيف أصبحت يا حارث قال من المؤمنين قال أعلم ما تقول فذكر نحوه وزاد في آخره فقال يا رسول الله أدع الله لي بالشهادة فدعا له فأغبر على سرح المدينة فخرج فقاتل فقتل وجاء موصولاً من طريق أخرى وأخرجه الطبراني من طريق سعيد بن أبي هلال عن محمد بن أبي الجهم وابن منده عن طريق سليمان بن سعيد عن الربيع بن لوط كلاهما عن الحارث بن مالك الأنصاري أنه جاء إلى النبي صلى الله عليه وسلم فقال يا رسول الله أنا من المؤمنين حقاً فقال انظر ما تقول الحديث وفي آخره من سره أن يظن إلى من نور الله قلبه فليظن إلى الحارث بن مالك قال بن منده ورواه زيد بن أبي أنيسة عن عبد الكريم بن الحارث عن الحارث بن مالك ورواه جرير بن عتبة بن عبد الرحمن عن أبيه عن أنس بن مالك أن النبي صلى الله عليه وسلم دخل المسجد فإذا الحارث بن مالك فحركه برجله فذكر الحديث وروى البيهقي في الشعب من طريق يوسف بن عطية الصفار وهو ضعيف جداً عن أنس أن النبي صلى الله عليه وسلم لقي الحارث يوماً فقال كيف أصبحت يا حارث قال أصبحت مؤمناً حقاً الحديث بطوله وفي آخره قال يا حارث عرفت فالزم قال البيهقي هذا منكر وقد خطب فيه يوسف فقال مرة الحارث وقال مرة حارثة وقال أبو عاصم خشيش بن أصرم في كتاب الاستقامة له حدثنا عبد العزيز بن أبي أنس خبرنا مالك بن مغول عن فضيل بن غزوان قال أغبر على سرح المدينة فخرج الحارث بن مالك فقتل منهم ثمانية ثم قتل وهو الذي قال له النبي صلى الله عليه وسلم كيف أصبحت يا حارثة ورواه بن أبي شيبه عن بن نمير عن مالك بن مغول بالمرفوع ولم يذكر فضيل بن غزوان قال بن صاعد بعد أن أخرجه عن الحسين بن الحسن المروزي عن بن المبارك لا أعلم صالح بن مسمار أسنداً واحداً وهذا الحديث لا يثبت موصولاً.

QUESTION: Sir! Things and happenings of the future that are non-existent are regarded as imaginary because the time has not passed. Time does not exist in the future. Yet, the Awliya ﷺ are observing the happenings of the future. This establishes that time exists in the future.

One has to first accept the existence of time in the future to accept the happening of a thing in it and this is imaginary. Existence is a receptacle of things. Therefore, a Walī of Allāh ﷻ will have in his sight whatever will be the situation of existence or events of the future.

QUESTION: These things are non-existent in the period in which a Walī ﷻ is observing it. Then where will the shape and condition come from in the future of the actual happening? So, verily, you are compelled to accept that the happenings and things of the future are existent in their original time. These are the very existence of events that are in the vision of a Walī ﷻ.

What is that thing that is called time? There is no such thing as time. In reality, Almighty Allāh ﷻ has surrounded and restricted us with time and direction. Therefore, we cannot understand anything without time. Although Almighty Allāh ﷻ is not confined to time and space, yet we say that He is presently as He was from eternity and will be till eternity. Is, was and will be, all relate to time and Allāh ﷻ is free, pure and not restricted to time. In reality, occurrences are also free from time but this detachment from time can be explained only to the mind. There is no other mode of understanding this concept.

QUESTION: Is death existent or non-existent?

Death and life are both existent. The Holy Qur'ān bares testimony to this fact as follows:

﴿الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا﴾

It is He (Allāh ﷻ) who has created death and life so that He may see that who amongst you will do good deeds. ⁷⁰⁹

Death is in a shape of a ram under the control of Sayyidunā 'Izra'īl عليه السلام. Whoever it approaches, dies. Life is in a shape of a horse, and ridden by Sayyidunā Jibra'īl عليه السلام and whatever dead thing it passes by, becomes alive. *Allāhu-Akbar!* Death is such an event that besides *Allāh* ﷻ nothing can be saved from it. When the following *Ayah* was revealed:

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ﴾

*All that is on earth will perish and only the Glory and Might of Almighty Allāh ﷻ will remain.*⁷¹⁰

The Angels rejoiced that they are saved because they are in the skies. But when this *Ayah* was revealed:

﴿كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ﴾

*Every living creature has to taste death.*⁷¹¹

They said, "Now we too are included." When the skies and earths will be destroyed, all that will remain in creation will be the exalted Angels, Jibra'īl عليه السلام, Mika'īl عليه السلام, 'Izra'īl عليه السلام, Israfil عليه السلام and the four Angels carrying the Throne of *Allāh* ﷻ. Then *Allāh* ﷻ will say, "And He (*Allāh* ﷻ) knows best! *Izra'īl*, who is now left?" The Angel will reply, "Your servants, *Jibra'īl*, *Mika'īl*, *Israfil*, *'Izra'īl*, and the four carriers of the 'Arsh. They will also perish and only Your Glory will always remain." *Allāh* ﷻ will order, "Remove the soul of *Jibra'īl*." The Angel of Death will remove the soul. He will fall in *Sajdah* like a huge mountain glorifying *Allāh* ﷻ. *Allāh* ﷻ will then ask, "Now, who is left?" They will reply, "Your servants *Mika'īl*, *Israfil*, *'Izra'īl* and the four carriers of the 'Arsh. They too will perish and all that will remain for ever will be Your Glory." *Allāh* ﷻ will order him to remove the soul of *Mika'īl* which he will

⁷¹⁰ *Al-Qur'an al-Karīm*, Sura Al-Rahmān, verse 26-27

⁷¹¹ *Al-Qur'an al-Karīm*, Sura Al-'Imrān, verse 185

do. Sayyidunā *Mika'īl* will also fall in *Sajdah* like a huge mountain glorifying *Allāh* ﷻ. Then *Allāh* ﷻ will ask, "*'Izra'īl* now who is left?" He will answer, "Your servants *Israfil*, *'Izra'īl* and the four carriers of the 'Arsh. They will also perish and only Your Glory will remain for ever." *Allāh* ﷻ will order him to remove the soul of *Israfil* who will also fall in *Sajdah* like a huge mountain making the *Tasbīh* of *Allāh* ﷻ. *Allāh* ﷻ will again ask, "*Israfil*, who is left?" He will say, "Your servant *'Izra'īl* and the four carriers of the 'Arsh, they too will perish and only Your Majesty will remain for ever." *Allāh* ﷻ will command him to remove the souls of the four Angels that carry the 'Arsh. Their souls will be removed and they too will die the same way. *Allāh* ﷻ will finally ask, "*'Izra'īl*, now who is left?" He will say, "Your servant *'Izra'īl* who will also perish and only Your Reverence will always live." *Allāh* ﷻ will command, "Die" and *'Izra'īl* will similarly fall in *Sajdah* like a huge mountain glorifying *Allāh* ﷻ and eventually die. Now besides *Allāh* ﷻ, no one will be alive. Then *Allāh* ﷻ will declare:

﴿لَمَنَ الْمَلِكُ الْيَوْمَ؟﴾

*Whose Kingdom is today?*⁷¹²

There will not be any creation to answer. Hence *Allāh* ﷻ Himself will reply:

﴿لِلَّهِ الْوَاحِدِ الْقَهَّارِ﴾

*(Kingdom is) for Allāh ﷻ the Unique and All-Powerful.*⁷¹³

⁷¹² Cited in *Al-Mustadrak* of Imām Ḥakīm رحمته الله, Vol.2, p.475, *Hadith* no. 3682, narrated on the authority of Sayyidunā Ibn 'Abbās رضي الله عنه. This is a lengthy *Hadith* and narrated widely by numerous *Hadith* Masters in their books.

⁷¹³ Ibid

This state will remain as long as *Allāh* ﷻ ordains. He ﷻ will give life to 'Izra'īl ؑ, who will blow the Trumpet and the Day of Resurrection will begin. The Divine Justice of Almighty *Allāh* ﷻ will be implemented on every one. The fortunate will be sent to *Jannah* and the eternally cursed will be sent to the Fire of Hell. The *Muslim* sinners will pay for their sins in *Jahannam* and will eventually be pardoned and sent to *Jannah*. An announcer will then announce loudly between Heaven and Hell. Those in *Jahannam* will look around in happiness and hope that maybe they will be pardoned. On the contrary, the dwellers of *Jannah* will peep through their windows in great fear that maybe they have sinned and will be sent to Hell. Then the ram of death will be brought forward. Firstly, the people of *Jannah* will be asked if they recognize the ram. They will reply "yes". Then the dwellers of *Jahannam* will be asked if they knew what the ram was. They too will say "yes". Then Nabī Yahyāh ؑ will sacrifice this ram between *Jannah* and *Jahannam*. It will then be announced that those who are in the Fire of Hell will now remain forever therein. There would be no death or return from Hell and in it will be great sadness and pain. Then the people of *Jannah* will also be informed that they will now remain in Paradise till eternity and will never perish. This announcement will create great joy for them. ⁷¹⁴

QUESTION: Is this a *Hadith Sharif*?

﴿لَوْلَا كَمَا أَظْهَرْتُ الرُّبُوبِيَّةَ﴾

O beloved Habib ! If it had not been for you, I would have not exposed My Divinity?

ANSWER: I have not seen this in the *Hadith Sharīf* but I read it in the books of the *Mashā'ikh* and *Sūfiyyah*. The above saying has more or less the same meaning of this *Sahih Hadith Sharīf*:

⁷¹⁴ For details, refer to Imām Aḥmad Riḍā's book, *Creation of the Angels* available from the Imām Aḥmad Raza Academy, Durban, South Africa.

﴿ خَلَقْتُ الْإِنْسَانَ مِنْ نَارٍ كَوْنَةٍ وَمَنْزِلَتِكَ عِنْدِي وَلَوْلَاكَ مَا خَلَقْتُ الدُّنْيَا ﴾

Oh my beloved Ḥabīb, I have created the creation so that they may know and understand the adoration and love I have for you, and O my beloved! If it had not been for you, I would have not created the Duniyah.⁷¹⁵

That is not even the *Akhirah*. *Duniyah* is *Dār al-'Amal* (Place of Actions and Deeds) and *Akhirah* is *Dār al-Ajar* (Place of Rewards). If there is no *Dār al-'Amal* then where will *Dār al-Ajar* come from? So the latter depends on the former. Therefore, the correct meaning of this will be, "If you were not created, I (Allāh ﷻ) would not have created the *Duniyah* and *Akhirah*." So this will give us a clear and

⁷¹⁵ The above *Hadith* could not be sourced but a similar lengthy *Hadith* is cited in *Tarikh-e-Dimashk*, Vol. 3, p.260, which reads:

أَخْبَرَنَا أَبُو الفتح محمد بن الحسن بن محمد الأسدي بصور. أنبأ أبو عبد الله الحسين بن محمد بن أحمد المعروف حنا أبو عبد الله أحمد بن عطاء الزُّوْجَارِي إملاء. بصور، نا أبو الحسن علي بن محمد بن عبيد الحافظ، نا جعفر بن أبي عثمان، نا يحيى بن معين، نا أبو عبيدة، نا سليمان ابن عبيد السليبي، نا الضحاك بن مُزَاهِم، عن عبد الله بن مسعود قال: قال رسول الله (صلى الله عليه وسلم): "قال لي ربي عز وجل: نخلت إبراهيم خلتى، وكلمت موسى تكليماً، وأعطيتك يا مُحَمَّدُ كفاً حراً". أَخْبَرَنَا أبو يعقوب يوسف بن أيوب بن يوسف بن الحسين بن وهرة الحمداني بمرو. نا السيد أبو المعالي محمد بن محمد بن زيد الحسيني. إملاء بأصبهان. ح. وَأَخْبَرَنَا أبو محمد بن طاووس، نا أبو القاسم بن أبي العلاء، قال: نا أبو القاسم عبد الرحمن ابن عبيد الله بن عبد الله السمنار، نا حمزة بن محمد الدهقان، نا محمد بن عيسى بن حبان المدائني، نا محمد بن الصباح، نا علي بن الحسين الكوفي، عن إبراهيم بن اليسع، عن أبي العباس الضري، عن الخليل بن مرة، عن يحيى عن زاذان، عن سلمان قال: حضرت النبي (صلى الله عليه وسلم) ذات يوم، فإذا أعرابي جاء في راحل بدوي قد وقف علينا، فسلم، فرددنا عليه، فقال: يا قوم، إنيكم محمد رسول الله (صلى الله عليه وسلم) فقال النبي (صلى الله عليه وسلم): "انا محمد رسول الله" فقال الأعرابي: إني والله قد آمنت بك قبل أن أراك، وأحببتك قبل أن أفاك، وصدقتك قبل أن أرى وجهك، ولكن. وقال يوسف: ولكني. أريد أن أسألك عن خصال، فقال: "سلم عما يدالك" فقال: فذاك أبي وأمي، أليس الله جل وعزَّ كلم موسى قال: "هلي"، قال: وخلق عيسى من روح القدس قال: "هلي"، قال: واتخذ إبراهيم خليلاً، واصطفى آدم قال: "هلي"، قال: بآبي أنت وأمي، أيش أعطيت من الفضل فأطرق النبي (صلى الله عليه وسلم) وهبط. وقال يوسف: فهبط. عليه جبريل، فقال: "الله يقول السلام وهو يسألك عما هو أعلم به منك، الله يقول: يا حنيني لم أطرقت رأسك رد علي، وقال ابن طاوس: أرفع رأسك وردَّ على الأعرابي. زاد ابن طاوس: جوابه قال: . وقال: "أقول ماذا يا جبريل" قال: الله يقول: إن كنت ات عندي. منك، وقد أعطيتك الخوض، والشفاع، والناقة، والقطب، والميزان، والوجه الأحمر، والجمل الأحمر، والتاج، والمرأوة، والحجة، والعمرة، والقرآن، وفضل شهر رمضان، والشفاعة كلها لك حتى ظل عن شيء في القيامة على رأسك ممدود وتاج الحمد على رأسك معقود، وقد قرنت اسمك مع اسمي، فلا أدكر في موضع حتى تذكر معي، ولقد خلقت الدنيا وأهلها لأعرفهم كرامتك. وزاد يوسف: علي، وقال: . ومن ذلك عدي، ولولاك يا محمد ما خلقت الدنيا

correct meaning of, "Oh my *Habīb*! If you were not created, I (*Allāh* ﷻ) would have not revealed My Majesty as Creator (being the Supreme *Allāh* ﷻ) and my Divinity ('*Ulu'wiyyah*)."

QUESTION: Why do the *Huffāz* in *Ramādān* usually complete the last two *Rak'āts* in *Tarawīh* with reciting *Surah al-Nās* in the first *Rak'āt* and the first portion of *Surah al-Baqarah* till *Mufli'hūn* in the second?

ANSWER: This type of completion is *Sunnah* and the *Hadith Sharīf* states, "One who completes in this way, is on *Hāl-e-Murta'hil* (one who has reached one's destination and has departed for another)". When a person reaches one chapter the *Shaytān* says, "Maybe he will stop now and not read on." When he completes the second chapter, *Shaytān* will think that he will stop and not read further. He will think the same till the reciter completes the 30 chapters. Here the *Shaytān* will say, "Well, since he has completed the entire *Qur'ān*, he will now definitely stop." But when the reciter carries on (*Surah al-Baqarah*) till *Mufli'hūn*, the cursed *Shaytān* hears this continuation and gives up hope. He leaves totally humiliated.

QUESTION: Would it not be breaking the sequence if a person recites *Surah al-Nās* in the first *Rak'āt* and *Alif Lām Meem* till *Mufli'hūn* in the second?

ANSWER: Why would it be incorrect? The illustrious *Awliya-Allāh* had made up to ten *Khatams* in a single *Rak'āt*. They must have certainly read '*Alif Lām Meem* after *Surah al-Nās*!

QUESTION: Can one recite *Surah al-Ikhlās* three times in one *Rak'āt* in *Tarawīh*?

ANSWER: It is *Mustahab* (desirable). It is recorded in the *Sahih Hadith* that *Surah al-Ikhlās* is one third of the *Qur'ān*. Hence, by reciting it three times, one can hope to receive the *Thawāb* of the entire *Qur'ān*.

QUESTION: It is recorded that *Surah al-Kafirūn* is a quarter of the *Qur'ān*. So if someone recites it four times, will one get the *Thawāb* of the entire *Qur'ān*?

ANSWER: However, this assumption is common amongst the *Muslim* but it is proven from *Hadith-e-Muta'wātir* (successive narration) that *Surah al-Ikhlās* is one third the *Qur'ān* and no successive narration are found for *Surah al-Kafirūn* as being one quarter.

QUESTION: Some people read *Tasmiy'yah* (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) aloud every time *Surah al-Ikhlās* is read. Is this correct?

ANSWER: *Tasmi'ah* should be read aloud once irrespective of which *Surah* is recited, be it the beginning of '*Alif Lām Meem*, *Surah al-Nās* or *Surah al-Ikhlās*. In all other times, it is to read softly. This is the *Hanafi* law, but the *Shafā'i* will read the *Tasmi'ah* aloud in the beginning of each *Surah*.

QUESTION: What is the ruling regarding reciting the Holy *Qur'ān* aloud in the graveyard?

ANSWER: It is good to recite *Qirāt* loudly in a melodious tone because the deceased can listen to it and enjoy the *Tilāwat*. Do not recite in any other manner because it may be unpleasant to them.

QUESTION: Why is the *Adhān* called at the graveside after burial?

ANSWER: It chases the *Shaytān* away. The *Hadith Sharīf* states that *Shaytān* flees for 36 miles when it hears the *Adhān*. The words of the *Hadith Sharīf* confirm that it flees till *Rū'hah* and *Rū'hah* is 36 miles away from *Madinah al-Munawwarah*. This is a very crucial moment for the deceased when the Angels, *Munkar Nakīr* come to ask the questions, "من ربك Who is your Lord?" The *Shaytān* stands at a distance and points to himself to try and lure the person to say that he is the Lord. When the cursed Devil hears the *Adhān*, it runs away and thus, confusion and interference in the heart of the deceased are removed. The second question will be, "ما دینک What is

your Dīn?" Thereafter, "ما تقول في هذا الرجل *What do you say about this personality?*" It is not known whether Sayyidunā Rasūlullāh ﷺ will physically be present at the time of questioning or the veils will be lifted between the deceased and his *Rowdah Sharīf*. The *Ḥadīth Sharīf* is not explicit about this. Though, this is a critical moment, therefore "هذا النبي *This Nabī*" is not asked, instead, "هذا الرجل *This man*" is the question. ⁷¹⁶

QUESTION: Would this earth (ground) be changed to another ground on the Day of Judgement?

ANSWER: Yes! This ground and sky will be changed to another ground and sky. This change is clarified in the Holy *Qur'ān*:

﴿يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ﴾

*This earth (ground) will be changed to another ground and the sky, and it will be exposed (to the dwellers of the grave) for Allāh ﷻ the Unique and Almighty.*⁷¹⁷

It is not clear what the sky will be made of but the *Sahih Hadith Sharif* speaks about the ground that the sun will be lowered to 1.5 miles above the ground. The *Sahāba* who narrates this *Hadith* says that he is not certain whether 1.5 miles refer to land travel distance or absolute closeness, i.e. approximately 1.5 spear lengths. Even though, if it is 1.5 land miles, what do you think will the condition of the people with the sun so low above their heads? One cannot imagine the intensity of heat on that day.

It is stated in this very *Hadith Sharif* that the ground will be made of iron. The floor of *Jannah* will be made of silver. How vast will

⁷¹⁶ A'la-Hadrat ~~he~~ has written a detail book on the benefits of reading the *Adhān* at the graveside after burial. The book is titled اِذَا نَ الْاَجْر فِي اِذَا نَ الْقَبْرِ - *Izān-ul-Ajr fī Adhān al-Qabr*. One may consult it for details.

⁷¹⁷ *Al-Qur'an al-Karīm*, Sura Ibrā'hīm, verse 48

be this earth when it will hold on the Day of Judgement all that which was created from the inception to the Last Day? This seems impossible. But the *Hadith Sharif* states that the Beneficent Lord will spread the earth as dough is spread to make bread. Presently, the earth is like a ball of kneaded dough therefore, one cannot see from one end of the globe to the other. On the Day of *Qiyamah*, it will be rolled to an enormous flat ground. After which, if a tiny grain of poppy seed is kept on one side, it will be seen from the opposite end. Another *Hadith Sharif* elaborates:

﴿يَسْمِعُهُمُ الدَّاعِيَ، وَيُنْذِرُهُمُ الْبُصْرُ﴾

The observer will see every thing and the hearer will hear everything (every single atom will be exposed).⁷¹⁸

⁷¹⁸ This is a part of a lengthy *Hadith* cited in '*Omdat al-Qārī*, Vol.19, p.26, *Hadith* no.2174, narrated on the authority of Sayyidunā Abu-Hurayra ؓ which reads:

2174 حدثنا مُحَمَّدُ بْنُ مِقَاتٍ أَخْبَرَنَا عَبْدُ اللَّهِ أَحْمَدُ أَبُو حَبِيبٍ الشَّيْبِيُّ عَنْ أَبِي رُزَيْعَةَ ابْنِ عَمْرِو بْنِ جَرِيرٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ أَرَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُلْحِمُ فَرْعَ إِلَى الذَّرَاعِ وَكَانَتْ تَجِيءُ فَتَهَسُّ مِنْهَا تَهْسَةً ثُمَّ قَالَ أَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ وَهَلْ تَدْرُونَ بِمَ ذَلِكَ يَجْمَعُ النَّاسَ الْأَوَّلِينَ وَالْآخِرِينَ فِي صَعِيدٍ وَاحِدٍ يُسَبِّحُهُمُ الدَّاعِي وَيَتَذَكَّرُهُمُ الْبَصَرُ وَتَدْنُو الشُّشُنُ فَيُبَلِّغُ النَّاسَ مِنَ الْقَمَرِ وَالْكَوْبِ مَا لَا يَعْلَمُونَ وَلَا يَحْسَبُونَ فَيَقُولُ النَّاسُ أَلَا تَرَوْنَ مَا قَدْ بَلَغَكُمْ أَلَا تَنْظُرُونَ مَنْ يَشْتَعُ لَكُمْ إِلَى رَبِّكُمْ فَيَقُولُ بَعْضُ النَّاسِ لِبَعْضٍ عَلَيْكُمْ بِأَدَمَ فَيَأْتُونَ آدَمَ عَلَيْهِ السَّلَامُ فَيَقُولُونَ لَهُ أَنْتَ أَوَّلُ الْبَشَرِ خَلَقَكَ اللَّهُ يَدُهُ وَفَتَحَ فِيكَ مِنْ رُوحِهِ وَأَمَرَ الْمَلَائِكَةَ فَسَجَدُوا لَكَ اشْتَعُ لَنَا إِلَى رَبِّكَ أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ أَلَا تَرَى إِلَى مَا قَدْ بَلَغْنَا فَيَقُولُ آدَمُ إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ بَشَرًا وَلَنْ يَغْضَبَ بَعْدَهُ بَشَرًا وَأَنَّهُ تَهَانِي عَنِ الشَّجَرَةِ فَتَصَيَّبَ نَفْسِي نَفْسِي نَفْسِي أَذْهَبُوا إِلَى غَيْرِي أَذْهَبُوا إِلَى نُوْحَ فَيَأْتُونَ نُوحًا فَيَقُولُونَ يَا نُوحُ إِنَّكَ أَنْتَ أَوَّلُ الرُّسُلِ إِلَى أَهْلِ الْأَرْضِ وَقَدْ سَمَّاكَ اللَّهُ عَبْدًا شَكُورًا اشْتَعُ لَنَا إِلَى رَبِّكَ أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ فَيَقُولُ إِنَّ رَبِّي عَزَّ وَجَلَّ قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ بَشَرًا وَلَنْ يَغْضَبَ بَعْدَهُ بَشَرًا وَإِنِّي قَدْ كَلَّمْتُ كَلَابَتَ ثَلَاثَ كَلَابَاتٍ فَذَكَرْتُنَّ أَبُو حَبِيبٍ فِي الْحَدِيثِ نَفْسِي نَفْسِي نَفْسِي أَذْهَبُوا إِلَى غَيْرِي أَذْهَبُوا إِلَى مُوسَى فَيَأْتُونَ مُوسَى فَيَقُولُونَ يَا مُوسَى أَنْتَ رَسُولُ اللَّهِ فَضَلَّكَ اللَّهُ بِرِسَالَتِهِ وَكَلاَمِهِ عَلَى النَّاسِ اشْتَعُ لَنَا إِلَى رَبِّكَ أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ فَيَقُولُ إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ بَشَرًا وَلَنْ يَغْضَبَ بَعْدَهُ بَشَرًا وَإِنِّي قَدْ كَلَّمْتُ نَسَاءً ثُمَّ أَوْمَرَ بِقَبْلِهَا نَفْسِي نَفْسِي نَفْسِي أَذْهَبُوا إِلَى غَيْرِي أَذْهَبُوا إِلَى عِيسَى فَيَأْتُونَ عِيسَى فَيَقُولُونَ يَا عِيسَى أَنْتَ رَسُولُ اللَّهِ وَكَيْفَهُ أَقْبَاهَا إِلَى مَرْثَمَ وَرُوحَ مِنْهُ وَكَلَّمْتُ النَّاسَ فِي الْمَهْدِ صَبِيئًا اشْتَعُ لَنَا إِلَى رَبِّكَ أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ فَيَقُولُ عِيسَى إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ بَشَرًا وَلَنْ يَغْضَبَ بَعْدَهُ بَشَرًا وَلَمْ يَذْكُرْ ذُبَابًا نَفْسِي نَفْسِي أَذْهَبُوا إِلَى غَيْرِي أَذْهَبُوا إِلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَأْتُونَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَقُولُونَ يَا مُحَمَّدُ أَنْتَ رَسُولُ اللَّهِ وَخَاتَمُ الْأَنْبِيَاءِ وَقَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ اشْتَعُ لَنَا إِلَى رَبِّكَ أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ فَاطْلُقْ لَنَا نَحْتَ الْفَرْشِ فَأَنْتَ سَاحِدًا لِرَبِّي عَزَّ وَجَلَّ لَمْ يَنْشَأِ اللَّهُ

QUESTION: Sir! Is it correct that the floor of *Jannah* will be made of sugar?

ANSWER: I did not read this anywhere. I did read a *Hadith Sharīf* that says that the floor of *Jannah* will be made of silver. Yes! It is also mentioned that the Day of *Hashr* will be extremely hot and lengthy. The heat will cause great thirst and hunger. The ground under the feet of a *Muslim* will become like bread. People will break pieces from it and eat.

A person asked a question and the Imām replied as follows:

- **Sir** - Is it correct that the *Kā'hah* will be raised into *Jannah*?
- **Imām** - Yes! The Holy *Kā'bah* and all the *Masājid* of this world will be raised into *Jannah*.
- **Sir** - What about the *Sacred Rowdah al-Muqaddas* of Sayyidunā Rasūlullāh ﷺ?
- **Imām** - Is the Holy *Kā'bah* more virtuous or the *Rowdah al-Muqaddas*?
- **Sir** - *Rowdah al-Muqaddas*?
- **Imām** - If the purified will enter *Jannah* then there is no doubt about the entrance of the purifier. In fact, not only the *Rowdah al-Muqaddas* (Mausoleum) of the beloved *Nabī* ﷺ, but all the Tombs of the Prophets ﷺ will also be raised into *Jannah*.

QUESTION: What is the penalty if one swears an oath in the name of the Holy Prophet ﷺ and does the opposite?

ANSWER: There is no penalty for such oath.

QUESTION: Is it permissible to swear an oath on his name?

ANSWER: No.

QUESTION: Why, is it disrespectful?

علي من محامديه وحسن الشاء عليه شيئا لم ينسخه على أحد قيلي ثم يقال يا محمد ارفع رأسك سل نطلة واشتغ شتغ فارفع رأسي فأقول أنتي يا رب أنتي يا رب فيقال يا محمد أدخل من أنتك من لا حساب عليهم من الباب الأيمن أبواب الجنة وهم شركاء الناس فيما سوي ذلك من الأبواب ثم قال والذي نفسي بيده إن ما بين المصراعين من مصارع الجنة كما بين مكة وجبيل أو كما بين مكة وبصرى.

Yes.

QUESTION: Is it correct that the termites ate up the 'Asa (walking stick) of Nabī Sulaymān ﷺ?

Yes! Sayyidunā Sulaymān ﷺ was constructing *Bayt al-Muqaddas* with the *Jinns*. He personally supervised the construction because the *Jinns* were mischievous and worked as and when they pleased. His time arrived to leave this world (die) and one year's work was left for completion of the construction. So he performed *Ghusal*, put on new clothes, applied attar and stood on the supervision site (This was a glass box). He pinned his 'Asa (stick) to the ground to support his back. The Angel of Death arrived on the specific moment and removed his soul in this posture. His body did not move an inch from its position. Previously, the *Jinns* worked during the day and rested at night. But now they had to work around the clock because Nabī Sulaymān ﷺ was present all the time watching them. No one had the courage to seek permission for rest: therefore they worked day and night and completed the construction of *Bayt al-Muqaddas*. No weather or chemical reaction in the universe can change or affect the bodies of Prophets in life and after death. They always remain perfectly intact. Similarly, the body of Nabī Sulaymān ﷺ remained intact in one position in the sun, rain and storm till the completion of *Bayt al-Muqaddas*. After the completion, *Allāh* ﷻ ordered the termites to eat up the base of the 'Asa (stick). This weakened the 'Asa and lowered the body of the exalted Nabī ﷺ to the ground. Previously, the *Jinns* boasted about their Knowledge of *Ghayb* (Unseen), but *Allāh* ﷻ refuted them in the Holy *Qur'ān*,

﴿فَلَمَّا خَرَّ تَبَيَّنَتْ آيَاتُ أَنْ لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ﴾

So when he came down on the earth (passed away), the *Jinns* would have known if they possessed the knowledge of the Unseen (*Ghayb*). If they knew the *Ghayb*, they would not have suffered great torment.⁷¹⁹

⁷¹⁹ *Al-Qur'an al-Karīm*, Sura Saba, verse 14

If they had the knowledge of *Ghayb*, why did they know of the passing away of Nabī Sulaymān ﷺ and suffer hard labour for one year?

QUESTION: Sir! Can animals also speak?

ANSWER: Yes, certainly!

QUESTION: If the dividing factor between man and animal is speech, then it is impossible to have similarity in these two groups?

ANSWER: The ignorant philosophers have made this distinction. Every single thing possesses the power of speech, be it trees, stones or walls, etc. The Holy Qur'an testifies as follows:

﴿وَقَالُوا الْجُلُودُ هِيَ لَمْ شَهِدْتُمْ عَلَيْنَا قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ

مَرَّةٍ وَإِلَيْهِ تَرْجَعُونَ ﴿٢٠﴾﴾

They will say to their skins: "Why do you testify against us?" They will say: "Allah has given us speech, He Who has given speech to everything: He created you for the first time, and unto Him were ye to return."⁷²⁰

It is *Wājib* to apply the Qur'ānic meaning to the external nature of a thing mentioned. No interpretation otherwise is valid or entertained. *Allāh* ﷻ states:

﴿تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا

تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿٢١﴾﴾

The seven heavens and the earth, and all beings therein, all glorify Him ﷻ. There is nothing that does not praise and glorify Allāh ﷻ, but you cannot understand their Tasbīḥ verily He ﷻ is Oft-Forbearing, Most Forgiving!⁷²¹

Everything in the universe is governed to bring *Imān* on Sayyidunā Rasūlullāh ﷺ and glorify *Allāh* ﷻ.

⁷²⁰ Al-Qur'an al-Karīm, Sura Fussilat, verse 21

⁷²¹ Al-Qur'an al-Karīm, Sura Al-Isrā, verse 44

QUESTION: Can the following *Ayah* establish that everything performs *Salāh*?

﴿كُلٌّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ﴾

Each one recognizes its own *Salāh* and *Tasbīḥ*?

ANSWER: Firstly, this *Ayah* refers specifically to birds and "*Zawil-'Oqōl*" (creation with common sense, mankind). The lead verse of this *Ayah* is as follows:

﴿أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَالطَّيْرِ صَفَّتْ كُلٌّ قَدْ عَلِمَ صَلَاتَهُ

وَتَسْبِيحَهُ وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٢٢﴾﴾

Do you not see that it is Allāh ﷻ Whose praises all beings in the heavens and on earth do celebrate, and the birds (of the air) with wings outspread? Each one knows its own (mode of) prayer and praise. And Allāh ﷻ knows well all that they do.⁷²²

This *Ayah* gives no species classification of creation, that is, "*Creatures in the skies and earth*". This sector recognizes their *Salāh* while other sectors say that the birds know their own *Tasbīḥ*. If we generalize this *Ayah* then it will mean, "*The *Salāh* of the birds, stones and vegetation is their *Imān* and *Tasbīḥ*.*" The non-human also possesses the quality to sin and accordingly, they will be punished for it. The Mystics (*Awliya*) say that all animals indulge in the *Tasbīḥ* of *Allāh* ﷻ. When they stop their *Tasbīḥ*, they die. Every leaf engages in *Tasbīḥ* and falls off their branches as soon as they stop glorifying *Allāh* ﷻ.

Once, the *Kuf'fār* assembled outside *Madinah al-Munawwarah* with the intention to destroy *Islām*. This was when the Battle of *Ah'zāb* was fought. *Allāh* ﷻ ordained to assist his beloved *Habīb* ﷺ so He ﷻ ordered the Northerly Wind to destroy the *Kuf'fār*. The Northerly Wind said to *Allāh* ﷻ:

⁷²² Al-Qur'an al-Karīm, Sura Al-Nūr, verse 41

﴿الْحَالِظُ لَا يَخْرُجُنَّ بِاللَّيْلِ﴾

*The wives do not come out at night.*⁷²³

This displeased Allāh ﷻ and He ﷻ made the Northerly Wind impotent:

﴿فَاغْتَمَّهَا اللَّهُ تَعَالَى﴾

*Then Allāh ﷻ the All Powerful made the northerly wind impotent.*⁷²⁴

Therefore, the Northerly Wind rarely brings rain. Allāh ﷻ then ordered the Easterly Wind to dislodge the Kuf'fār. It said:

﴿فَقُلْتُ سَمِعْنَا وَأَطَعْنَا﴾

*I heard the command and obey it.*⁷²⁵

The Easterly Wind appeared with great force and caused absolute turmoil in the camp of the Kuf'fār. There was only a trench between the Muslim army and Kuf'fār.

On the Muslim side, the lamps remained lit the entire night while on the enemy side, the wind was so violent that it blew the camels up to twenty-four miles away. Hence, the obedience of this wind earned itself the blessing of Allāh ﷻ, that is, it always brings rain with it as Mercy from Allāh ﷻ.

REFER TO "REPLY TO OBJECTION #5" PAGE 554

⁷²³ Zurqānī 'ala al-Mawāhib, Strai al-Halabiyya, Madārij al-Nubuwwah etc. all record the Battle of Ahzāb and towards the end, this incident is cited. Muḥaqqiq 'ala al-It'lāq Shaykh 'Abd al-Haqq Muḥaddith Dehlawi ﷻ records this complete incident in his famous 'Madārij al-Nubuwwah', Vol. 2, p. 237.

⁷²⁴ Ibid

⁷²⁵ Ibid

Spirituality exists with every stone, etc. You may call it its soul or anything else. This is the very essence that is subjected to Tasbīh. The Hadith Sharīf declares:

﴿إِنَّهُ لَيْسَ شَيْءٌ بَيْنَ السَّمَاءِ وَالْأَرْضِ إِلَّا يَعْزِمُ أَنِّي رَسُولُ اللَّهِ، إِلَّا عَاصِيَ الْجِنَّ وَالْإِنْسِ﴾

*There is no creation that does not recognize me as the Prophet of Allāh ﷻ besides the mischievous Jinn's and Human.*⁷²⁶

QUESTION: If this is so, then what is the differentiating factor between man and animal?

ANSWER: It is the 'Aqal (common sense). Almighty Allāh ﷻ offered the injunction of Sharī'ah and a secret Amānah to His ﷻ creation: They all refused to take the responsibility for it, but man accepted it. The Holy Qur'ān validates this as follows:

﴿إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ تَحْمِلَهَا وَأَشْفَقْنَ مِنْهَا

وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا﴾

*We did indeed offer the Trust to the Heavens and the Earth and the Mountains: but they refused to undertake it, being afraid thereof: but man undertook it: - he was indeed unjust and foolish*⁷²⁷.

QUESTION: What was that Amānah (trust)?

ANSWER: There is a difference of opinion on this. The Righteous 'Ulamā say that it was 'Ishq-e-Ilā'hiyya (the Divine Love of Allāh ﷻ).

Then, A'la'Ḥadrat ﷻ drew attention to the previous question and remarked: The 'Ulamā state that only the one's with defective Imān will not believe on the hearing and speech of stones, vegetation and animals etc. All these things have brought Imān and testified on the

⁷²⁶ Faiḍ al-Qadīr, Vol.5, p.576, narrated on the authority of Sayyidunā Anas ﷻ. Also cited in Musnad Imām Aḥmad ibn Ḥambal ﷻ, Hadith no. 14044, on the authority of Sayyidunā Jābir ibn 'Abd Allāh ﷻ.

⁷²⁷ Al-Qur'ān al-Karīm, Sura Al-Aḥzab, verse 72

Risālat of Sayyidunā Rasūlullāh ﷺ. There is nothing in this universe, including articles made by man (The Imām ﷺ was pointing to his watch and a metal box) like this watch or tin-box that did not testify on the first Day of Covenant. On this Day, they all pledged allegiance to the Holy Prophet ﷺ. If they had no sense of understanding and speech, then how could they have pledged their allegiance to the Beloved Nabī ﷺ? It is recorded in the Holy Qur'an:

﴿ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ﴾

Moreover, He comprehended in His design the sky, and it had been (as) smoke: He said to it and to the earth: "Come ye together, willingly or unwillingly." (They did not want to come but were forced to) They said: "We do come (together), in willing obedience."⁷²⁸

Similarly, the empty physical body cannot understand but the soul, which is abstract in it, certainly possesses the power to perceive. The same is the situation of the bodies of stones, vegetation, etc. By nature, they cannot contemplate and speak, but the spirit or spirituality that is placed in them can surely understand and communicate in their own modes bestowed by Allāh ﷻ.

QUESTION: Will it be incorrect to segregate the animal kingdom and plant kingdom from the world we live in?

ANSWER: Yes! Only the superficial observers who are ignorant of spiritual knowledge have made this segregation and this classification suits such persons. But this is not so for people with intrinsic and mystical spiritual sciences of knowledge.

The Kuf'fār were bitter enemies of Islām in the early days and they were always on the lookout to harm the Ḥabīb ﷺ. Once the beloved Nabī ﷺ passed by a mountain and decided to climb on it when a voice came from within saying, "Oh Prophet of Allāh ﷻ! Do not climb on me. I have no place of security. I have great fear that if the

⁷²⁸ Al-Qur'an al-Karīm, Sura Fussilat, verse 11

Kuf'fār find you on me and harm you then Allāh ﷻ will severely punish me."

There was another mountain in front, which called out to the Prophet of Allāh ﷻ:

﴿إِلَى يَا رَسُولَ اللَّهِ﴾

Ya Rasūlallah ﷺ! Come towards me.

The Beloved Prophet ﷺ proceeded to that mountain. If the mountain did not have the power of speech and understanding, then how did it communicate with Sayyidunā Rasūlullāh ﷺ? When this Ayah was revealed:

﴿الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ﴾

The fuel of the Hell fire is man and stones.⁷²⁹

The mountains cried bitterly. It is said that their tears became the oceans. The qualities of humility and devotion are found in all creations of Allāh ﷻ. Iron melted in the hands of Nabī Da'ūd ﷺ:

﴿وَلَقَدْ آتَيْنَا دَاوُدَ مِنَّا فَضْلًا يٰجِبَالُ اُوبِیْ مَعَهُ وَالطَّيْرُ وَآلَنَّا لَهُ الْحَدِيدَ﴾

We bestowed Grace aforetime on Da'ūd from Ourselves: "O you Mountains! Sing the Praises of Allāh ﷻ with him! and you birds (also)! And We made the iron soft for him."⁷³⁰

The iron became soft by the command of Allāh ﷻ. Thus, he cooled the fire for Nabī Ibrā'hīm ﷺ.

﴿قُلْنَا يٰسَارُ كُونِ بَرْدًا وَسَلَامًا عَلَىٰ اِبْرٰهِيْمَ﴾

Oh fire! Cool off and be peaceful for Ibrā'hīm ﷺ.⁷³¹

⁷²⁹ Al-Qur'an al-Karīm, Sura Al-Baqarah, verse 24

⁷³⁰ Al-Qur'an al-Karīm, Sura Saba, verse 10

⁷³¹ Al-Qur'an al-Karīm, Sura Al-Anbiya, verse 69

Allāh ordered, يَا نَارُ "O fire!" NB: This was not a specific command to the fire of Nimrod but generally to all the fires on earth. Therefore at that time, all fires on earth were extinguished and the fire of Nimrod became very cold. The 'Ulamā state that if Allāh ﷻ had not said "Salāmāh" (peaceful), this fire would have become so cold that the people would have frozen.

The massive fire of Nimrod was miles long and no one could get close to it. Nimrod and his associates were worried as to how to throw Nabī Ibrāhīm ﷺ into it. The cursed Shaytān appeared and suggested they make a big leather sling. The glorious Nabī ﷺ was then placed in it and thrown into the fire. Angel Jibra'īl ﷺ arrived while the Prophet ﷺ was in flight and about to reach the boundaries of the fire. The Angel asked:

﴿الْك حَاجَةً يَا إِبْرَاهِيمَ؟﴾

O Ibrāhīm ﷺ! Have you any wishes?⁷³²

He said:

﴿أَمَامُكَ فَلَا﴾

Yes! But not from you.⁷³³

The Angel replied, "Then tell Him from Whom you desire!" The Prophet ﷺ said:

﴿عِلْمُهُ بِحَالِي كَفَانِي عَنْ سُؤَالِي﴾

He knows my condition very well: there is no need to tell Him ﷻ anything.⁷³⁴

Then Allāh ﷻ ordered the fire:

⁷³² Cited in *Ādāb al-Sālikīn* also noted in *Al-Bidayā wa al-Nihā'yā*

⁷³³ Ibid

⁷³⁴ Ibid

﴿قُلْنَا يَنْتَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ﴾

We said, Oh fire! Become cool and comfortable to Ibrāhīm.⁷³⁵

QUESTION: Is it correct that all the animals will be ordered to turn to dust on the Day of Qiyāmah? Where will their souls go?
It is proven from the Holy Qur'ān that they will be turned to dust, but nothing is mentioned about their souls. The Shari'ah has mentioned that all dangerous animals will be selected to inflict Azāb (punishment) on the Kuf'fār (dis-believers) in Jahannam (Hell). As the Angels in Jahannam will feel no heat and discomfort, likewise will be the state of these animals. The dog of As'hāb al-K'hāf will be given the shape of Bal'am Ba'ūr and sent to Jannah and he will be given the shape of that dog and sent to Jahannam. The camel (Nā'qa) of Nabī Swaleh ﷺ and the camel (Nā'qa) 'Ad'bāh⁷³⁶ will be sent to Jannah. The rest of the animals will be turned to dust. When the Kuf'fār will see them turn to dust, they will say:

﴿وَيَقُولُ الْكَافِرُ يَلَيْتَنِي كُنْتُ تُرَابًا﴾

And the disbelievers say:- If only we too could be turned to dust (similar to the animals).⁷³⁷

QUESTION: Sir! Will Jinns also go to Jannah?
ANSWER: There is one prophetic narration that says that they will live around Jannah and come to visit Jannah. (But they will not live in Jannah.) The Noble Imām ﷺ then said: Jannah is the estate of Nabī Ādam ﷺ and it will be distributed amongst his children (mankind).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

⁷³⁵ Al-Qur'ān al-Karīm, Sura Al-Anbiyā, verse 69

⁷³⁶ 'Ad'bāh was the camel of Sayyidunā Rasūlullāh ﷺ and he performed his Last Hajj (Hajjat al-Widāh) on it.

⁷³⁷ Al-Qur'ān al-Karīm, Sura Al-Nabā, verse 40



مُحَمَّدٌ عَبْدُ اللَّهِ
 وَرَسُولُهُ
 رَّبِّ لَيْسَ بِالْعَسَىٰ
 أَنْ يَكُونَ مِنَ الْمُفْسِدِينَ

REPLY TO OBJECTION # 1

Here the *Deo-Bandi Wahabi* accuses the Great *Imām* ﷺ of claiming that he led the *Salāt al-Janāza* while Sayyiduna Rasūlullāh ﷺ followed his *Imāmat*. They allege that the *Imām* ﷺ claims that he was the *Imām* of the Holy Prophet of *Alīyah* ﷺ in *Salāh*.

For the purposes of record, we wish to inform our readers that:

1. It was initially in 1351 *Hijri* (1932) that the *Deo-bandis* of Rangoon brought up this false accusation. The *Ahle-Sunnah* scholars immediately responded with a reply by publishing *Sub'ha-e-Rangoon* *bar Hizbe Bandagān'e Shaytān Mal'ūn*.
2. Then the *Deo-Bandis* of U.P Province in India repeated the same accusation and a second refutation was published in the magazine, *Jamā'at Ridā-e-Mustafa* in 1352 *Hijri* (1933).
3. Again the *Deo-Bandis* of Bombay repeated this mischief and the *Ahle-Sunnah* scholars of Bombay silenced them in 1355/1936.
4. This time the *Deo-Bandis* of Mubarakpur started this mischief and the response of the *Sunni 'Ulama* was with *Al-Azaab al-Shadeed* which again sank their boat.
5. The fifth time the *Deo-Bandi Wahabis* tried to flare up this *Fitna* and again the righteous *Sunni 'Ulama* responded by writing *Barqe Khudawandi* which destroyed their evil intentions and propaganda.

Besides this, on numerous other occasions, they tried very hard to confuse the *Muslim* public about the life and works of the Great *Mujaddid*, *Imām Ahmad Rida* ﷺ but failed miserably. Here in South Africa, some anonymous *Wahābi Deo-Bandi* sympathizer published a booklet named "The Life and Faith of Moulana Ahmad Rida Khan Bareillwi" written by an "imaginary" *Hazrat Moulana Nasrudeen al-Qaderi*. This book has no name or address of the publishers nor is the author known in the circle of *Muslim* scholars. This book too, has the typical *Deo-Bandi Wahābi* comic style of fabrications. It is for this reason that a fictitious author's name was given and there was no trace of the

publisher. It is obvious to us about the culprits responsible for this book because it is the same concocted statements and comments. However, we would like to have the honour of knocking the last nail in the *Deo-Bandi Wahābi* coffin and hope to *Inshā-Allāh*, seal it forever.

Now, referring the *Imāmat* and *Salātul Janāza*. The sub-title of their fabrication reads: "The Rasūl of Allāh was my follower." Here I quote the original text as it appears in the above *Deo-Bandi* book:

"When Barkaat Ahmad passed away, and I descended into his grave, then I say this without exaggeration, I inhaled that fragrance in this grave, which I had first inhaled at the Roza Sharīf of Rasūl of Allāh sall. On the day that he died, the late Molvi Sayyid Amir Ahmad saw Huzoor sall on horseback in a dream. He asked "Ya Rasūlallah sall, where art thou bound?" The Nabi sall replied: "For the Janāza Salaah of Barkaat Ahmad." Alhamdulillah I (Ahmad Rida Khan) myself did lead this mubarak Salaah of Janāza (Malfūz Vol.2 pg. 23)".

Wahābi-Deo-Bandi Comment

How can any Muslim tolerate such blasphemy? Is this not disregarding the status and dignity of our Beloved Nabi sall? How can a person stoop to such indecency? Then at times Moulana Ahmad Rida reserved this exaggeration, just observe.

N.B. The above is an actual word for word record of the *Deo-Bandis* which they have been barking for the past 60 years.

Firstly, the correct synopsis of the above quotation is that Hakīm Barkāt Ahmad was a beloved servant in the Sacred Court of Sayyiduna Rasūlullāh ﷺ. When he passed away, the Beloved *Habīb* ﷺ honoured him with a special blessing by coming to perform his *Janāza Salāh* and brighten his grave with His August Presence. This is not a rare happening as there are numerous examples of such incidents wherein which the Glorious Prophet of Allāh ﷺ

blesses his special servant with his Gracious Presence. Similarly, this is one of those occasions in which Sayyiduna Rasūlullāh ﷺ honoured Hakīm Barkāt Ahmad. I can't understand why this has caused such a pain in the stomach of the *Deo-Bandi*.

The fact of the matter is that the *Deo-bandis* believe that Sayyiduna Rasūlullāh ﷺ is dead and turned to dust. Their elder, Ismail Dehlawi writes in his *Taqwiyat al-Imān*, pg.50, that the Prophet ﷺ said: "One day I will also die and turn to dust". He gives no reference of this *Hadith*. How can he, when there is no such statement of the Nabi ﷺ? To substantiate his erroneous belief, he shamelessly attributes this lie to the Glorious Prophet of Allāh ﷺ. Since the *Deo-bandi Wahābi* believe that the Prophet of Allāh ﷺ is dead and turned to dust, therefore they retaliate when it is said that he blessed his servant at the time of his *Janāza*. It warrants them to object because they believe that it is not possible for the Nabi ﷺ to visit anyone after dying and turning to dust. If they remain silent then it will be established that he is well and alive and hence discredit their belief and corrupt doctrines.

On the contrary, we, the *Ahle-Sunnah wa Jamā'at*, firmly believe and perceive that the Beloved *Habīb* ﷺ is physically alive in his sacred grave as he was alive in the *Duniya*. The *Sahih Hadith al-Sharīf* clearly confirms this as follows:

﴿إِنَّ اللَّهَ حَرَّمَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ فَتَنِي اللَّهُ حَتَّى يُرْفَقَ﴾

Indeed Allāh ﷻ has made it *Harām* on the earth to eat up the bodies of Prophets, for the Prophets of Allāh are alive and Allāh ﷻ sustains them.⁷³⁸

⁷³⁸ Cited in *Tahzīb al-Kamāl*, Vol.6, p.97, *Hadith* no.2322. The complete *Hadith* reads as follows:

ق: مَرْيَدُ بْنُ أَبِي عُبَادَةَ بْنِ نُسَيْبٍ الْكِنْدِيُّ (ق). (مَرْيَدُ عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ (ق)).
ذَكَرَهُ ابْنُ حِبَّانَ فِي كِتَابِ «الْفَتَا». مَرْيَدُ لَهُ ابْنٌ مَاجِدٌ حَدَّثَنَا وَاحِدًا، وَقَدْ وَفَّقَنَا عَلَيْهِ. أَخْبَرَنَا إِسْمَاعِيلُ بْنُ إِسْمَاعِيلَ الْقُرَشِيُّ، قَالَ: أَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مَعْمَرِ بْنِ الْفَاخِرِ الْقُرَشِيُّ، وَأَبُو مُسْلِمٍ الْمَوْدِيُّ بْنُ عَبْدِ الرَّحِيمِ بْنِ الْأَخْوَةِ، وَأَبُو الْمُجَدِّ مَرَاهِرِ بْنِ أَبِي طَاهِرٍ الْقُفَيْي، وَأَبُو الْفَخْرِ أَسْعَدُ بْنُ سَعِيدِ بْنِ مَرْوَجٍ، قَالُوا: أَخْبَرَنَا سَعِيدُ بْنُ أَبِي الرَّجَاءِ الصَّبْرِيُّ، قَالَ: أَخْبَرَنَا أَبُو الْفَتْحِ مَكْشُورُ بْنُ الْحُسَيْنِ، وَأَبُو طَاهِرٍ بْنُ مَعْمُودٍ، قَالَا: أَخْبَرَنَا أَبُو بَكْرٍ بْنُ الْمُقَرَّى، قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ قُتَيْبَةَ، قَالَ: أَخْبَرَنَا حَرَمَةُ بْنُ يَحْيَى، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ، قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ، عَنْ

All Prophets ﷺ have to fulfil the command and promise of Allāh ﷻ (death). They only experience death for a split of a moment, and thereafter, their souls are returned to their bodies as it was in their physical life. Their life after death is not different to their worldly life. They are alive in their graves, as they were alive on earth. Another *Hadith Sharīf* states:

﴿الأنبياءُ أحياءُ في قبورهم يصلُّون﴾

*The Prophets are alive in their graves and perform Salāh.*⁷³⁹

This belief is actually a true conviction of a *Mo'min* and constitutes an integral part of *Imān*. Allāh ﷻ has blessed him ﷺ with the power to go to any place at any time as he pleases. Nothing can restrict his Divinely Blessed Attributes. There is a consensus of the entire *Ummah* on the *Hayāt-e-Barzakhī* of Sayyidunā Rasūlullāh ﷺ. This is an Article of Faith of the *Ahle-Sunnah*. *Shaykh-e-Muhaqqiq 'Allama* Imām 'Abd al-Haqq Muḥaddith Dehlawi ﷺ states in his *Majma'e-Barakāt*,

وَصَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ بِأَحْوَالِ أُمَّتِ مُطَّلِعٌ وَبِمَقَرِّبَانِ وَخَاصَّانِ دَرْجَاهُ مُمِدٌّ وَمُفِضٌ وَحَاضِرٌ وَنَاطِرٌ اسْت

The Prophet of Allāh ﷻ is fully aware of the condition of his Ummah. He assists and blesses his sincere servants and he is Hāzīr and Nāzīr.

'Allama Mulla 'Ali Qāri Hirwi al-Makki ﷺ states in his *Shar'h Shifa*.

﴿لَا تَنْفُوتُ رُوحُهُ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ حَاضِرَةً فِي بُيُوتِ أَهْلِ الْإِسْلَامِ﴾

Because the sacred Rūḥ of the Nabī ﷺ is present in the homes of the Muslim.

نُزَيْدُ بْنُ أَنَسٍ، عَنْ عَبْدِ اللَّهِ بْنِ نُسَيْبٍ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ: قَالَ رَسُولُ اللَّهِ: ﴿أَكْثَرُ مَا عَلَيَّ مِنَ الصَّلَاةِ يَوْمَ الْجُمُعَةِ، فَإِنَّهُ يَوْمٌ مُشْهُودٌ، تَشْهَدُهُ الْمَلَائِكَةُ، وَإِنْ أَحَدًا لَا يَصَلِّي عَلَيَّ إِلَّا عَرِضَتْ عَلَيَّ صَلَاتُهُ حَتَّى يَفْرَجَ. قَالَ: قُلْتُ: وَبَعْدَ الْمَوْتِ؟ قَالَ: إِنْ اللَّهُ حَضَرَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادُ الْأَنْبِيَاءِ فَحَسْبِيَ اللَّهُ حَتَّى يُزَيَّرَنِي﴾
مَرْوَاهُ عَنْ عَمْرِو بْنِ سَوَادٍ السَّرْحِيِّ، عَنْ ابْنِ وَهْبٍ، فَرَّقَ لَنَا بَدَلًا عَالِيَا

⁷³⁹ Recorded in *Majm'ah al-Zawā'id*, *Hadith* no.21831, on the authority of Sayyidunā Anas ﷺ. It reads:

وَعَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ﴿الْأَنْبِيَاءُ أَحْيَاءُ فِي قُبُورِهِمْ يَصَلُّونَ﴾. مَرْوَاهُ أَبُو بَرْزَةَ وَالْبَزْزَارُ وَمِنْ جِلْدِ أَبِي بَرْزَةَ ثَقَاتٌ.

Now that it is an established consensus of the entire *Ummah* that the *Habīb* ﷺ is physically alive in his grave as he was in this *Duniya* and also *Hāzīr* [present] and *Nāzīr* [seeing]. There is no objection if the *Nabī* ﷺ wishes to bless a chosen servant by attending his *Salāt al-Janaza*. One who objects to this, is certainly ill-informed and ignorant of the reality and Divine Benediction bestowed upon the Beloved *Nabī* ﷺ directly by the Sublime Lord ﷻ.

A'la-Haḍrat Imām Aḥmad Rida ﷺ was a *Mujaddid* and a *Mujaddid* is a great 'Ālim of Dīn. He is appointed by Allāh ﷻ and assisted personally by Sayyidunā Rasūlullāh ﷺ. According to the *Hadith al-Sharīf*, a *Mujaddid* is born in every 100 years who is sent to revive the *Dīn*. His insight to matters of *Dīn* is prolific and deep. A *Mujaddid* is a special appointed servant of Allāh ﷻ whose heart is filled with Divinely Blessed knowledge ('Ilm al-Ladun'ni). Therefore it is said: "When an 'Ālim speaks, he dives into the ocean of knowledge". Imām Aḥmad Rida ﷺ is a humble servant of the Holy Prophet of Allāh ﷻ and never claimed that he was his *Imām*. He wrote approximately 2000 books on *Islām* and in the defence of the integrity of the Prophet of Allāh ﷻ. None of his writings can be presented of this dubious and *un-Islāmic* claim as alleged by the notorious *Deo-Bandi/Wahābi*.

When he was informed that the Beloved *Nabī* ﷺ came to the *Salātul-Janaza*, he said: "Alḥamdulillāh! I performed that *Mubārak Salātul-Janaza*". This statement is absolutely correct according to the beliefs of the *Ahle 'Sunnah wa Jamā'at*. Surely, the ignorant do not understand the reality of the matter. Let me enlighten them.

a) *Firstly* the statement of A'la-Haḍrat ﷺ will only tantamount to blasphemy if the *Deo-bandi Wahābi* confirm that they believe that Sayyidunā Rasūlullāh ﷺ is *Hāzīr* and *Nāzīr*, then how do they conclude that it is blasphemy? The *Deo-bandi Wahābi* strongly believe, as propounded in their books, that the Beloved *Nabī* ﷺ is not *Hāzīr* and

Nāzir, therefore, they classify the statement of Imām Ahmad Rīdā ؒ as blasphemy.

- b) **Secondly** it is a belief of the *Ahle 'Sunnah wa Jamā'at* that the status of the Beloved *Habīb* ؑ is unique in all aspects. When the *Jamā'at* begins, any person of the world who joins the *Salāh* will do so as a follower (*Muqtadi*). But the unique status of Sayyiduna Rasūlullāh ؑ is that if he joins a *Jamā'at*, he will not do so as a *Muqtadi*, but as the *Imām* while the *Imām* will become his *Muqtadi* and follow him. So the *Nabi* ؑ will be his *Imām* and he will be the *Imām* of the followers.

The *Hadith Sharīf* of *Al-Bukhari* confirms this and *Shaykh-e-Muhaqqiq* Imām 'Abdul Haqq Muhaddith Dehlawi ؒ records it in his *Madārij al-Nubuwwah* as follows: Once Sayyiduna Abu-Bakr as-Siddique ؓ was leading the *Salāh* and the Prophet of *Allāh* ؑ arrived. Sayyiduna Abu-Bakr ؓ intended to move back and make place for the *Nabi* ؑ to lead the *Salāh*. The beloved *Nabi* ؑ approached him and stood on his left side and joined the *Jamā'at*. The *Hadith Sharīf* reads as follows:

*Sayyiduna Abu-Bakr ؓ was following the beloved Nabi ؑ and the people were following Sayyiduna Abu-Bakr ؓ. Hence, they said: Our Imām was Abu-Bakr ؓ and Abu Bakr 's ؓ Imām was Sayyiduna Rasūlullāh ؑ.*⁷⁴⁰

This *Hadith Sharīf* removes all the clouds of doubts. Now the statement of A'la-Hadrat ؒ in *Al-Malfūz* becomes crystal clear. Imām Ahmad Rīdā ؒ declares that *Imām al-Ambiya* ؑ was my *Imām* and I was the *Imām* of the congregation. Therefore, Imām Ahmad Rīdā ؒ used the words "**MUBARAK JANĀZA**" signalling that this *Janāza* was blessed by the *Imāmat* of Sayyidul-Ambiyah ؑ and he was fortunate and blessed to join it. Therefore, he said "*Alḥamdullillāh! I performed this Blessed Janāza*" to thank Almighty *Allāh* ؑ for the privilege of being a *Muqtadi* of Sayyiduna Rasūlullāh ؑ. But what can

⁷⁴⁰ Refer *Madārij al-Nubuwwah*, Vol.2, p.717, Madina Publication edition.

be said about the disbelief and mischief of the *Deo-bandi Wahābi*? They are disrespectful to *Allāh* ؑ and His *Rasūl* ؑ and therefore their hearts are sealed from understanding the truth.

Firstly, we would like to draw the attention of the *Ummah* to some very important questions and at the same time demand answers from the entire *Deo-Bandi Wahābi* group. The *Deo-Bandis* in their ignorance are furious about the beloved Prophet of *Allāh* ؑ appearing in the dream and Imām Ahmad Raza ؒ making the *Imāmat* of the *Salāt al-Janāza*. We demand of the entire *Deo-Bandi* fraternity to answer the following questions:

1. The attendance of Sayyiduna Rasūlullāh ؑ in the *Salāt al-Janāza* of Ḥakīm Barkāt Ahmad was spiritual. We ask the all the *Deo-Bandies* that if any *Muslim* dies and someone dreams that the Prophet of *Allāh* ؑ is going to perform the *Salāt al-Janāza* of that deceased, would the performance of *Salāt al-Janāza* of this deceased be *Fard* on the *Muslim* or not? If the *Muslim* bury this *Mayyit* without performing the *Salāt al-Janāza*, would the *Muslim* Community be sinners for omitting a *Fard-e-Kifāya* or not?
2. If this *Salāt al-Janāza* is performed, will it be without *Jamā'at* and an *Imām* or with the *Imām*?
3. If a person is made the *Imām*, will this *Imām* become the *Imām* of Sayyiduna Rasūlullāh ؑ or the Prophet's ؑ *Muqtadi*?

Will the entire Deo-Bandi Wahābi group answer the above 3 questions!

Secondly, is it *Kufr*, *Fisq* or *Makrūh* for an *Ummati* (follower) to perform the *Imāmat* of Sayyiduna Rasūlullāh ؑ? Furthermore, is *Imāmat* the sole criteria for the *Imām* to be higher in status than the *Muqtadi*? And lastly, is it *Kufr*, *Fisq* or *Makrūh* for a lesser excellent person to be an *Imām* in the presence of the more excellent person?

If the answer to the above questions are **NO**, then the objections on the citation of *Al-Malfūz* is baseless and mere mischief, stirring *Fitna*. If the answer is

YES then what is the interpretation of the *Hadith* of Sayyiduna Mughīra bin Shu‘ība ؓ that is reported in *Sahīh Muslim Sharīf*?

«أَنَّ الْمُغِيرَةَ بْنَ شُعْبَةَ، أَخْبَرَهُ أَنَّهُ غَسَّاهُ مَعَ رَسُولِ اللَّهِ ﷺ. قَالَ الْمُغِيرَةُ فَبَسَّرَ رَسُولُ اللَّهِ ﷺ قَبْلَ الْغَائِطِ. فَحَمَلَتْ مَعَهُ إِدَاوَةً قَبْلَ صَلَاةِ الْفَجْرِ. فَلَمَّا رَجَعَ رَسُولُ اللَّهِ ﷺ إِلَيْهِ أَخَذَتْ أَهْرِيْقَ عَلَى يَدَيْهِ مِنَ الْإِدَاوَةِ، وَغَسَلَ يَدَيْهِ ثَلَاثَ مَرَّاتٍ، ثُمَّ غَسَلَ وَجْهَهُ، ثُمَّ دَهَبَ يُخْرِجُ جَبَّهُ عَنْ ذِمَرِاعِيهِ فَضَاقَ كَمَا جَبَّتْهُ، فَأَدْخَلَ يَدَيْهِ فِي الْجَبَّةِ، حَتَّى أَخْرَجَ ذِمَرِاعِيَهُ مِنْ أَسْفَلِ الْجَبَّةِ، وَغَسَلَ ذِمَرِاعِيَهُ إِلَى الْمِرْفَقَيْنِ، ثُمَّ تَوَضَّأَ عَلَى خَفِيَّتِهِ. ثُمَّ أَقْبَلَ. قَالَ الْمُغِيرَةُ: فَأَقْبَلْتُ مَعَهُ حَتَّى بَجِدَ النَّاسَ قَدْ قَدَّمُوا عَبْدَ الرَّحْمَنِ بْنِ عَوْفٍ فَصَلَّى لَهُمْ. فَأَذْرَكَ رَسُولُ اللَّهِ ﷺ الْرَّكْعَتَيْنِ. فَصَلَّى مَعَ النَّاسِ الرَّكْعَةَ الْآخِرَةَ. فَلَمَّا سَلَّمَ عَبْدُ الرَّحْمَنِ بْنِ عَوْفٍ قَامَ رَسُولُ اللَّهِ ﷺ صَلَاتَهُ. فَأَفْرَجَ ذَلِكَ الْمُسْلِمِينَ. فَأَكْرَرُوا التَّسْبِيحَ. فَلَمَّا قَضَى النَّبِيُّ ﷺ صَلَاتَهُ أَقْبَلَ عَلَيْهِمْ ثُمَّ قَالَ: «أَحْسَنْتُمْ» أَوْ قَالَ: «قَدْ أَصَبْتُمْ» يَعْطِيهِمْ أَنْ صَلُّوا الصَّلَاةَ لَوْ قُتِلَ.

Sayyiduna Mughīra bin Shu‘ība ؓ reports that one day in the Battle of Tabūk before the Fajr Salāh, the beloved Rasūl ﷺ went to perform Istinja (relief himself). I [Sayyiduna Mughīra] took some water and followed the Prophet of Allāh ﷺ. After he relieved himself, he performed Wudu in which he made Masah on his socks. When he returned to the camp, he found the Muslims following Sayyiduna ‘Abdur-Rahmān ibn ‘Auf ؓ in Jamā‘at. The Nabī ﷺ joined the Jamā‘at and got only one Rak‘at of the Jamā‘at and that was the last Rak‘at. When ‘Abdur-Rahmān bin ‘Awf made the Salām of Termination, the Prophet of Allāh ﷺ got up and completed the remaining Salāh. Seeing this, the people got nervous and began excessively reciting

Tasbīh. When the Nabī ﷺ completed his Salāh, he said: “You did the right thing” or he said: “You did a good thing”.⁷⁴¹

Sahīh Muslim reports another *Hadith* with a slight addition as follows:

«قَالَ الْمُغِيرَةُ: فَأَمَرَدْتُ تَأْخِيرَ عَبْدِ الرَّحْمَنِ. فَقَالَ النَّبِيُّ: دَعَهُ»

I (Sayyiduna Mughīra) intended to pull ‘Abdur-Rahmān bin ‘Awf back (from the Musalla of the Imām) but the Nabī ﷺ said: “Leave him”⁷⁴²

Sunan Dāramī also reports this *Sahīh Hadith* with slight changes in words as follows:

«صَلَّى بِهِمُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ وَقَدْ مَرَّ كَعَهُمْ مَرَكْعَةً، فَلَمَّا أَحَسَّ بِالنَّبِيِّ دَهَبَ بِتَأْخِيرٍ فَأَوْمَأَ إِلَيْهِ يَدَهُ»

⁷⁴¹ Reported in *Sahīh Muslim*, Vol. 4, p. 122, *Hadith* no. 903, on the authority of Sayyiduna Mughīra ؓ as follows:

(1) - حَدَّثَنِي مُحَمَّدُ بْنُ مَرْثُومٍ وَحَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ. جَمِيعًا عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ: حَدَّثَنِي ابْنُ شِهَابٍ عَنْ حَدِيثِ عُبَادَةَ بْنِ مَرْثُومٍ أَنَّ غُرَّةَ بْنَ الْمُغِيرَةِ بْنِ شُعْبَةَ أَخْبَرَهُ أَنَّ الْمُغِيرَةَ بْنَ شُعْبَةَ أَخْبَرَهُ أَنَّهُ غَسَّاهُ مَعَ رَسُولِ اللَّهِ ﷺ. قَالَ الْمُغِيرَةُ فَبَسَّرَ رَسُولُ اللَّهِ ﷺ قَبْلَ الْغَائِطِ. فَحَمَلَتْ مَعَهُ إِدَاوَةً قَبْلَ صَلَاةِ الْفَجْرِ. فَلَمَّا رَجَعَ رَسُولُ اللَّهِ ﷺ إِلَيْهِ أَخَذَتْ أَهْرِيْقَ عَلَى يَدَيْهِ مِنَ الْإِدَاوَةِ، وَغَسَلَ يَدَيْهِ ثَلَاثَ مَرَّاتٍ، ثُمَّ غَسَلَ وَجْهَهُ، ثُمَّ دَهَبَ يُخْرِجُ جَبَّهُ عَنْ ذِمَرِاعِيهِ فَضَاقَ كَمَا جَبَّتْهُ، فَأَدْخَلَ يَدَيْهِ فِي الْجَبَّةِ، حَتَّى أَخْرَجَ ذِمَرِاعِيَهُ مِنْ أَسْفَلِ الْجَبَّةِ، وَغَسَلَ ذِمَرِاعِيَهُ إِلَى الْمِرْفَقَيْنِ، ثُمَّ تَوَضَّأَ عَلَى خَفِيَّتِهِ. ثُمَّ أَقْبَلَ. قَالَ الْمُغِيرَةُ: فَأَقْبَلْتُ مَعَهُ حَتَّى بَجِدَ النَّاسَ قَدْ قَدَّمُوا عَبْدَ الرَّحْمَنِ بْنِ عَوْفٍ فَصَلَّى لَهُمْ. فَأَذْرَكَ رَسُولُ اللَّهِ ﷺ الْرَّكْعَتَيْنِ. فَصَلَّى مَعَ النَّاسِ الرَّكْعَةَ الْآخِرَةَ. فَلَمَّا سَلَّمَ عَبْدُ الرَّحْمَنِ بْنِ عَوْفٍ قَامَ رَسُولُ اللَّهِ ﷺ صَلَاتَهُ. فَأَفْرَجَ ذَلِكَ الْمُسْلِمِينَ. فَأَكْرَرُوا التَّسْبِيحَ. فَلَمَّا قَضَى النَّبِيُّ ﷺ صَلَاتَهُ أَقْبَلَ عَلَيْهِمْ ثُمَّ قَالَ: «أَحْسَنْتُمْ» أَوْ قَالَ: «قَدْ أَصَبْتُمْ» يَعْطِيهِمْ أَنْ صَلُّوا الصَّلَاةَ لَوْ قُتِلَ.

⁷⁴² Reported in *Sahīh Muslim*, Vol. 4, p. 123, *Hadith* no. 904, also on the authority of Sayyiduna Mughīra ؓ as follows:

حَدَّثَنَا مُحَمَّدُ بْنُ مَرْثُومٍ وَحَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ. قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ: حَدَّثَنِي ابْنُ شِهَابٍ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ عَنْ سَعْدِ بْنِ خُفْرَةَ بْنِ الْمُغِيرَةِ، عَنْ حَدِيثِ عُبَادَةَ. قَالَ الْمُغِيرَةُ: فَأَمَرَدْتُ تَأْخِيرَ عَبْدِ الرَّحْمَنِ. فَقَالَ النَّبِيُّ: «دَعَهُ».

When he (Ibn 'Awwf) heard the footsteps of the Prophet of Allāh ﷺ, he began moving backwards and the Nabī ﷺ signaled with his hand to remain in his place.⁷⁴³

If according to the Deo-Bandī Wahābī the Imāmat of a follower (Ummatī) of the beloved Prophet of Allāh ﷺ is questionable, then what is their *Fatwa* concerning Sayyiduna 'Abdur-Rahmān ibn 'Awwf ﷺ? They should read the explanation of the above *Sahīh Hadith* from Imām Mulla 'Alī Qārī ﷺ who states in his *Mirqāt*, Vol. 1 pg. 362: "This Hadith is a proof that it is permissible for the More Excellent (Afdal) to follow the Lesser Excellent (Maḥdūl) in Salāh if he is aware of the Laws of Salāh."

But there are some people who cannot see, hear and feel the truth no matter how much proofs are given to them. Abu-Jahl witnessed the splitting of the moon with his physical eyes, yet he rejected the truth. He heard the pebbles in his hand read the *Kalima*, yet he rejected the truth. I hope and pray to the Merciful Lord ﷻ to grant the Muslim Ummah the *Tawfīq* to see, hear and accept the Truth - *Āmīn*.

For those whose hearts are sealed by the Mighty Lord ﷻ will never see and accept the Truth. Such is the state of the Deo-Bandī Wahābī. How can they see the Truth when the Great Imām ash-Shāfa'ī ﷺ states:

﴿وَنُورُ اللَّهِ لَا يَهْدِي لِعَاصِي﴾

Knowledge is light (Nūr) of Allāh ﷻ and the disobedient do not get the Nūr of Allāh ﷻ⁷⁴⁴

⁷⁴³ Reported by *Sunan Dāramī*, Vol. 1, p. 307, *Hadith* no. 1341, as follows:

(١) - أَخْبَرَنَا مُسَدَّدٌ عَنْ يَزِيدَ بْنِ مَرْثُومٍ، أَنَّ حَبِيبَ الطَّوِيلَ، تَابِعَ بَكْرَ بْنَ عَبْدِ اللَّهِ الْمُرِّيَّ، عَنْ حُزَيْنَةَ بْنِ الْغُبَرَةِ عَنْ أَبِيهِ، أَنَّهُ قَالَ: فَاسْتَبَيْتُ إِلَى الْقَوْمِ وَقَدْ قَامُوا إِلَى الصَّلَاةِ يَصَلِّي بِهِمْ عَبْدِ الرَّحْمَنِ بْنُ عَوْفٍ، وَقَدْ مَرَّ كَعْبُ بْنُ مَرْثُومٍ فَلَمَّا أَحْسَنَ بَالِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَبَّ يَتَأَخَّرُ فَأَوْتَأَ إِلَيْهِ يَدُهُ، فَصَلَّى بِهِمْ فَلَمَّا سَلَّمَ قَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَمَّتْ فَرْكَتَا الرُّكْبَةِ الَّتِي سَبَقَتْ، قَالَ أَبُو حَمْدٍ: أَقُولُ فِي الْقَضَاءِ يَقُولُ أَهْلُ الْكُوفَةِ، أَنْ يَجْعَلَ مَا فَاتَهُ مِنَ الصَّلَاةِ قَضَاءً.

⁷⁴⁴ This is a saying of Sayyidunā Imām al-Shāfa'ī ﷺ.

The Sublime Lord ﷻ declares:

﴿صَمٌّ بَكْمٌ عُمَىٰ فَهُمْ لَا يَرْجِعُونَ﴾

Deaf, dumb, and blind, they will not return (to the path).⁷⁴⁵

REPLY TO OBJECTION # 2

The Deo-Bandī Molvis falsely accuse Ala'Hadrat ﷺ of blasphemy because he called a *Sahābī* or *Taba'ī* a *Kāfir*. Here below, I will quote the original text of *Al-Malfūz*, Vol. 2, page 217, followed by the answer to this baseless accusation.

It was simple for the ignorant Wahābī to accuse the Imām ﷺ for labelling a *Sahābī* a *Kāfir*. But 40 years have passed from the time of the accusation and the Deo-Bandīs have not as yet given any proof that 'Abdur-Rahmān Qārī was a *Sahābī* or whether there was any *Sahābī* by that name. We demand from them to present the name of any book which records any information of a *Sahābī* by that name, who he was, what period he embraced *Islām* and what his date of birth and *wisāl* was.

They are so blind and ignorant that they cannot read correctly. If they had managed to read, then they were surely not in a position to correctly comprehend, with the result that they propagated mischievous acts to suite their own whims and fancies in Religious Affairs. They gave their own verdicts to be promulgated into Religious Law which in most cases were in total contradiction to the *Qur'ān* and *Sunnah* of the Prophet of Allāh ﷺ.

They Wahābī present the name of 'Abdur-Rahmān ibn 'Abdul Qārī to mislead the masses and try to prove that 'Abdur-Rahmān Qārī was the same person. 'Abdur-Rahmān ibn 'Abdul-Qārī and 'Abdur-Rahmān Qārī were two different personalities. Imām ibn Athīr ﷺ and Imām Ma'ghāzī ﷺ certainly classify 'Abdur-Rahmān ibn 'Abdul Qārī as being a *Taba'ī*.

⁷⁴⁵ *Al-Qur'ān al-Karīm*, Sura Al-Baqarah, verse no. 18

عبد الرحمن ابن عبد القاري يقال انه ولد على عهد رسول الله صلى الله عليه وسلم وليس له سماع ولا رواية وعده الواقدي من الصحابة فيمن ولد على عهد النبي صلى الله عليه وسلم المشهور انه تابعي وهو من جملة تابعي المدينة وعلمائها سمع عمر ابن الخطاب مات احد وثمانين وله ثمان وسبعون سنة

It is said regarding 'Abdur-Rahmān bin 'Abdul Qārī that he was born in the time of Sayyiduna Rasūlullāh ﷺ. He did not hear anything from the Nabī ﷺ nor narrate any Ḥadīth from him. Imām Wāqidi regards him as a Saḥābi because he was born in the sacred era of the Beloved Nabī ﷺ. But it is apparent that he was a Tabā'ī and belonged to the great 'Ulama fraternity of Madina al-Munawwara. He had narrated Ḥadīth from Sayyiduna 'Umar al-Farūq ﷺ. He passed away in 81 Hijri at the age of 78 years.⁷⁴⁶

It must be noted that only Imām Waqadī ﷺ regards 'Abdur-Rahmān bin 'Abdul Qārī as a Saḥābi while the consensus of the 'Ulama of Madina al-Munawwara is that he was not a Saḥābi but a Tabā'ī as recorded above in *Al-Ikmāl*.

Furthermore, Imām Aḥmad bin 'Abdullāh bin Swaleḥ Abul-Hasan al-'Aj'lī ﷺ in his "*Tarīkh al-Thi'qāt al-'Aj'lī*" states the following:

﴿عبد الرحمن ابن عبد القاري، مدني، تابعي ثقة، من كبار التابعين﴾

'Abdur-Rahmān ibn 'Abdul-Qārī was a Madinite, a Tabā'ī, trustworthy narrator of Ḥadīth and a senior high-ranking member of the Tabā'īn fraternity.⁷⁴⁷

⁷⁴⁶ Refer *Al-Ikmāl* of Imām Muḥammad bin 'Alī bin Ḥusain bin Ḥamza al-Ḥusainī Damishqī

⁷⁴⁷ Refer *Tarīkh al-Thi'qāt al-'Aj'lī*, Vol. 2, p. 82, as follows:

عبد الرحمن بن عبد القاري مدني

For the information of the reader, we would like to also inform you that Sayyiduna 'Abdur-Rahmān ibn 'Abdul-Qārī was not only a *Tabā'ī* and trustworthy narrator of Ḥadīth (ﷺ), he also passed this noble chain on to his son *Ibra'hīm*, who is also a narrator of the *Ḥadīth al-Sharīf*. Imām Ibn-Ḥab'bān ﷺ records the following in his *Al-Thi'qāt*:

﴿رَأَيْتُ ابْنَ عُمَرَ وَضَعَ يَدَهُ عَلَى مَقْعَدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْمِنْبَرِ ثُمَّ وَضَعَهَا عَلَى

وَجْهِهِ﴾

[Ibra'hīm ibn 'Abdur-Rahmān ibn 'Abdul-Qārī narrates that He saw Sayyiduna 'Abdullāh ibn 'Umar ﷺ rubbing his hand on the spot of the Mimbar where Sayyiduna Rasūlullāh ﷺ sat and then rubbed his hand on his face⁷⁴⁸

A Very Important note:

The *Kāfir*, 'Abdur-Rahmān, who was killed by Sayyiduna Abu-Qatādah ﷺ in the Battle of Zī-Qarad was the son of 'Ayyay'nah bin Ḥisan and not the son of 'Abdul-Qārī. The *Ḥadīth al-Sharīf* substantiates this fact in the following words:

﴿كَمَا كَانَ يُقَالُ لِأَبِي قَتَادَةَ الْأَنْصَارِيِّ، قَتَلَ شَهِيداً فِي حِينَ غَامَرَهُ عَبْدُ الرَّحْمَنِ بْنِ عَيْنَةَ بْنِ

حِصْنٍ عَلَى سَرِحٍ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ﴾

1059. عبد الرحمن ابن عبد القاري، مدني، تابعي ثقة، من كبار التابعين.

⁷⁴⁸ Refer *Al-Thi'qāt ibn Ḥab'bān*, Vol. 4, p. 9, *Ḥadīth* no. 1632, as follows:

إبراهيم ابن عبد الرحمن ابن عبد القاري يروي عن ابن عمر مروي عنه حمزة ابن أبي جعفر من حديث ابن أبي ذؤيب قال: رأيت ابن عمر وضع يده على مقعد النبي صلى الله عليه وسلم من المنبر ثم وضعها على وجهه

As mentioned by Sayyiduna Abu-Qatādah ؓ that he killed 'Abdur-Rahmān bin 'Ayyanah bin Hisan in the pasture of the Sayyidunā Rasūlullāh ؐ⁷⁴⁹

N.B.: The world knows this fact that Qāri Tayyab was a former rector of Darul-'Ulūm Deo-Band and a famous Deo-Bandi Wahābi. One of his servants, Mufti Mehmūd also verifies the above quotation that 'Abdur-Rahmān bin Abdul-Qāri was a Tabā'ī and not Sahābi. He records as follows, in his *Fatwa*:

اصطلاح محمد ثنیٰ میں یہ صحابہ میں شمار نہیں بلکہ مدینہ کے تابعین میں داخل ہیں

According to the principles of the Muḥaddith, he is not a Sahāba. In fact, he is classified as a Tabā'ī of Medina.⁷⁵⁰

Now that it is an established fact with the consensus of the profound 'Ulama of Islām that 'Abdur-Rahmān bin 'Abdul-Qāri is a Tabā'ī. So the accusation of the Deo-Bandi Wahābi is absolutely false on Imām Aḥmad Riḍā ؓ. In *Al-Malfūz*, Vol. 2, pg.213, the Noble Imām ؓ refers to another 'Abdur-Rahmān Qāri who was a Kāfir and the son of 'Ayyay'nah bin Hisan as mentioned earlier and not the illustrious Tabā'ī whose name was also *Abdur-Rahmān ibn 'Abdul-Qāri*. These Deo-Bandis have been very emphatically promoting this fabrication for years that he was a Sahābi and Imām Aḥmad Riḍā ؓ had labelled him a Kāfir. When the Ahle-Sunnah 'Ulama demanded proof of 'Abdur-Rahmān Qāri being a Sahābi, they cunningly and with uncertainty declare that he was a Sahābi or Tabā'ī. However, whether *Abdur Rahmān bin Abdul Qāri* be a Sahābi or Tabā'ī, he can never be that Abdur Rahmān that

⁷⁴⁹ Cited in *Al-Istiyāb fī Ma'rīfat al-As'hāb*, Vol. 1, p. 44, *Hadith* no. 117, as follows:

(١) الآخره الاسدي۔ كان يقال له: فارس من رسول الله صلى الله عليه وسلم، كما كان يقال لابي قتادة: الانصاري، قيل شهيداً في حنين غارة عبد الرحمن بن عيينة بن حصن على سرح رسول الله صلى الله عليه وسلم، قتله عبد الرحمن بن عيينة يومئذ وذلك محفوظ في حديث سلمة بن الأكوع، واسم الآخره عمر بن فضلة، ويقال: ناضلة، وقد ذكرناه في باب الميعة.

⁷⁵⁰ Refer to *Tah'qīqāt* of Mufti Sharīf al-Haqq Amjadī, p. 70, where he cites that this *Fatwa* no. 648 was issued on Sunday 16th August 1987.

was referred by Imām Aḥmad Riḍā ؓ in his *Malfūz*. This is so, because of two reasons.

- ❖ **Firstly:** The incident mentioned in *Al-Malfūz* was of the battle of *Zi-Qard* that was fought in *Muḥarram* 7th *Hijri*. This 'Abdur Rahmān was killed in this battle. The other 'Abdur Rahmān was a noble Tabā'ī born after this battle in 9th *Hijri*. How was it possible for a person to take part in a battle two years before his birth?
- ❖ **Secondly:** It will be heresy to regard the first Abdur Rahmān Qāri as a Sahābi or Tabā'ī because the incidents that lead to his death were evident and crystal clear that he was a true Kāfir and an open enemy of Allāh ؓ and His Rasūl ؐ. The chapter in *Al-Malfūz* where Imām Aḥmad Riḍā ؓ called him a Kāfir also enunciates that:
 1. This particular *Abdur Rahmān* along with his associates came to steal the camel of the Holy Prophet ؐ.
 2. He killed the shepherd of Sayyiduna Rasūlullāh ؐ.
 3. He also killed the son of Sayyiduna Abu-Zarr al-Ghaf fārī ؓ who was a Sahābi.
 4. He stole the livestock of the Nabī ؐ.
 5. Sayyiduna Salma bin Akwa'h ؓ trailed the bandits, killed them and snatched their belongings.
 6. This that 'Abdur-Rahmān, the Kāfir and Sayyiduna Abu Qatādah ؓ had a confrontation in the past.
 7. Sayyiduna Abu Qatādah ؓ confronted 'Abdur-Rahmān and killed him.⁷⁵¹

I appeal to all true Muslims to think:

- a) Can anyone who steals the camels of Sayyiduna Rasūlullāh ؓ be a Sahābi or a Tabā'ī?

⁷⁵¹ All these points are mentioned in detail along with a complete commentary of the *Battle of Zi-Qarad* by the great Muḥaddith and Imām, Shaykh 'ala-llāq Imām 'Abd al-Haqq Muḥaddith Dehlawī ؓ in his famous *Mudārīj al-Nubuwwah*, Vol. 2, p. 328.

- b) Can anyone who fights with Sayyiduna Rasūlullāh ﷺ be a *Sahābi* or a *Taba'ī*?
- c) Did Sayyiduna Salma bin Akwah ؓ trail a *Sahābi* or *Taba'ī*?
- d) Did he snatch the belongings of a *Sahābi* or *Taba'ī*?
- e) Did Sayyiduna Abu-Qatādah ؓ kill a *Sahābi* or *Taba'ī*?

Anyone who has a spark of *Imān* in his heart as well as authentic knowledge of the *Sahāba* and their contemporaries, will not say that such a heretic was a *Sahābi* or *Taba'ī*. They will certainly say that this '*Abdur Rahmān*' was a true *Kāfir* and a bitter enemy of *Allāh* ﷻ and His *Rasūl* ﷺ. This is what the great *Mujaddid* and Noble *Imām* ؓ had pronounced which has been documented in his *Malfūz*. So it goes to show that the *Deo-Bandi Wahābi* have instilled such great hatred and vengeance for *Imām Aḥmad Rida* ؓ that they classify a *Kāfir*, who in reality is a true enemy of *Allāh* ﷻ and His *Rasūl* ﷺ, as a *Sahābi* and *Taba'ī*! This proves that according to the *Deo-Bandi Wahābi* absurd doctrines:

1. An enemy of *Allāh* ﷻ and His *Rasūl* ﷺ is a *Sahābi* and *Taba'ī*.
2. One who raids and steals the livestock of the Beloved *Nabī* ﷺ is a *Sahābi* or *Taba'ī*!
3. A murderer of the official shepherd of the Glorious Prophet of *Allāh* ﷻ is a *Sahābi* or *Taba'ī*!
4. One who declares war against the Beloved *Habīb* ﷺ is a *Sahābi* or *Taba'ī*.
5. The illustrious *Sahāba*, in the company of the Beloved *Rasūl* ﷺ, that killed anyone and confiscated their belonging were also *Sahābi* or *Taba'ī*!

Hence, according to the *Deo-Bandi Wahābi Molvis* or "so called scholars", there should be no objection and drastic measures taken against anyone who is an enemy of *Allāh* ﷻ and His *Rasūl* ﷺ. Similarly, they find no harm to call a *Kāfir* a *Sahābi* or *Taba'ī*. What a tragedy! May *Allāh* ﷻ guide us on the true path of the *Ahle 'Sunnah* and save us from the deceit and *Fitna* of the *Deo-Bandi* and *Wahābi - Āmīn*

REPLY TO OBJECTION # 3

Imām Aḥmad Rīdā ؓ cites an incident from *Al-Ibrīz fī Kalām Sayyidī 'Abd al-'Azīz*, the *Malfūzāt* of *Ghawth al-Waqt* Sayyidī 'Abd al-'Azīz Dabbāgh al-Maghribī ؓ which was compiled by *Hafiz al-Hadith* Sayyidī *Imām Aḥmad bin Mubārak Saljamāsi* ؓ. The *Wahābi Deo-Bandī* vociferously objects on the great *Mujaddid* ؓ and condemn this incident as absurd, un-chaste and immoral. But unfortunately, due to their ignorance, they fail to realize that this incident was not fabricated by the great *Imām* ؓ, but he instead, quoted it from a very authentic and revered book of *Tasawwuf*, "*Al-Ibrīz*". The evil *Wahābi Deo-Bandī* should channel their dubious objections to Sayyidī *Imām Aḥmad bin Mubārak Saljamāsi* ؓ and *Ghawth al-Waqt* Sayyidī 'Abd al-'Azīz Dabbāgh al-Maghribī ؓ and not *Imām Aḥmad Rīdā* ؓ. This is indeed the evil-minded and mischievous nature of the *Deo-Bandis* to fabricate the truth and spread *Fitna* in the *Muslim Ummah*. When someone is intoxicated (in *Fitna*), he loses his senses and fails to contemplate the difference between friend and foe.

- ❖ Firstly, they fail to understand that *Imām Aḥmad Rīdā* ؓ merely quoted the above incident from *Al-Ibrīz* and not personally made it up.
- ❖ Secondly, they have insulted and mocked a very great *Walī* like Sayyidī 'Abd al-'Azīz Dabbāgh ؓ who was a *Ghawth* of his time.
- ❖ Thirdly, they have ridiculed and discredited the authority of a *Hadith* Master and '*Ārife-Billāh*' like Sayyidī *Imām Aḥmad bin Mubārak Saljamāsi* ؓ.
- ❖ Fourthly, they have condemned an authentic and famous *Tasawwuf* Masterpiece like *Al-Ibrīz* as a book of immorality.
- ❖ Fifthly, they have declared war on Almighty *Allāh* ﷻ for insulting His *Awliya*.

We would like to awaken the drunk *Deo-Bandi* with a sip of *Wahābi* Detoxicant of their own Gurus and role-models.

- Firstly, from their *Hakīm-ul-Ummat*, Molvi Ashraf 'Alī Thanwī. He writes: *Al-Ibrīz fī Manāqibe 'Abd al-'Azīz al-Dabbagh* – compiled by Ibn Mubārak Fāsī which commenced in 1129 Hijri. This comprises of more than 40 books (chapters) whose quotation is the citation of authenticity. Furthermore, its compilers are such high-ranking *Awliya* and great 'Ulama that a consensus on its authenticity has already been established on the Horizons of this World. [Refer: *Jamāl al-Awliya* p.4-5].
- Another famous *Deo-Bandī Muftī*, Jamāl Aḥmad Thanwī answers to a question raised about *Ibrīz Sharīf* as follows:-

Al-Jawāb: The author is from amongst the high-ranking *Awliya*. His book (*Al-Ibrīz*) is trustworthy. Though I personally did not read this book, but one is forced to accept it as correct due to the lofty status and personality of the author.

Official Stamp of Jamāl Aḥmad Thanwī

Muftī Jāmi'ah Ashrafiyya, Ferozpur Road, Lahore.

Signed: Jamāl Aḥmad Thanwī
7 Sha'bān 1394 Hijri⁷⁵²

Very Important Note:

The follower and student mischief-makers vehemently object to the words of "*Ibrīz*" and condemn it as illicit and shameless while their *Hakīm-ul-Ummats* and *Muftis* not only establish its authenticity, but also state that it's quotation is the citation of authenticity and the book (*Al-Ibrīz*) is trustworthy.

Now you be the judge, who is correct and who the fraud is! It is certain that the objectors have no knowledge of *Tasawwuf* and Spiritualism. The above citation deals with the spirituality of a *Walī* of *Allāh* and explains the amazing Divinely

⁷⁵² Refer *Barq Āsmānī*, p.167-168; Published by *Maktaba Farīdiyya*, Sahiwal Pakistan.

Blessed qualities entrusted to them by Almighty *Allāh*. This is indeed far beyond the boundaries of understanding of the pea-brained *Deo-Bandī Wahābī*. We will like to quote another similar incident found in "*Al-Ibrīz al-Sharīf*."

Shaykh 'Abd al-Raḥmān ؎ states that he went to visit his *Shaykh* (Sayyidi Dabbāgh ؎). After meeting the *Shaykh*, he sat down. The *Shaykh* then asked him: "What did you do on Sunday night?" He replied: "O my Master! What did I do?" He said: "You had consummation with your wife while your baby sat besides you on the bed. Where you not aware that I was with you?"⁷⁵³

What do the objectors have to say about this? The *Shaykh* clearly states that he was with him while he was in consummation. Let us clarify this confusion from the minds of the readers. There is no harm or sin for anyone to spiritually observe our private actions. Does Almighty *Allāh* ؎ not observe at all times our private intentions and secret actions? Is this observance of the Sublime Lord ؎ a sin? Therefore, it is absolute ignorance and stupidity to compare internal spiritual affairs with external physical affairs. This comparison is indeed a reason of dissension and discord.

We would like to present an amazing *Hadith Sharīf* recorded in *Saḥīḥ al-Bukhārī* in the Chapter, Book of *Ḥayḍ*, Chapter of the Prophets and Chapter of *Qadr* on the authority of Sayyiduna Anas ibn Mālīk ؎ as follows:

﴿إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ وَكَّلَ بِالرَّحِمِ مَلَكًا. فَيَقُولُ أَيُّ رَبِّ طِفْلَةٍ. أَيُّ رَبِّ عِلْقَةٍ. أَيُّ رَبِّ مُضْغَةٍ. فَإِذَا أَمَرَادَ اللَّهُ أَنْ يَقْضِيَ خَلْقًا قَالَ: قَالَ الْمَلَكُ: أَيُّ رَبِّ ذَكَرٍ أَوْ أُنْثَى؟ شَقِيٌّ أَوْ سَعِيدٌ؟ فَمَا الرِّزْقُ؟ فَمَا الْأَجَلُ؟ فَيُكْتُبُ كَذَلِكَ فِي بَطْنِ أُمِّهِ﴾

Allāh ؎ has appointed an Angel in the womb and it says: 'O *Allāh*! This is a sperm, O *Allāh*! This is a clotted blood, O *Allāh*! This is a piece of flesh.'

⁷⁵³ Recorded in *Al-Ibrīz*, p.27

When Allāh ﷻ ordains the creation of the person, then the Angel inquires: 'Is the person to be a male or female? Is the person to be pious or a sinner? How much sustenance is to be allocated to it? What will be its age?' All this is recorded while the person is in the womb of the mother. ⁷⁵⁴

The Hadith states: *«كُلُّ الرِّجَالِ مَلَكَ»* "An Angel is appointed in the womb." It is obvious that if the Angel is commissioned to the womb, it will have to enter the womb. In fact, the narration of Imām Yahya bin Zakariyya bin Abī-Zā'idah رحمته on the authority of Al-'Ah'mash رحمته states:

«إِذَا اسْتَقَرَّتِ التُّفْطَةُ فِي الرَّحْمِ أَخَذَهَا الْمَلَكُ بِكَفِّهِ فَقَالَ أَيُّ رَبِّ أَذْكَرٍ أَوْ أُنْثَى»

When the sperm settles in the womb, the Angel takes it in his hand and inquires: 'O Allāh! Is this a male or female?' ⁷⁵⁵

O Wahābī Deo-Bandī! According to your beliefs, what a great degree of immorality and shamelessness that the Angel goes into the womb or at least puts his hand into it and picks up the sperm! Does anyone besides the husband have the right to go into or put their hand into the womb of his wife? Let alone that, no foreign person has the right to even look at the private parts of one's wife. We demand an answer to this from the Wahābī Deo-Bandīs! Besides this fact, there are many *Ayāt* of the Holy *Qur'ān* and *Sahih Ahādith* which speaks of Angels that are commissioned with every human being. They are with the human all the time no matter what they do or where they are. Some write the deeds while others protect the human being. It is recorded in *Fath al-Bārī* and 'Aynī, both commentaries of *Sahih al-Bukhārī*, that these Angels are never absent from the individual at any time. Now tell me, are these Angels present at

⁷⁵⁴ Cited in *Sahih al-Bukhārī*, Vol. 13, p.311. Hadith no. 6448. on the authority of Sayyiduna Anas ibn Mālik رحمته as follows:

حدثنا سليمان بن حرب حدثنا حماد عن عبيد الله بن أبي بكر بن أنس عن أنس بن مالك رضي الله عنه عن النبي صلى الله عليه وسلم قال: «كُلُّ الرِّجَالِ مَلَكَ» فيقول: أَيُّ رَبِّ تُفْطَةُ أَيُّ رَبِّ عِلَّة، أَيُّ رَبِّ مَضْفَةٌ. فإذا أَمَرَدَ اللَّهُ أَنْ يَنْصِيَّ خَلْقَهَا أَل: أَيُّ رَبِّ ذَكَرٌ أَمْ أُنْثَى، أَشَقِيٌّ أَمْ سَعِيدٌ؟ فَمَا الرِّزْقُ، فَمَا الْأَجَلُ؟ فَيُكْتَبُ كَذَلِكَ فِي بَطْنِ أُمِّهِ.

⁷⁵⁵ Cited in *Fath al-Bārī Sharh Bukhārī*, Vol. 11, p.408

the time when the husband and wife are consummating? We ask the Wahābī Deo-Bandīs whether this is absurd or not?

Forget about the shameless Wahābī Deo-Bandīs, we would like to draw the attention of the honest reader to the fact that it is sheer ignorance of the Wahābī Deo-Bandīs that have stayed away from the Path of Truth by applying the laws of the Unseen World (عالم غيب) to this Physical World (عالم شهادت). If one does this, then life will become very difficult on earth. We believe that the Angels *Kirāman-Kātibīn* are always present with us and are fully aware of our intentions and actions. Likewise, it is also the *Imān* of every Muslim that Almighty Allāh ﷻ is always aware of our intentions and watches our actions, but yet, man approaches his wife and fulfils the rights and needs of marriage. Man has sexual consummation with his wife while being fully aware and believing that Almighty Allāh ﷻ and his Angels are watching him. But on the contrary, when Sayyidī Ahmad Sajlāmāsī رحمته and Shaykh 'Abdur-Rahmān رحمته had sexual consummation with their wives, they did not have the slightest idea that their Murshid, Sayyidī 'Abd al-'Azīz al-Dabbāgh رحمته was present in the room. With regards to this, the Jāhil Wahābī Deo-Bandī have kicked up a storm regarding this incident is weird and vulgar. But when they are questioned about their comments regarding the Presence of Allāh ﷻ and the Angels, then their mouths are shut. May Allāh ﷻ save us from the evil of the Wahābī Deo-Bandī. *Amīn*.

Spirituality is far beyond the boundaries of understanding of the astray.

REPLY TO OBJECTION # 4

This objection is on Vol. 3, pg 355, of *Al-Malfūz* in which A'la-Hadrat رحمته discussed the subject of *Hayātun-Nabī* رحمته. He was asked about the difference between the *Hayāt* (life) of Prophets and the *Hayāt* of the Awliya. Speaking of the *Hayāt* of the Prophets, he quoted Imām Sayyid Muḥammad bin 'Abd al-Bāqī Zarqānī رحمته who said: "The wives of the Noble Prophets of Allāh are

presented to them in the graves and they spend the nights with them." This quotation caused a tremor in Deo-Band. They again displayed their arrogance and lies. It reminds me of the *Hadith Sharīf* concerning liars. The Glorious Prophet of *Allāh* ﷺ states: "When a person lies, the Devil rubs honey on the liars lips so he enjoys the taste of lying."

The Deo-bāndis record their objection under the caption "Sunni' Bareillwi Belief" they write, "In their respected graves the Prophets spend their nights in the company of their wives (i.e.) pursuing sexual pleasures)".

The "A'la-Hadrat" Ahmad Rīdā Khan ؒ has confirmed this notion: "In the graves of the Prophets, their wives are presented to them to spend their nights in their company (to fulfil their desires)". *Malfūzāt-e-A'la-Hadrat*, Vol. 3, p. 32.

Dear Reader! Do you now really notice the deliberate deceit in the above assumption written in brackets of the *Deo-Bandī Wahābī*? This assumption of theirs is not the words of Imām Ahmad Rīdā ؒ nor found in his *Malfūz*. Observe the last line of the first comment "(i.e.) pursuing sexual pleasures)". And the next line they allege, "the A'la-Hadrat... has confirmed this notion". This is their ignominious confirmation and mischief. Where and when did the noble Imām ؒ confirm this? A century has passed in which numerous demands were made by the *Ahle-Sunnah* scholars to provide proof, but they miserably failed and will continue to fail till the Last Day. When quoting the original text of *Al-Malfūz*, they added their mischievous comments in brackets, (i.e.) pursuing sexual pleasures)". If someone says that Qāsim Nanotwī or Rashīd Ahmad Gangohī or Ashraf 'Alī Thanwī spent the night with their mother, does this mean that they pursued their sexual pleasures and had sexual gratification with their mothers?

This *Deo-Bandī Wahābī* mud-slinging and defamation is not only directed on Imām Ahmad Rīdā ؒ, but on all the illustrious Imāms of *Islām*.

The great 'Arif, Mawlana Jalāludīn Rūmī ؒ states:
"Dirty minds always have dirty thoughts".

The crux of the matter is that the *Deo-bandi Wahabi* regard the Holy Prophet ﷺ as an ordinary human being like you and me. It is their belief that the status of the *Habīb* ﷺ is like that of a "big brother", and as far as the deeds of an individual are concerned, sometimes "the followers surpass the Prophets in their deeds." The *Deo-bandi* leader and former head of *Darul-'Ulūm Deo-band*, Qāsim Nanotwī promotes this belief to the fullest in his literary work, *Tahzīrun-Nās*, Publishers, Darul-Isha'at, Karachi Pakistan, page 7, lines: 10, 11 and 12. Here we present a photo-copy of the original book with the lines underlined that bares the defamation:

فرمائیے۔ دلیل اس دعویٰ کی یہ ہے کہ انبیاء اپنی امت سے اگر ممتاز ہوتے ہیں تو علوم ہی میں ممتاز ہوتے ہیں۔ باقی راجعاً اس میں بسا اوقات بظاہر امتی مساوی ہو سکتے ہیں بلکہ بڑھ جاتے ہیں۔ اور اگر قوت عمل اور بہت میں انبیاء اقبیوں سے زیادہ ہوں تو یہ معنی ہوئے کہ مقام شہادت اور وصف شہادت بھی ان کو حاصل ہے مگر

If the Prophets are superior to their followers, then it is solely due to knowledge. But as far as practical deeds ('Amal) are concerned, at times outwardly they are in par to the Prophets, in fact even surpass the Prophets.

The father of *Wahabism* and the role model of *Deo-band* in the Indo-Pak-Sub-Continent, Molvi Isma'il Dehlawi, clarifies his belief on page 52 line nos, 10, 11, 12, 13 and 14 of his *Taqwiyatul-Imān*, published by Rashid Company *Deo-band* and printed in Muḥammadi Printing Press, *Deo-band*. The following words are found in this horrendous book. I present to the reader a copy of the original text with the English translation to verify my statement:

ف۔ یعنی انسان آپس میں سب بھائی ہیں بڑا بزرگ ہو وہ بڑا بھائی ہے سو اس کی بڑے بھائی کی ہی تعظیم کیجئے اور مالک سب کا اللہ ہے بندگی اس کو چاہئے اس حدیث سے معلوم ہوا کہ اولیاء انبیاء امام و امام زادہ پر و فہرہ یعنی جتنے اللہ کے مقرب بندے ہیں وہ سب انسان ہی ہیں اور بندے عاجز اور ہائے بھائی کران کو اللہ کے بڑائی دی وہ بڑے بھائی ہوئے ہم کو ان کی فرمانبرداری کا حکم ہے ہم ان کے چہرے ہم سوا ان کی تعظیم انسانوں کی ہی کرنی چاہئے نہ خدا کی ہی اور یہ بھی معلوم ہوا کہ جیسے بزرگوں کو جیسے رحمت

All humans are brothers to one another. One who is exalted is the bigger brother and hence should be respected as a big brother. Allāh ﷻ is the Lord

of everyone and he alone is to be worshipped. It is understood from the *Hadith* that all *Awliya*, *Ambiya*, *Imāms* children, *Peer* and *Shahīd* and all the intimate servants of *Allāh* ﷺ are known as human beings and hopeless servants and our brothers. But since *Allāh* ﷻ has given them status so they are our big brothers and *Allāh* has ordered us to obey them. We are their small brothers and we should respect them as general humans and not respect them as we do for *Allāh* ﷻ.

The above books are very revered by the *Deo-handis* and regarded as their *Manuals of Guidance*. They have published them several times and are referred to at all times as their code of beliefs, and even defend their dubious beliefs.

It is not surprising when they regard the presenting of the wives to the Prophets ﷺ in their graves as absurd because they regard the Prophets ﷺ as ordinary human beings and so apply the general rule of ordinary human to them.

REPLY TO OBJECTION # 5

The *Wahābī* accuses *Imām Aḥmad Rīḍā* ﷺ of blasphemy. They claim that *Ala-Hadrat* ﷺ says that the Command of *Allāh* ﷻ did not work on the Northern Wind.

It is clearly recorded in *Zarqānī 'alal Mawahib*, *Sīrate Ḥalabī* and *Madārij al-Nubuwwah*, Vol.2, pg.301, etc. about the end result of the *Battle of Azāb*.

"*Ibn Mardawyya* in his *Tafsīr* narrates an amazing point from *Sayyiduna Ibn 'Abbās* ﷺ, who said that in the night of *Ahzāb* the morning breeze said to the northerly wind, "Come, let us go and assist the Prophet of *Allāh* ﷻ". The Northerly wind replies, "The chaste and free women do not come out at night". *Allāh* ﷻ was angry at this comment and made it impotent."⁷⁵⁶

Allāh ﷻ states in *Surat al-Ahzāb*:

⁷⁵⁶ *Madārij al-Nubuwwah*, Vol.2, p.301. Madina Publishing Company Karachi edition.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا﴾⁷⁵⁷

O you who believe! Remember the Grace of *Allāh*, (bestowed) on you, when there came down on you an army (to overwhelm you): but We sent against them a hurricane (wind) and forces that was not visible to you: but *Allāh* sees (clearly) all that you do.⁷⁵⁷

Almighty *Allāh* ﷻ states that He sent a wind on the *Kuf'fār* and the *Hadith Sharīf* confirms the same in more detail. The *Hadith* says that the Southerly Wind said to the Northerly Wind, "Come, lets go and assists the Prophet of *Allāh* ﷻ." According to the understanding of the *Ayah* and *Hadith*, it is understood that *Allāh* ﷻ ordered both, the Southerly and Northerly Winds to assists His *Habīb* ﷺ. The Northerly Wind refused and hence earned the Wrath of *Allāh* ﷻ. If we say that *Allāh* ﷻ did not command the Northerly Wind then what was the reason for the Wrath and punishment of *Allāh* ﷻ upon it?

I would like to give a better and clearer explanation of this matter. There are 3 important points to observe here.

1. *Allāh* ﷻ did not order any of the two Winds. The Southerly Wind on its own accord suggested to the Northerly Wind to assist the Holy Prophet ﷺ. If this was the case then the command of the *Ayah* will be incorrect.
2. *Allāh* ﷻ only commanded the Southerly Wind to assist and it in turn requested the Northerly Wind to co-operate, but it refused. Hence it was subjected to Divine Wrath and Punishment. This will be regarded as oppression and unfair.
3. *Allāh* ﷻ commanded both the winds. The Southerly Wind was commanded directly and the Northerly Wind indirectly (via the Southerly Wind). The Northerly Wind refused and was subjected to Divine Wrath and Punishment. This point is correct and forms the basis of our argument with conviction.

⁷⁵⁷ *Al-Qur'ān al-Karīm*, Sura *Al-Ahzab*, verse 9

A'la'Ḥadrat Imām Aḥmad Ridā ؒ had quoted the exact same thing in *Al-Malfūz*, Vol.4, pg. 524 which can be observed in the past citation:

But the ignorant *Deo-Bandi Wahābi*, Qāri Tayyīb Deo-Bandī and party made three baseless objections and accusation against the Great *Mujaddid* of *Islām*. Their objections are:

- ❖ *Firstly*, the command of *Allāh* ؒ failed on the Northerly Wind.
- ❖ *Secondly*, Imām Aḥmad Ridā ؒ claims that the Northerly Wind does not bring rain and which *Ḥadīth* can substantiate this?
- ❖ *Thirdly*, there are numerous evidences from length to the breath of Hindustan that the Northerly Wind brings rain. This lie of Imām Aḥmad Ridā is bigger than a mountain.

We would like to comment on these objections and prove to the *Ummah* how ignorant and mischievous the *Deo-Bandi Wahabis* are.

As far as the first objection is concerned, we would like to draw your attention to the accusation in which it is mentioned that Imām Aḥmad Ridā ؒ said that the Command of *Allāh* ؒ failed on the Northerly Wind. These are the words of the objectors and not of the noble Imām ؒ. The *Deo-Bandi Wahābi* "so called scholars" deceitfully attribute these words on the Imām ؒ. In fact, they actually say that the Northerly Wind disobeyed the Command of *Allāh* ؒ. They fail to understand the difference between disobedience to the Command of *Allāh* ؒ and *Allāh's* ؒ Command failed to act. There is a great difference between these statements. What can be expected from these fabricators of the Holy *Qur'ān* who only possess surface knowledge of the Holy Book? They only see the literal meaning of the *Qur'ānic* injunctions and concoct their own interpretations to indoctrinate the masses in following their corrupt belief system.

The failure of a command of a King proves his weakness. There is no weakness in the command if a disobedient subject refuses to obey it. In fact, it proves the might and authority of the King because he punishes the

disobedient. In the above case, it certainly proves the authority of *Allāh* ؒ on the wind. But unfortunately, according to the *Wahābi* disillusioned thinking and interpretation of *Deo-Band*:- "*That which proves the absolute Power of Almighty Allāh ؒ, actually establishes the weakness and inability of the Sublime Lord.*" The *Wahābi Deo-Bandi* has most definitely failed to comprehend the Ordinance of Destiny. We invite the readers to decide!

- a) Almighty *Allāh* ؒ ordered the *Shaytān* to make *Sajdah* to Sayyiduna Ādam ؑ and he refused. This was the disobedience of the Cursed Devil. It would be gross misinterpretation to say that the Command of *Allāh* ؒ failed on the Cursed *Shaytān*.
- b) *Allāh* ؒ ordered Man and *Jinn* to testify in Him ؒ and His Rasūl ؑ. Most of them refused. The correct interpretation of this would be that most of them disobeyed. It would certainly be incorrect to interpret that the command of Almighty *Allāh* ؒ failed on Man and *Jinns*.
- c) *Allāh* ؒ ordered the *Muslim* to be obedient to the laws of the *Sharī'ah*. Many did not obey and sinned. This is certainly the fault and disobedience of the *Muslims* and it does not in any way prove that there is a defect or weakness in the Commandments of Almighty *Allāh* ؒ.

Similarly, *Allāh* ؒ ordered the Northerly Wind to destroy the enemy, but it disobeyed. The correct interpretation of this would be that the Wind disobeyed the command of *Allāh* ؒ, and this was not the weakness of the Command of the Mighty Lord ؒ. If one misconstrues the correct interpretation and says that the command of *Allāh* ؒ failed on the Northerly Wind, then this will certainly be the heinous crime in the world of reasoning.

In the second objection, is it not sufficient that Imām al-Muḥaddithīn, Muḥaqqiq 'alal Ilāq Shaykh 'Abdul Haqq Muḥaddith Dehlawi ؒ has clearly stated that *Allāh* ؒ made the wind impotent. Impotency here certainly means that it will not bring rain. (see *Madārijun-Nubuwwah*, Vol. 2, pg. 301, for details)

We deduce from the third objection that the *Deo-Bandi Wahābi* have become so engrossed in the hatred of Imām Ahmad Rida ؒ that they have lost all senses of understanding. It is to be observed that this incident took place in *Arabia*. Study the climatology of the *Arabian Peninsula* and evaluate whether the Northerly Wind brings rain there or not? Definitely not! It is truly ignorant of the *Wahābi Deo-Bandī* to compare the weather pattern of *Hindustan* to that of *Arabia*. If they are so devoid of the knowledge of the physical sciences, then how are they going to understand and perceive the working of Divine Sciences?

CONCLUSION

Almighty *Allāh* ؒ in the Holy *Qur'ān* issues a stern warning to humankind not to equate the unique status of the Beloved Prophet ؑ to that of an ordinary human being. There are various *Qur'ānic* Injunctions which elucidates this fact. The following examples may be cited to verify the high-esteem that *Allāh* ؒ declares in the Holy *Qur'ān*:

﴿ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۚ وَكَانَ اللَّهُ بِكُلِّ

شَيْءٍ عَلِيمًا ۝١٠٨﴾

*Muhammad ؑ is not the father of any of your men, but (he is) the Messenger of Allāh, and the Seal of the Prophets: and Allāh ؒ has full knowledge of all things.*⁷⁵⁸

﴿ وَرَفَعْنَا لَكَ ذِكْرَكَ ۝١٠٩﴾

*And We have exalted high for you your dignity.*⁷⁵⁹

From the above *Qur'ānic* Injunctions it is evident that the respect and reverence for Sayyidunā Rasūlullāh ؑ is Divinely Ordained and forms part of Divine Law. Respect in general refers to treating someone with reverence according to Divine Law. Respect for the Prophet ؑ differs from that of other

⁷⁵⁸ *Al-Qur'ān al-Karīm*, Sura Al-Ahzāb, verse 40

⁷⁵⁹ *Al-Qur'ān al-Karīm*, Sura Al-Inshirāh, verse 4

human beings which is defined by the above verses as well as in the Holy *Qur'ān*. Hence respect for the Beloved *Nabī* ؑ would mean to treat the *Nabī* ؑ with great reverence, veneration and honour. Respect for the Prophet of *Allāh* ؑ must be binding on a believer and the reverence which a believer shows to the *Nabī* ؑ and his teachings displays Integrated Spiritual awareness that the Divine Message requires both commitment and humility which are significant ideals in a noble mind. Therefore, respect for Sayyidunā Rasūlullāh ؑ must be sustained and perpetuated so that present and future generation will adopt his teachings and thus make believers conscious of him and his everlasting message from the Sublime Lord ؒ.

Finally, there are numerous objections of the notorious Fitna-Mongers on the *Malfūz al-Sharīf* of A'la-Hadrat Imām Ahmad Rīdā ؒ which they print time and again to stir discord and confusion in the *Muslim Ummah*. We feel it a waste of valuable time to answer them as they are all baseless and nonsensical as we have just proved. If there are any sincere inquiries from individuals who are keen to learn the *Dīn*, then it warrants us to teach them. But when *Jāhils* like the *Deo-Bandi Wahābis* write fabricated lies and trash with fictitious names of authors and no contact addresses, then we follow the Command of the All-Knowing and All-Powerful Creator of the Universe ؒ Who states:

﴿ وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ

قَالُوا سَلَامًا ۝٦٠﴾

*And the servants of (Allāh ؒ) The Most Gracious are those who walk on the earth in humility, and when the ignorant address them, they say, "Peace!"*⁷⁶⁰

We have discredited just four objections of the *Deo-Bandi Wahābi* with the intent to expose to the *Muslim Ummah* their ignorance and evil intentions of causing *Fitna* and disunity in the *Ummah*. Sayyiduna Nabi Sulayman ؑ once said: "It is easier for me to raise the dead than make an idiot to understand."

We sincerely pray to the Sublime Lord ؒ through the *Wasīla-e-'Uzma* of Sayyiduna wa Mawlana Rasūlullāh ؑ to guide the *Muslim Ummah* on the

⁷⁶⁰ *Al-Qur'ān al-Karīm*, Sura Al-Furqān, verse 63

Al-Malfūz al-Sharīf ~ Reply to Objections

righteous Path of the *Ahle-Sunnah wa-Jamā'at* and save us all from the dissension and disrespect of the *Deo-Bandi Wahābi* and all fraudulent cults within the Religion of *Islām*. O Merciful *Allāh*. ﷻ! Grant us *Tawfīq* to be steadfast on Dīn and guide those souls back to the Path of Truth who were misled by these **Corrupt Cults - Āmīn.**

امين ثم الحمد لله رب العالمين وصلى الله تعالى على سيدنا ومولانا محمد

سيد الدنيا والدين واله وصحبه وابنه الكريم الفوت الاعظم

الامام المصطفى وخزبه وبامرك وسلم

Written by:

Khādim al-'Ilm al-Sharīf

Shaykh 'Abd al-Hādī al-Qādirī Raḍawī

President Imām Aḥmad Raza Academy

**LIST OF
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& WORKS QUOTED
IN AL-MALFUZ**



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- 'Ārif Shaykh Abū-Bakr Shiblī ؓ (d.334/955)
 Ḥadrat Mawlanā Wasi Aḥmad Muḥaddith-e-Surti ؓ (d.1334/1916)
 Ḥajī 'Abd al-Jabbār
 'Ārif-Billāh Sayyidī Shaykh Faṭḥe-Muḥammad ؓ
 'Allāma Imām Aḥmad Khatīb ؓ (d.923/1517)
 'Allāma Mawlanā Sayyid Isma'īl Khaliḥ Efendi Makkī ؓ (b.1328/1919)
 'Ārif-Billāh, Imām Sharf al-Dīn Bū'sayrī ؓ (d.696/1296)
 'Ārif-Billāh Imām 'Abd al-Ghanī Nab'lūsī ؓ (d.1143/1731)
 'Khaliḥ Aḥmad Ambetwi (d.1346/1928)
 Ashraf 'Alī Thanwi (d.1362/1946)
 Ghulām Aḥmad Qadiyānī (d.1300/1883)
 Ḥakīm Wazīr 'Alī
 Imām 'Abd al-Wah'hāb Sha'rānī ؓ (d.973/1565)
 Imām Ḥasan al-'Askarī ؓ (d.260/873)
 Imām Aḥmad Qastalānī ؓ (d.923/1517)
 Imām Ahle Sunnah, Imām Abū al-Ḥasan Ash'arī ؓ (b.260/874)
 Imām al-Ḥasan ؓ (d.49/669)
 Imām al-Ḥusain ؓ (d.61/681)
 Imām al-Bukhārī ؓ (d.256/868)
 Imām Jalāl al Dīn Suyutī ؓ (d.911/1505)
 Imām Kasā'ī ؓ (d.179/795)
 Imām Muḥammad al-Ghazālī ؓ (d.505/1111)
 Imām Muḥammad al-Mahdī
 Imām Muḥammad al-Shaybānī ؓ (d.189/803)
 Imām Nā'im bin Ḥammād ؓ (d.256/868) Ustāz of Imām al-Bukhārī ؓ (d.256/868)
 Imām Tabrānī ؓ (d.360/970),
 Imām Tirmidī ؓ (d.271/892)
 Imām Zahrī ؓ (d.242/857)
 Imām Abū-Ḥanīfah ؓ (d.150/767)
 Imām Abū-Is'hāq Asfarā'inī ؓ (d.471/1078)
 Imām Abū-Yusuf al-Ansarī ؓ (d.182/796)
 Imām Aḥmad Qastalānī ؓ (d.923/1517)

Imām Ibn Asākir ؒ (d.581/1175)
 Isma'īl Dehlawi (d.1246/1831)
 Jamāl al-'Ārifīn Shaykh Abū-Muḥammad bin 'Abdullāh al-Basrī ؒ (d.580/1184)
 Janab Molvi Sayyid Muḥammad Ghulām Nabī Saḥib Mukhtār
 Janab Sayyid Muḥammad Sha Saḥib,
 Janab Tasadduq 'Alī Saḥib Wakīl
 Khatim al-Akābir, Sayyid Sha Ale Rasūl al-Husainī Marchrawī ؒ (d.1296/1879)
 Khalīfa 'Umar ibn 'Abd al-'Azīz ؒ (d.101/720)
 Khalīfah Ḥarūn al-Rashīd (d.193/809)
 Khalīfā Mamūn Rashīd (d.218/833)
 Khawaja Qutb al-Dīn Bakhtiyār Kākī ؒ (d.633/1236)
 Khawaja Sayyid Ibrāhīm Erajī al-Ḥasanī ؒ (d.953/1546)
 Makh'dūm Sayyid Sha Nūr al-'Alamī Mīa Marchrawī ؒ
 Malik al-'Ulamā Mawlanā Sayyid Zafar al-Dīn Qādirī Bihārī (d.1382/1922)
 Mawlanā 'Abd al-Raḥmān Saḥib Jabalpurī
 Mawlanā 'Ārif Jalāl al-Dīn Rumi ؒ (d.672/1273)
 Mawlana Ḥasan Ridā ؒ (d.1336/1908)
 Mawlanā 'Abd al-'Alīm Siddiqī Meerutī ؒ (d.1354/1954)
 Mawlanā 'Abd al-Qādir Badayūnī ؒ (d.1319/1901)
 Mawlanā Aḥmadullāh Pishawarī ؒ
 Mawlana Ebrāhīm Ridā Jilānī Mīa ؒ (d.1383/1965)
 Mawlanā Mirza Ghulām Qādir Begg ؒ (d. after 1311/1894)
 Mawlanā Sayyid Ashfaq Ḥusain Seswānī Marḥūm
 Mawlana Sayyid Muḥammad Muḥaddith Kachochawi (Muḥaddith-e-A'zam) ؒ
 Mawlanā Shaykh 'Abd al-Ḥaqq Muhājir al-Makkī ؒ (d.1332/1914)
 Molvi 'Abd al-Ḥayy Farangī Mehelli (d.1341/1923)
 Molvi Sayyid Hasan Sha Muḥaddith Rampurī
 Muftī Ḥanafīyya Shaykh Sayyid Ḥusain bin Swaleḥ Kamāl ؒ (d.1302/1884)
 Muftī al-A'zam Imām Mustafa Ridā al-Qādirī ؒ (d.1401/1981)
 Nazīr Aḥmad Dehlawī
 Rashīd Aḥmad Gangohī (d.1323/1905)
 Janab Sayyid Nausha Mīa Saḥib,
 Sadar al-Afādīl Mawlanā Sayyid Nā'im al-Dīn Muradabadī (d.1368/1947)
 Sadrush Shartī'ah, Mawlanā Amjad 'Alī ؒ (d.1367/1963)
 Sayyid al-Makāshifīn Shaykh al-Akbar Muḥiyy al-Dīn Ibn al-'Arabī ؒ (d.638/1240)
 Sayyid al-Tā'ifāh, Shaykh Junaid al-Baghdadī ؒ (d.297/910)
 Sayyidī 'Abd al-'Azīz al-Dab'bāgh al-Ḥasanī Maghribī ؒ (d.1109/1698)
 Sayyidah Amāma bint Zaynab ؒ
 Sayyidī Shaykh Muḥammad Yamenī ؒ (d.1005/1596)

Sayyidī Shaykh Abū 'Alī Rūdbārī ؒ (d.321/933)
 Sayyidunā Mā'āz ibn Jabal ؒ (d.18/639)
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 Sayyidunā Nabī Khidār ؒ
 Sayyidunā Nabī Nūḥ ؒ
 Sayyidunā Nabī Yūsuf ؒ
 Sayyidunā Rasūlullāh ؒ
 Sayyidunā Zayd ibn Thābit ؒ (d.8/630)
 Sayyidunā Abū Mūsā Ash'arī ؒ (d.44/664)
 Sayyidunā Abū-Bakr al-Siddīque ؒ (d.13/634)
 Sayyidunā Abū-Zarr al-Ghaffārī ؒ (d.32/652)
 Sayyidunā Ghawth al-A'zam Shaykh 'Abd al-Qādir Jilānī ؒ (d.561/1164)
 Sha 'Abd al-'Azīz Muḥaddith Dehlawī ؒ (d.1241/1826)
 Sha Walī Allāh (d.1180/1767)
 Shaykh al-Mashā'ikh, 'Arife-Billāh Sayyidī Shaykh Sīrī al-Saqī ؒ (d.253/864)
 Shaykh al-Muḥaqqiq Sayyidī 'Owlaqī al-Madanī ؒ
 Shaykh Rukn al-Dīn bin Shaykh 'Abd al-Quddūs Gangohī ؒ
 Shaykh Sa'adī Shirāzī ؒ (d.688/1291)
 Shaykh Sayyid Ḥabībullah Damishqī Jilānī ؒ
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Akh'bār al-Akh'yār fī Aḥwāl al-Abrār
Al-Dawlat al-Makkiyya an Madḍat al-Ghaybiyya
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Al-Kashf 'an Tajāwuz ḥāzih al-Ummata al-Alf
Al-Milād al-Nabawī
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Fath al-Bārī
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Kāmil
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Kashf al-Mahjūb
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Qasīdah Burdah Sharīf

Qasīdah of Mirza Muḥammad Raḥī Sawdah
Qasīdah-e-Ak'sīr-e-A'zam
Qawā'id Usūl al-Fiqh
Ra'īs-e-Qadiyan
Rawat Mālik
Strat al-Ḥalabī
Ṣaḥīḥ al-Bukhārī
Ṣab'ah Sanāḥīl Sharīf
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Seerat-e-Shāmī
Shajarat al-Nu'māniyyah fī Dawlat al-'Uthmāniyyah
Shamā'im-e-Imdādiyya
Sharḥ al-Sudūr fī Ahwāl al-Qobūr
Sharḥ Mujīr-e-Mu'azzam
Sharḥ Zarqān
Shifa of Imām Qādī 'Ayād
Sirāj al-'Awārīf fī al-Wasāya wa al-Ma'ārif
Sirāt al-Mustaqīm
Ṣunan Dāramī
Sunan Kubrā
Sunan Nisā'ī Sugh'rā
Sunan Tirmidī
Tad'karat al-Ḥuffāz
Tafsīr Khā'zin
Tafsīr Mu'ālim
Tahzīb al-Kamāl
Tahzīb al-Tahzīb
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Taqwiyat al-Imān ma'āh Bust al-Bayān
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Toḥfa-e-Hanafīyyah
Zurqānī 'ala al-Mawāhib al-Sharīf

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Ḥaḍrat Mawlanā 'Abd al-Raḥmān Jāmī ؒ (d.654/1256)
 Ḥajī Kifāyatullāh (d.1376/1958)
 Ḥakīm Sayyid Wazīr 'Alī Marḥūm
 'Imrān bin Khatān Raq'qāshī
 Ḥusām al-Haramain
 'Uthmān Pasha
 'Ārife-Billāh Shaykh Sharf al-Dīn Yah'yah Manīr ؒ (d.756/1355) ؒ
 'Abd al-Raḥmān Askobī
 'Abd al-Raḥmān Qārī
 'Allama Wasi Aḥmad Muḥaddith Surti ؒ (d.1334/1916)
 'Arife-Billāh, Shaykh 'Adī bin Musāfir ؒ (d.557/1182)
 'Khalīl Aḥmad Ambetwi
 Amīr al-Mu'minīn Sayyidunā 'Alī al-Murtadah ؒ (d.41/661)
 Amīr al-Mu'minīn Sayyidunā 'Umar ؒ (d.24/644)
 Amīr al-Mu'minīn Sayyidunā Uthmān ؒ (d.36/656)
 Amīr al-Mu'minīn Sayyidunā Abu-Bakr ؒ (d.13/634)
 Angel Jibrīl ؑ
 Shaykh 'Uthmān
 Deputy Nazīr Aḥmad
 Dr. Ramaḍān Effendi
 Emperor Sultān 'Alamgīr ؒ (d.1118/1707)
 Ibn-Sīna (d.428/1037)
 Ibrahīm Ārī
 Imām 'Abdullāh Yafa'ī Makki ؒ (d.750/1349)
 Imām Ibn Qāsim ؒ
 Imām al-Bukhari ؒ (d.256/868)
 Imām al-Mahdi
 Imām Ja'far as-Sādiq ؒ (d.148/765)
 Imām Jalāl al-Dīn al-Suyutī ؒ (d.911/1505)
 Imām Muḥibb al-Dīn Tabrī ؒ (d.310/923)
 Imām Sayyidī Aḥmad bin Mubārak Saljamāsī ؒ
 Imām Shams al-Dīn Sakḥā'wī ؒ (d.902/1496)
 Imām Yah'yah bin Mū'in ؒ (d.233/847)
 Imām Abū-Yusūf ؒ (d.182/798)

Imām Abū-Hanīfah ؑ (d.150/767).
 Imām Muḥammad Sharf al-Dīn al-Busīri ؑ (d.696/1296)
 Imām Muḥammad Shaybāni ؑ (d.189/803)
 Khalīl Aḥmad Ambetwi (d.1346/1928)
 Khawaja Sayyid Nasīrudīn Maḥmūd Chirāghī Dehlawī ؑ (d.775/1374)
 Khawaja Sayyid Muḥammad Geso'darāz Husainī ؑ (d.835/1432)
 Mawlana Ḥāmid Riḍā (d.1362/1943)
 Mawlana Ḥasan Riḍā ؑ (d.1336/1908)
 Mawlana 'Abd al-Ḥaqq Muḥājir Allāhabādī ؑ (d.1332/1914)
 Mawlana 'Abd al-Aḥad (d.1334/1916)
 Mawlana 'Abd al-Ghaffār Bukhārī ؑ
 Mawlana 'Abd al-Waḥḥāb Lucknowī
 Mawlana Barkāt Aḥmad Marḥūm ؑ
 Mawlana Ghulām Dastagīr Qusūrī ؑ (d.1339/1920)
 Mawlana Karīmullāh ؑ
 Mawlana Najīb al-Raḥmān
 Mawlana Nazīr Aḥmad
 Mawlana Salamatullāh Rampurī ؑ
 Mawlana Sayyid Amīr Aḥmad Marḥūm
 Mawlana Sayyid Mamūn Barmī ؑ
 Mawlana Sayyid Aḥmad Jazā'irī ؑ
 Mawlana Sha 'Abd al-'Azīz Muḥaddith Dehlawī ؑ (d.1239/1824)
 Mawlana Sha Raḥam Elahī ؑ
 Mawlana Shaykh 'Abdullāh al-Mirdād ؑ
 Mawlana Shaykh Ibrahīm Kharbutī ؑ
 Mawlana Shaykh Sayyid Ḥusain Madanī Shāmī ؑ
 Mawlana Shaykh Sayyid Aḥmad Zainī Dah'lān ؑ (d.1299/1881)
 Mawlana Shaykh Ḥāmid Aḥmad Muḥammad Jad'dāwī ؑ
 Mawlana Aḥmad Ḥasan Kanpurī ؑ
 Mawlana Muḥammad Ḥusain Sāhib Allāhabādī
 Mawlana Muḥammad Rida (d.1356/1939)
 Meḥ'būb-e-Ilahī Khawaja Sultan Nizāmudīn Awliya ؑ (d.725/1325)
 Mirza Qadiyāni (d.1300/1883)
 Molvi Gangohī (d.1323/1905)
 Molvi Isma'īl Dehlawī (d.1246/1831)
 Molvi Muḥammad 'Alī
 Mufti Ḥanafīyya, Mawlana Tājūdīn Ilyās ؑ
 Mufti Ḥanafīyyah, Mawlana 'Uthmān bin 'Abd al-Salām Daghistānī ؑ
 Mufti-e-Shaḥīṭīyya, Ḥadrat Sayyid Aḥmad Barzanjī ؑ
 Nabī Adam ؑ

Qas bin Sā'ida
 Rashīd Aḥmad Gangohī (d.1323/1905)
 Sayyidāh Bibi Maryām ؑ
 Sayyid Sha'Abū al-Ḥusain Aḥmad al-Nūrī al-Ḥusainī al-Qādirī Barkātī ؑ (d.1324/1906)
 Sayyid Abū al-Ḥasan Nūrī ؑ (d.294/907)
 Sayyidī 'Abd al-'Azīz Dabbāgh al-Maghribī ؑ (d.1109/1698)
 Sayyidī Ah'dāl ؑ
 Sayyidī Shaykh Aḥmad al-Rifa'ī ؑ (d.578/1183)
 Sayyidī Aḥmad al-Badawī (d.675/1274),
 Sayyidī Isma'īl Ḥadramī ؑ
 Sayyidī Mūsā Suhāgh ؑ
 Sayyidah Maryam ؑ
 Sayyidunā 'Alī al-Murtudah ؑ
 Sayyiduna Abī-Bakra ؑ
 Sayyidunā Amīr Ḥamza ؑ
 Sayyidunā Bilāl ؑ
 Sayyidunā Ghawth al-A'zam Shaykh 'Abd al-Qādir Jilānī ؑ (d.561/1164).
 Sayyidunā Imām Ḥusain ؑ (d.61/681)
 Sayyidunā Kā'b bin Mālīk ؑ
 Sayyidunā Kā'b bin Zubayr ؑ
 Sayyidunā Khidār ؑ
 Sayyidunā Labīd ؑ
 Sayyidunā Nabī Ibrahīm Khalīlullāh ؑ
 Sayyidunā Nabī 'Isā's ؑ
 Sayyidunā Nabī Yah'yah ؑ
 Sayyidunā Nabī Da'ūd ؑ
 Sayyidunā Nabī Adam ؑ
 Sayyidunā Salmah Ibn Akwa'h ؑ (d.74/694)
 Sayyidunā Salmah ؑ
 Sayyidunā Shaykh Ibra'hīm Ad'ham Balkhī ؑ (d.281/894)
 Sayyidunā Abū al-Qatādāh ؑ
 Sayyidunā Abū-Maḥzūrah ؑ
 Sayyidunā Abū-Mūsā al-Ash'arī ؑ
 Sayyidunā Isma'īl Zabīhullāh ؑ
 Shaykh al-'Ulamā Sayyid Muḥammed Sa'id Ba'bastī ؑ
 Shaykh Ḥusain
 Shaykh Ḥusain bin Swaleḥ Kamāl ؑ (d.131325/1919)
 Shaykh 'Abd al-Ḥaqq Muḥaddith Dehlawī ؑ (d.1052/1642)
 Shaykh 'Abd al-Qādir Kardī ؑ (d.1346/1927)
 Shaykh 'Abd al-Qādir Tarāblustī Shalbī

Shaykh 'Abd al-Rahmān Dah'lān ؓ
 Shaykh 'Abd al-Rahmān Effendī Turkī Shāmī ؓ
 Shaykh 'Abd al-Rahmān ؓ
 Shaykh 'Abdullāh
 Shaykh 'Umar Rashīdī ibn Sayyid Abū-Bakr Rashīdī
 Shaykh 'Umar Subhī.
 Shaykh al-'Ulamā Muḥammad Sa'eed Ba-basīl ؓ
 Shaykh al-Akbar Muḥiyy al-Dīn ibn al-'Arabī ؓ (638/1240)
 Shaykh al-Dala'il, Sayyidī Muḥammad Sa'id Maghribī ؓ
 Shaykh Isma'il Khalīl ؓ
 Shaykh Junaid al-Baghdādī ؓ (d.297/909)
 Shaykh Qaḍīb al-Bān Mousalī ؓ (d.570/1175)
 Shaykh Sayyid 'Abd al-Hayy ibn Shaykh Sayyid 'Abd al-Kabīr Muḥaddith al-Maghribī ؓ
 Shaykh Sayyid 'Abd al-Qādir Shāmī Madanī ؓ
 Shaykh Sayyid al-Husain Shāmī Madanī ؓ
 Shaykh Sayyid Isma'il Effendī ؓ (d.1328/1919)
 Shaykh Sayyid Mustafa 'Khalīl ؓ (d.1339/1920)
 Shaykh Sayyid Mustafa ؓ
 Shaykh Sayyid Aḥmad Khatīb al-Madanī ؓ
 Shaykh Shāb al-Dīn Maqtūl (d.587/1191)
 Shaykh Shafīq Balkhī ؓ (d.195/811)
 Shaykh Abū al-Khair Mirdād ؓ
 Shaykh Swaleḥ Kamāl ؓ (d.1302/1884)
 Sultān Ibrāhīm Ad'ham Balkhī ؓ (d.281/894)
 Ummul-Mo'minīn Sayyidah 'Ā' Tesha Siddiqah ؓ (d.58/677)
 Zayd ibn Rasīd ؓ
 Aḥmad Faqīyya
 Aḥmad Rātīb Pasha
 Sharīf 'Alī Pasha
 Hāmid Riqā Khan (d.1362/1943)
 Ḥaḍrat Mawlanā 'Abd al-Haqq Muḥājir Allāhabādī ؓ (d.1332/1914)
 Ḥaḍrat Mawlanā Sayyid Isma'il Khalīl Makkī ؓ (d.1328/1919)
 Ḥaḍrat Sayyid Maḥdī Ḥasan Sāhib ؓ
 Ḥaḍrat Mawlanā 'Abd al-Haqq Muḥājir Allāhabādī ؓ (d.1332/1914)
 Ḥaḍrat Mawlanā Sayyid 'Abbās Riqwān ؓ
 Ḥaḍrat Mawlanā Shaykh Jamāl bin 'Abdullāh bin 'Umar Makkī ؓ
 Ḥaḍrat Mawlanā Shaykh Sayyid Isma'il ؓ
 Ḥaḍrat Mawlanā Shaykh Swaleḥ Kamāl Makkī ؓ (d.1325/1919)
 Ḥaḍrat Mawlanā Shaykh Abū al-Khair Mirdād ؓ
 Ḥaḍrat Mawlanā Wasī Aḥmad Muḥaddith Sūrtī ؓ

Ḥaḍrat Sayyid Ghulām Jilānī ؓ

88 Books Quoted:

Al-Qur'ān al-Karīm
Ḥadā'iqe-Bakhshish
Hāshiya 'Allama
Ḥayāt-e-A'la-Ḥaḍrat
Husām al-Ḥaramain
A'ina-e-Qiyāmat
Abu-Dā'ūd Sharīf.
Ajla al-A'lām Bi-'An'na al-Fatwa Mutlaqan 'ala Qoul al-Imām
Al-Amnu wa al-Ola li Nā'at al-Mustafa bi Dafu' al-Balā
Al-Bahjah al-Asrār
Al-Doulat al-Makkiyyah Bi al-Mad'dah al-Ghaybiyyah
Al-Durar al-Saniyyah fi Radde 'alal Wahābiyyah
Al-Durr al-Manthūr
Al-Fajr al-Munīr
Al-Fuyūd al-Mālakiyya
Al-Ibriz fi Kalām Sayyidi 'Abd al-'Azīz
Al-Ijāzāt al-Mufna li 'Ulama-e-Bakkala wa al-Madinah
Al-Iktisāb fi Talkhīs al-Insāb
Al-Kāmil
Al-Mustadrak li al-Hākim.
Al-Qoul al-Badī fi Salāt 'Alan Nabī al-Shafī
Al-Wasaya al-Sharīf
At-Ta'ibul-Aksīr fi 'Ilm al-Takṣīr
Baḥar al-Rā'iq
Barāhīn-e-Qātiyah
Doulat al-Makkiyyah.
Durr al-Mukhtār
Faiḍ al-Qaḍīr
Fath al-Kabīr
Fath al-Qaḍīr
Fatāwa al-'Alamgīr
Fatāwa Al-Ḥaramain Li-Rajfe-Nadwat al-M'ain
Fath al-Bārī
Ghunniya at-Tālibīn
Jame'h al-Aḥādīth wa al-Murāsīl
Jāme'h Tirmidī

Kanz al-'Ommāl
Kashf al-Khifā
Khāzin
Kifl al-Faqih al-Fā'him fī Akhām Qirtās al-Darāhim
Lisān al-Mizān
Madārij al-Nabuwwah
Majma'h al-Zawā'id
Maktubāt-e-Sadi
Mir'āt al-Jinān
Mirqāt al-Mafateh
Mish'kāt al-Masābil
Musannaf Imām 'Abdur-Razzāq
Musannaf Ibn Abī-Shaybah
Musnad Abī-Yah'ia
Nafhāt al-Uns
Qasidah al-Burdah
Qasidah Bānat Su'ad
Qasidah Burdah Sharif
Radd al-Muh'tār
Strate-Nabawiyyah
Sahih Muslim
Sah'ah Sanābil al-Sharif
Safar al-Safar 'an Jafar al-Jafar
Sair A'hām al Nubulā
Sharh al-Sudūr
Sharh Nawawī
Sirāj al-'Awārif fil-Wasāya wal-Ma'arif
Sirr al-Asrār fīma Yahtāju ilal Abrār
Siyar 'Ahlām al-Nubala
Sunan Abī-Da'ūd
Sunan al-Nisā'i
Sunan Dara-Qutni
Sunan Tirmidī
Sunan Ibn-Māja
Sunan-e-Nisā'i Sharif
Tah'tāwī
Ta'jil al-Munfa'ata
Tabrānī
Tafsīr Jalālayn

Tahzīb al-Kamāl
Tahzīb al-Tahzīb
Tamhīd al-Imān ba Ayāt al-Qur'ān
Taqdīs al-Wakīl 'an-Tohīn al-Rashīd wal-'Khalīl
Taqwī'yat al-Imān
Tuhfat al-Ahwazī
Usūba fī Tamīz al-Sahāba
Utdul-Ghābā fī Ma'rifat al-Sahābā

Volume 3

82 Personalities Quoted:

'Arife-Billah Sayyidī 'Abd al-Wah'hāb Sha'rānī ☞ (d.973/1565)
 'Abbād al-Baw'wāb
 'Abd al-Haqq al-Khuraymī
 'Arife-Billah Hadrat Mawlanā Ridā 'Alī ☞ (d.1282/1866)
 Hasnein Mia
 'Uthmān al-Sirāfīnī
 Amīr al-Mu'minīn Sayyidunā Moula 'Alī ☞
 Bal'am Ba'or
 Bishār al-Hāfī ☞ (d.227/841)
 Ghawth al-A'zam Shaykh 'Abd al-Qādir Jilānī ☞
 Imām al-A'zam Abū al-Ḥanīfah ☞ (d. 150/767)
 Imām al-Mahdī ☞
 Imām Khā'zin ☞
 Imām Mujāhid ☞
 Imām Qādī Ayād Mālikī ☞
 Imām Sharf al-Dīn Muḥammad Būsirī ☞
 Imām Aḥmad ibn-Hajr al-Makkī ☞ (d.852/1448)
 Imām Aḥmad ibn Hambal ☞ (d.241/855)
 Imām Muḥammad ibn Sirīn ☞
 Khalīfah Hārūn al-Rashīd ☞
 Mawlanā 'Abd al-Qādir Badayūnī ☞ (d.1319/1901)
 Mawlanā 'Abdul-Karīm Raḍawī Chitordwī
 Mawlanā 'Arīf Jalāl al-Dīn Rūmī ☞
 Mawlanā Barkāt Aḥmad (d.1298/1881)
 Mr Aḥmad 'Aligarī (d.1315/1898)

Imām Aḥmad Qastalānī ؒ (d.923/1517)
 Muzaffar al-Jam'māl (the camel driver)
 Nabī 'Isā ؑ
 Nabī Mūsā ؑ
 Nabī Sulaymān ؑ
 Nabī Nūḥ ؑ
 Qāḍī Bayḍāwī ؒ
 Qutb al-Waqt Sayyidī Abū al-Ḥusain Aḥmad al-Nūrī ؒ (d.1324/1906)
 Sayyid Sha Alē-Rasūl Aḥmadī al-Ḥusainī ؒ (d.1296/1879)
 Sayyid Aḥmad bin Ḥalwān ؒ
 Sayyidī Shaykh Aḥmad Kabīr al-Rifā'ī ؒ (d.578/1182)
 Sayyidī Abul-Ḥasan 'Alī al-Ḥusainī ؒ
 Sayyidī Aḥmad Badawī al-Kabīr ؒ (d.675/1276)
 Sayyidī Muḥammad bin 'Abd al-Bāqī Zarqānī ؒ
 Sayyidah 'Ā'isha Siddiqah ؒ
 Sayyidī Abū al-Ḥasan Joushuqī ؒ
 Sayyidunā Abu-Hurayra ؒ
 Sayyidunā 'Uthmān al-Ghanī ؒ (d.36/656)
 Sayyidunā 'Ābis bin Rabī'ah ؒ
 Sayyidunā 'Abdullāh bin Nā'im ؒ
 Sayyidunā 'Abdullāh ibn 'Abbās ؒ (d.86/705)
 Sayyidunā 'Abdullāh Ibn Salām ؒ
 Sayyidunā 'Abdullāh ibn 'Umar ؒ
 Sayyidunā 'Alī al-Murtuḍah ؒ (d.41/661)
 Sayyidunā 'Umar al-Farūq ؒ (d.24/644)
 Sayyidunā 'Umar ibn 'Abd al-'Azīz ؒ (d.101/720)
 Sayyidunā Adam ؑ
 Sayyidunā Amīr Mū'awīyah ؒ (d.60/661)
 Sayyidunā Ghawth al-A'zamī Shaykh 'Abd al-Qāḍir Jilānī ؒ (d.561/1164)
 Sayyidunā Hārūn ؑ
 Sayyidunā Imām Ḥusain ؒ
 Sayyidunā Imām 'Alī al-Riḍā ؒ (d.208/824)
 Sayyidunā Imām al-Ḥasan ؒ (d.49/669)
 Sayyidunā Imām al-Mahdī ؒ
 Sayyidunā Imām Mujāhid ؒ
 Sayyidunā Jibra'īl ؑ
 Sayyidunā Khawaja Sultan Nizām al-Dīn Meḥbūb-e-Ilāhī ؒ
 Sayyidunā Khidār ؑ
 Sayyidunā Khubāb ؒ
 Sayyidunā Nabī Ayyūb ؑ

Sayyidunā Shaykh Junaid al-Baghdadī ؒ
 Sayyidunā Abu-Bakr Siddique ؒ (d.13/634)
 Sayyidunā Abū al-Ḥurayrah ؒ
 Sayyidunā Abū-Mūsā al-Ash'arī ؒ
 Sayyidunā Aḥmad Zarūq ؒ (d.899/1493)
 Shaykh 'Abd al-Raḥmān Tafsunjī ؒ
 Shaykh Abū al-Ḥasan 'Alī bin Aḥmad al-Hūtī ؒ (d.564/1169)
 Thanwī Sāhib
 Abū-Jahl ibn Hishām
 Isma'īl Dehlawī
 Nabī 'Isā ؑ
 Nabī Mūsā ؑ
 Ḥaḍrat Khawajā Gharīb Nawāz ؒ
 Ḥaḍrat Mujaddid Alfe al-Thānī Shaykh Aḥmad Farūqī (d.1034/1625)
 Ḥaḍrat Sayyid Salār Mas'ūd Ghāzī ؒ (d.424/1033)
 Ḥaḍrat Abū al-Zarr Ghaf'fārī ؒ
 Ḥaḍrat Mawlanā Shā 'Abd al-Qāḍir al-Qāḍirī Badayūnī ؒ (d.1319/1901)

71 Books Quoted:

'Awārif al-Ma'ūrif,
Ḥayāt-e-A'lā-Ḥaḍrat
'Omdat al-Qārī
'Oun al-Ma'būd
Mawāhib al-Ladunniyah
Mud'khal
Husām al-Haramayn
Ah'jab al-Imdād fī Mukaffare Ḥuqūq al-'Ibād
Akhhār al-Akhyār,
Al-'Atā al-Nahawiyya fī Fatāwa al-Raḍawiyyah,
Al-'Atāyah al-Qadīr fī Ḥukm al-Taswīr
Al-Bidāya wa al-Nihāya
Al-Daulat al-Makkiyyah
Al-Fatḥ al-Kabīr
Al-Kalām al-Awḍāḥ fī Tafsīr Sura Alam-Nash'rah
Al-Mustadrak al-Ḥakīm
Al-Qurān al-Karīm,
Al-Usāba fī Tamīz al-Sahāba
Al-Yuwāqūt wal Jawāhir fī Bayān al-Akābir

Bahār-e-Sharī'at
Bahjat al-Asrār
Bayhaqī
Dār Quṭnī
Durre-Mukhtār
Fath al-Bārī
Fath al-Kabīr
Fatāwā Shāmī,
Fatāwa 'Alamgīrī,
Fatāwa Al-Haramayn
Fatāwa Qāḍī Khan,
Fawā'id al-Fu'ād,
Hidayah,
Jame'h al-Aḥādith wa al-Murāsīl
Kīmiya-e-Sa'ādah,
Kabīrī
Kash'shūf
Kashf al-Mahjūb,
Kitāb al-Faḍl'il
Kitāb al-Tawḥīd
Lisān al-Mīzān
Majma' al-Zawā'id
Majmu'ah Wazā'if
Maktūbāt Imām Rabbānī
Maqāl al-'Urafā,
Mir'at Sikandurī
Mirqāt al-Mafāteḥ
Musnad Abī-Yah'yā,
Musnad Imām Ahmad
Nashāt al-Uns
Qalā'id al-Jawāhir
Qasīdah al-Burdah
Radd al-Mohitāf,
Risāla-e-Qushyriyya
Shifa Sharīf
Sahīḥ al-Bukhārī
Sahīḥ Muslim
Sab'ah Sanābil al-Sharīf
Sham'e Shabistān-e-Ridā
Sharḥ Ma'ānī al-Athār

Sirāj al-'āwārif fi al-Wasāya wa al-Ma'arīf
Sunan Abī-Da'ūd
Sunan Tirmidī,
Taqwiyat al-Imān
Targhib wa al-Tarhib
Tazkarat al-A'imma al-Arba'ah
Tawrāt Sharīf
Zarqānī 'alal Mawāhib
Tahāwī
Mathnawī Sharīf

Volume 4

85 Personalities Quoted:

Shaykh Sayyid Amīr-e-Kalā ☞
 'Arife-Billah, Mawlanā 'Abd al-Rahmān Jāmī ☞ (d.898/1493)
 'Allāmā Tāsh-Kubrā-Zāda ☞
 'Allama Shaykh 'Abd al-Rahmān Jāmī ☞ (d.898/1493)
 Angel 'Izra'īl ☞
 Bashīr al-Dīn Majzūb ☞
 Dajjāl of Qādiyān (d.1300/1883)
 Imām Tahāwī ☞ (d.321/933)
 Imām al-Husain ☞ (d.61/681)
 Imām al-Ajal Fakhr al-Dīn Rāzī ☞ (d.606/1209)
 Imām Badr al-Dīn Meh'mūd 'Alīnī ☞ (d.855/1451)
 Imām Burhān al-Dīn 'Alī Margha'nānī ☞ (d.591/1195)
 Imām Da'ūd Tā'ī ☞ (d.162/779)
 Imām Fakhr al-Dīn Rāzī ☞ (d.606/1209)
 Imām Ghazālī ☞ (d.505/1111)
 Imām Jalāl al-Dīn Suyutī ☞ (d.911/1505)
 Imām Mulla 'Alī Qārī ☞ (d.1014/1606)
 Imām Abū Ḥanīfā ☞ (d.150/767)
 Imām Abūl-Ḥārith bin Asad al-Muḥāsibī ☞ (d.241/855)
 Imām Abū-Yusuf ☞
 Imām Ahmad Ibn Hambal ☞ (d.241/855)
 Imām Ibn Hajar Asqalānī ☞ (d.852/1448)
 Imām al-Ḥasan ☞ (d.49/669)
 Janab Mirza Zākir Begg
 Khalīfa Harūn al-Rashīd (d.193/809)

Khawaja Farīd al-Dīn Ganje-Shakar ؎ (d.668/1269)
 Khawaja Gharīb Nawāz ؎ (d.633/1235)
 Khawaja Qutb al-Dīn Bakhtiyār Kakī ؎ (d.635/1237)
 Khawaja Sultan Nizām al-Dīn Mehbūb-e-Elāhī ؎ (d.725/1325)
 Mawlanā Choudary 'Abd al-Hamīd Khan
 Mawlanā Muḥammad Ridā ؎ (d.1356/1939)
 Mawlanā Naqī 'Alī Khan ؎ (d.1297/1880)
 Mawlanā Nizām al-Dīn ؎
 Mawlanā Hasan Ridā Khan Marhūm (d.1336/1908)
 Nabī Sulaymān ؎
 Nabī 'Isā ؎
 Nabī 'Isā ؎
 Nabī Ādam ؎
 Nabī Da'ūd ؎
 Nabī Idrīs ؎
 Nabī Idrīs ؎
 Nabī Ilyās ؎
 Nabī Khidār ؎
 Nabī Swaleḥ ؎
 Nimrod
 Qāḍī Hamīd al-Dīn Nagorī Sohrawardī ؎ (d.625/1228)
 Sayyidī 'Abd al-'Azīz Dabbāgh al-Maghribī ؎ (d.1109/1698)
 Sayyidī Khawaja Mīr 'Abd al-Wāḥid al-Husainī Chishtī Bilgramī ؎ (d.1017/1609)
 Sayyidī Shaykh Muslim Magh'ribī ؎
 Sayyidī Shaykh Abū-Bakr Ḥawārī ؎ (d.561/1164)
 Sayyidī Shaykh Ibn Mas'ūd ؎
 Sayyidī Sha Alī-Muḥammad al-Husainī al-Qādirī ؎ (d.1164/1751)
 Sayyiduna 'Isra'īl ؎
 Sayyidunā 'Uthmān al-Ghanī ؎
 Sayyidunā 'Abdullāh ibn 'Abbās ؎
 Sayyidunā 'Abdullāh ibn Mas'ūd ؎
 Sayyidunā 'Abdullāh ibn Salām ؎
 Sayyidunā 'Alī al-Murtadaḥ ؎
 Sayyidunā 'Umar al-Farūq ؎
 Sayyidunā Hārith bin Nu'mān ؎
 Sayyiduna Israfil ؎
 Sayyidunā Jābir ؎
 Sayyiduna Jibra'īl ؎
 Sayyidunā Khidār ؎
 Sayyiduna Mīkā'īl ؎

Sayyidunā Sa'īd ibn Jubair ؎ (d.95/715)
 Sayyidunā Abū Zarr al-Ghaḥfārī ؎ (d.32/652)
 Sayyidunā Abū-Ḥurayrah ؎
 Sayyidunā Abū-Bakr al-Ḥawārī ؎
 Sayyidunā Abū-Bakr al-Siddīque ؎
 Sha Walī-Allāh Muḥaddith Dehlawī ؎ (d.1180/1767)
 Shaykh 'Abd al-Ḥaqq Muḥaddith Dehlawī ؎ (d.1052/1642)
 Shaykh al-Islām Sayyidī Aḥmad Jām Zinda Peel ؎ (d.536/1142)
 Shaykh Najm al-Dīn Kubrā ؎ (d.617/1220)
 Shaykh Sayyid Amīr-e-Kalā ؎ (d.772/1371)
 Shaykh Abū al-Ḥasan Ibrahīm ؎
 Shaykh Abū-Muḥammad Talḥa Shambakī ؎
 Sultān al-Awliya Sayyidunā Shaykh 'Abd al-Qādir Jilānī ؎
 Sultan 'Ālamgīr ؎ (d.1118/1707)
 Sultan Jhangīr Marhūm (d.1037/1627)
 Tāj al-'Ārifīn Shaykh Abū al-Wafa ibn Muḥammad Ḥalwānī ؎ (d.501/1108)
 Ḥaḍrat Mawlanā Wasī Aḥmad Muḥaddith Surtī ؎ (d.1334/1916)
 Ḥaḍrat Shaykh Baha al-Dīn Naqshaband ؎ (d.791/1389)

65 Books Quoted:

Ḥadā'iqe-Bakh'shish
Ādāb al-Sālikīn
'Omdat al-Qārī
Aḥyā al-'Ulām al-Dīn
Al-Ḥidayat al-Mubāraka fi Takhtīqe Malā'ika
Al-Ḥisn al-Ḥasīn
Al-Diyya
Al-Bayān wa al-Ta'rīf
Al-Bidayā wa al-Nihā'ya
Al-Fath al-Kabīr
Al-Ibriz fi Kalām Sayyidī 'Abd al-'Azīz
Al-Mustadrak
Al-Ru'yānī,
Al-Zubdat al-Zakiyyah
Asah al-Tawārikh
Bahāre-Sharī'at,
Bahjat al-Asrār
Bayhaqī,
Dara-Qutnī,
Durr al-Manthār

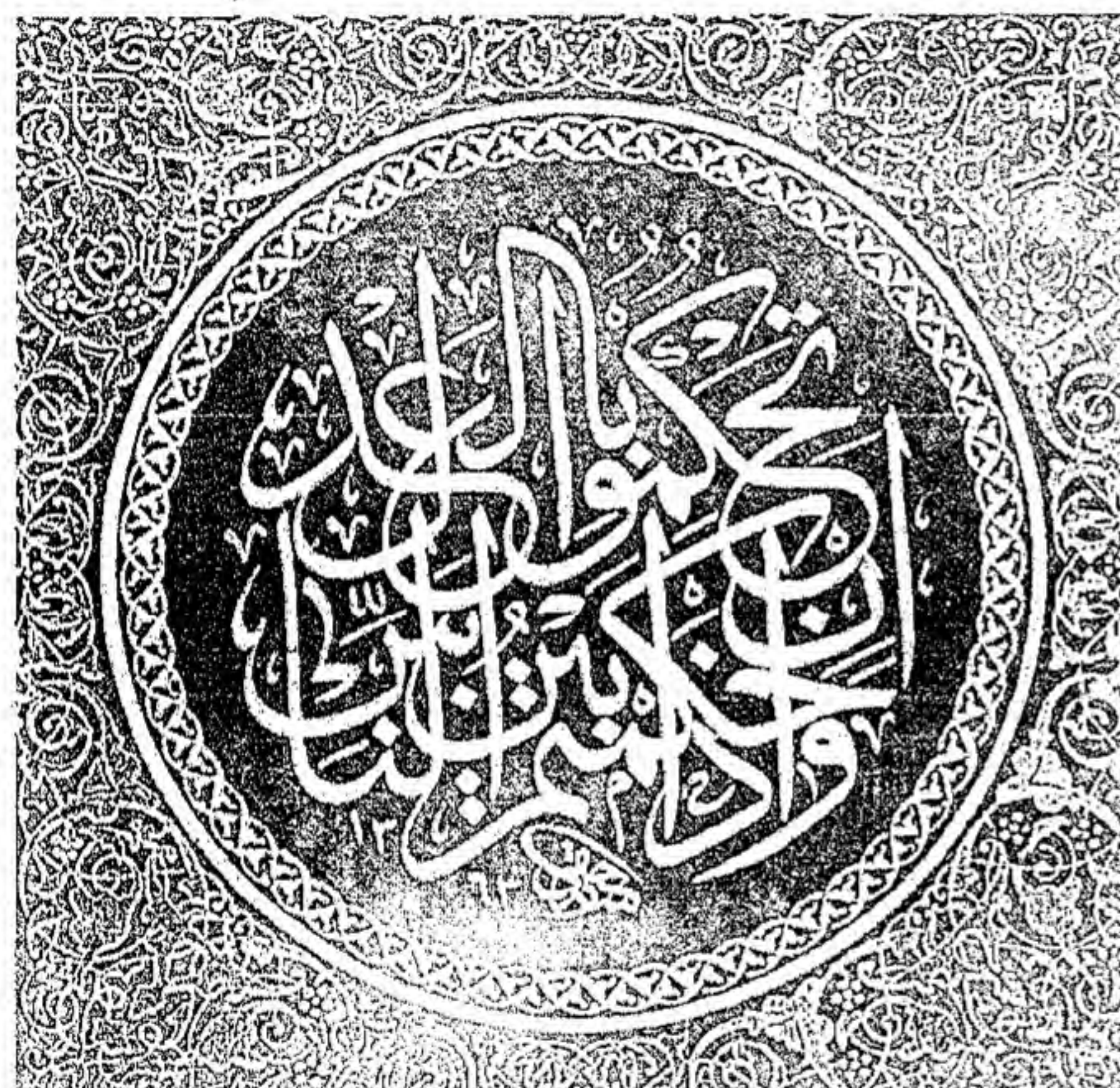
Durre-Mukhtār
Faiḍ al-Qaḍir
Fath al-Bārī
Fatāwa-e-‘Ālamgīr
Hidāyah
Izān ul-Ajr fī Adhān al-Qabr
Jame‘h al-Asānīd wa al-Murāsīl
Kīmiya‘eh Sa‘ādat
Kabīrī Saghīrī
Kanz al-Ā‘khirah
Kash al-Khifā
Kashf al-Mah‘jāb
Lisān al-Mīzān
Ma‘ānī al-Athār
Ma‘āthir al-Kirām
Madārij al-Nubuwwah
Majm‘ah al-Zawā‘id
Majmu‘ah-e-Ā‘māl
Mirqāt al-Mafāteḥ
Mishkāṭ al-Masābīḥ
Musannaf al-San‘ānī
Musnad Imām Aḥmad
Musnad Ishāq bin Rahawīyya
Mustadrak Imām Ḥakīm
Qalā‘id wal-Jawāhir
Qasīda-e-Me‘rājīya
Strat al-Halabīyya
Saḥīḥ Muslim
Sab‘ah Sanābil Sharīf
Safīnat al-Awliya
Sirr al-Asrār
Sunan Abī-Dā‘ūd
Sunan Bayhaqī
Sunan Dāramī
Taḥṣīmāt-e-Ilāhiyyah
Tahzīb al-Kamāl
Tambīḥ al-Ghafilīn
Tarīkh-e-Dimashk
Usābah fī Tamīz al-Sahābā

Zurqānī ‘ala al-Mawāhib
Al-Qur‘ān al-Karīm
Saḥīḥ al-Bukhārī
Saḥīḥ Muslim
Sirāj al-‘Awārif fīl Wasāya wal Ma‘ārif
Bahjat al-Asrār
Bayhaqī
Dara-Qutnī
Durr al-Manthūr
Durre-Mukhtār
Faiḍ al-Qaḍir
Fath al-Bārī
Fatāwa-e-‘Ālamgīr
Hidāyah
Izān ul-Ajr fī Adhān al-Qabr
Jame‘h al-Asānīd wa al-Murāsīl
Kīmiya‘eh Sa‘ādat
Kabīrī Saghīrī
Kanz al-Ā‘khirah
Kash al-Khifā
Kashf al-Mah‘jāb
Lisān al-Mīzān
Ma‘ānī al-Athār
Ma‘āthir al-Kirām
Madārij al-Nubuwwah
Majm‘ah al-Zawā‘id
Majmu‘ah-e-Ā‘māl
Mirqāt al-Mafāteḥ
Mishkāṭ al-Masābīḥ
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Qalā‘id wal-Jawāhir
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Sab‘ah Sanābil Sharīf
Safīnat al-Awliya
Sirr al-Asrār

Sunan Abi-Dā'ūd
Sunan Bayhaqī
Sunan Dāramī,
Tafhīmāt-e-Ilāhiyyah
Tahzīb al-Kamāl
Tamthīl al-Ghafilīn
Tārīkh-e-Dimashk
Usābah fī Tamtīz al-Shāhībā
Zurqānī 'ala al-Mawāhib
Al-Qur'ān al-Karīm
Sahih al-Bukhārī
Sahih Muslim
Sirāj al-'Awārif fīl Wasāya wal Ma'ārif

**COPIES OF
HAND WRITTEN
MANUSCRIPTS
BY THE IMAM**

The following 4 pages are an amazing instant compilation of the *Qādiriyyah* *Silsila Shajrah* in the form of *Darūd Sharīf* with the names of the *Mashā'ikh* depicting the qualities of Sayyiduna Rasūlullāh ﷺ. Written in 1306/1889



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ
 مُحَمَّدٍ الْمُصْطَفَى رَافِعِ الْمَكَانِ وَالْمَرْصُومِ
 عَلَى الشَّانِ الَّذِي رَجَّلَ مِنْ أَمَتِهِ
 خَيْرَ مَنْ رَجَّلَ مِنَ السَّالِفِينَ وَخَيْرَ
 مَنْ رَجَّلَ مِنْ أَحْسَنِ مَنْ كَذَّ أَوْ كَذَّ أَحْسَنًا مِنْ
 السَّابِقِينَ هُوَ أَلَيْدُ السَّيَادَةِ زَيْنُ الْعَالَمِينَ
 يَا قَوْلَ عُلَمَاءِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ هُوَ سَاقِي
 الْكَوْثَرِ يَا ذَاكَ تَنْبِيهِمْ وَجَعْفَرُ الَّذِي
 يَطْلُبُ قَوْلَهُ الْكَلِيمِ مِنْ صَارِيهِ
 بِالصَّلَاةِ عَلَيْهِ هُوَ يَذُوقُ إِبْرَاهِيمَ الْخَلِيلِ
 يَطْلُبُ مَقَرَّهِ فِي جَوْدِهِ الْيَوْمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ

السَّيِّئُ السَّارِي سُرَّةً فِي ذُرَاتِ الْأَكْوَانِ
الْقَائِمُ جَنِينٌ مِنْ جُودٍ عَلَى جَوْشٍ
الْبُورِ وَالْعُدْوَانِ أَصْلُ الْمُرَادِ مِنْ عَالَمِ
الْإِجَادَةِ الَّذِي لَهُ أَنْ يَقُولَ لِأَدَمَ وَمَنْ
دُونَهُ تَجَلَّى وَلِكُلِّ أَسَدٍ مِنْ أَسَدِ اللَّهِ
شَبِيلٌ الْآخِذُ الْمِلْحَةَ عِنْدَ الْفَلَاحِ
أَخُو الْأَحْزَانِ فِي عَشِيقَةِ أَبَوِ الْفَرَحِ
مِنْ لُطْفِهِ وَرَفِيقِهِ الْإِيمَانِ حَسَنٌ
وَمَوْلَا أَبُو الْحَسَنِ أَذِينَةُ نَسَاوِيهِ
ظَهَرَ وَالْمَوْتُ مِنْ سَعِيدِهِ وَهُوَ أَبُو سَعِيدٍ
إِذْ مَوْلَا الَّذِي رَبَّنِي وَمَدَّ أَوْفَرَ وَأَفْرَدَ
الْأَيْدِيَّ هَذَا هِيَ الْيَدَيْنِ عَبْدُ الْقَائِمِ

الشيخ في أوج الحمد
١٣٢٥ هـ

المولى القوي خه فوالدهم

الحمد لله وكفى وسلام على عباده المصطفى والله وحده مع الملائكة قال القليل احمد رضا القادسي الهلوي غفر له
تحقيق در جزو اعتبار - اکثری که اکثر معجم بود علامت الحاریر آنها هم نام داشته اند اینها را که بعضی گفته اند
علامت نمند اگر تنهاست هفتصد هزار و چهار صد و هشتاد و پنج موضع علامت آنها و نگارنده به سبب ازان
علامت بعضی را که بعضی نگارنده گفته اند که در علامت آنها و چهار صد و هشتاد و پنج موضع علامت آنها و نگارنده به سبب ازان
از یک جزو را به سبب علامت نمند و از یک جزو را به سبب علامت نمند و از یک جزو را به سبب علامت نمند و از یک جزو را به سبب علامت نمند
و فائز که بعضی از این است که در سبب علامت نمند و از یک جزو را به سبب علامت نمند و از یک جزو را به سبب علامت نمند
آغاز کنند از سبب علامت است فائز که بعضی از این است که در سبب علامت نمند و از یک جزو را به سبب علامت نمند
واقع است که بعضی از این است که در سبب علامت نمند و از یک جزو را به سبب علامت نمند و از یک جزو را به سبب علامت نمند
روایتی که بعضی از این است که در سبب علامت نمند و از یک جزو را به سبب علامت نمند و از یک جزو را به سبب علامت نمند

Handwritten text and tables from a manuscript. The text is in Arabic script. The tables are arranged in a grid-like structure, with numbers written in the cells. The tables are as follows:

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
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Handwritten text below the tables:

بسم الله الرحمن الرحيم
الحمد لله رب العالمين
والصلاة والسلام على سيدنا محمد وآله
الطاهرين
السلامة
والصلاة والسلام على سيدنا محمد وآله
الطاهرين
السلامة

[illegible]

کتاب مفتی المبارکی شرح صحیح البخاری

بسم الله الرحمن الرحيم
الحمد لله الذي جعل القرآن الكريم
موسمًا من مواسم الخير والبر

قوله فقد قيل في انه صلى الله عليه وسلم فانه القاضي عياض كما في عمدة القاري ١٣
قوله لكن في المفسرين بينهم اقول لم لا يحل على مايات في حلال الثالث واليه ينسب قوله مرات وقوله
فحمله ان فيه ملوحته كما هو معنى الاماء اكلوا

قولہ وانخذوا لوانما لفظ المرقان عنہ فقد اخذوا ج ۵۵ ص ۱۳

قوله من الدعاء المستكرمة من الرجال والنساء على الغالب كونها للفاسق ١٣

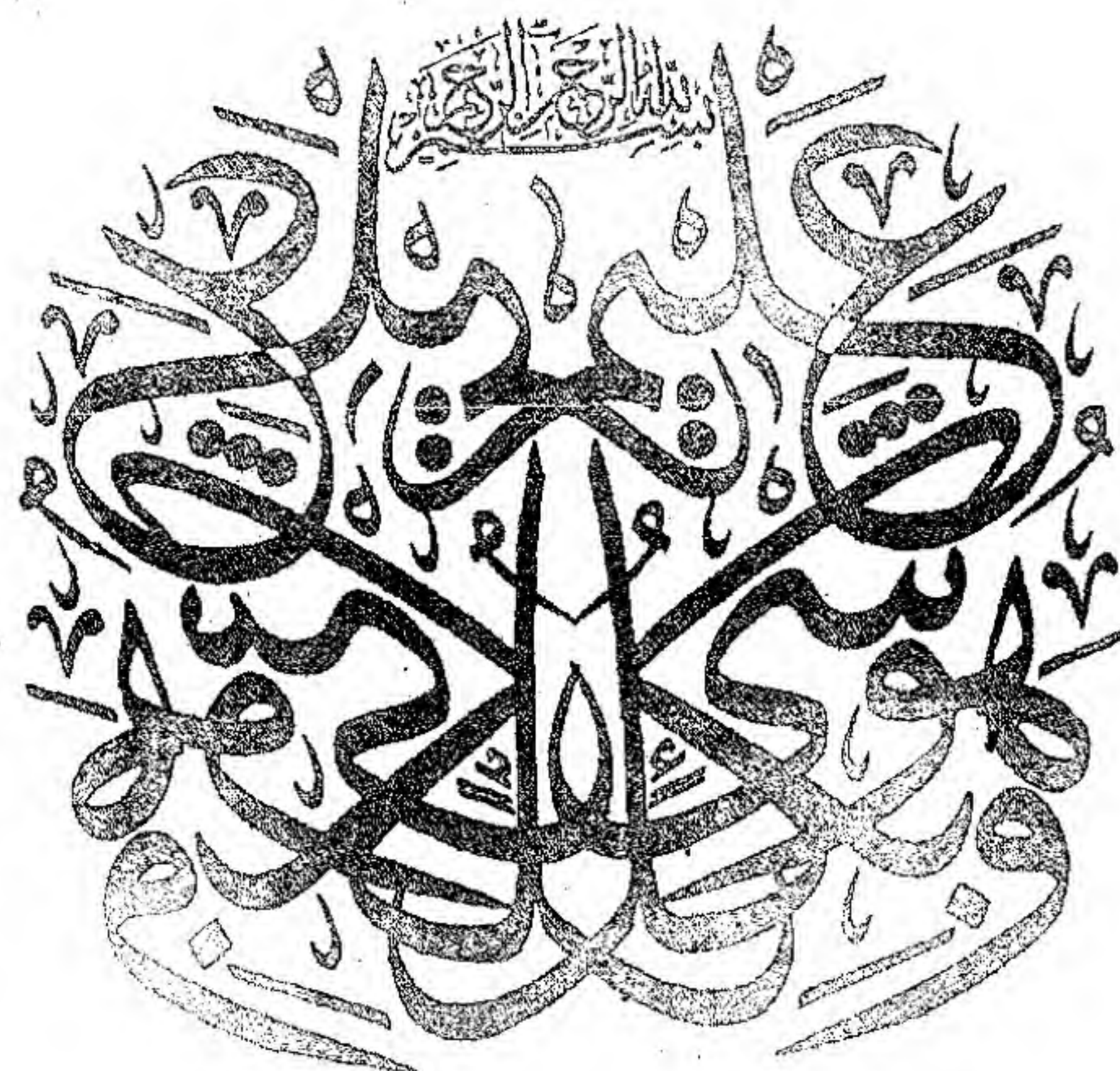
قوله لا تسأل عن الجمجمة الفر ايشي يريد الحفاظ واما في المتعلق ارسل عن الظهور
 محل المعنى انه سأل عن الظهور مراد استفاد حكم الجمجمة فاجابه به مقرا انه في ذلك
 كما يأتي عن ابنه المنصور ١٥

قوله كيف كان النبي صلى الله تعالى عليه وسلم على النظر فقال عن الفهم ودرجته اذ كان حكم المجتهد
از شيئا كان اكمله فاجاب النفس ولم يقل ان هذا ليس في المجتهد بل هو علم انه يريد ان يستعمله
على باطل فاحصل السكوت ١٢

قول الحاقصا بالعلم ای فیروز بہا ۱۲

قوله وقد تقدم نحوه في مسند كثر مبريا اقول الذي فيه من فخر الامام وهو من رواية ابن
خزيمة عن ابي عامر عن ابن ابي ذئب عن الزهري عن السائب اذا فخر الامام تقدم النفا ١٢

قوله بمن يدي الخطيب للانصاف هذا باطل تردود وجود في رسالة ازان من العدد ١٢
قوله عن الفسحاك من زيادة الراوي يقتضيه انه بن بابويه ما نقل عنه الرازي في نسخة



ABOUT THE TRANSLATOR

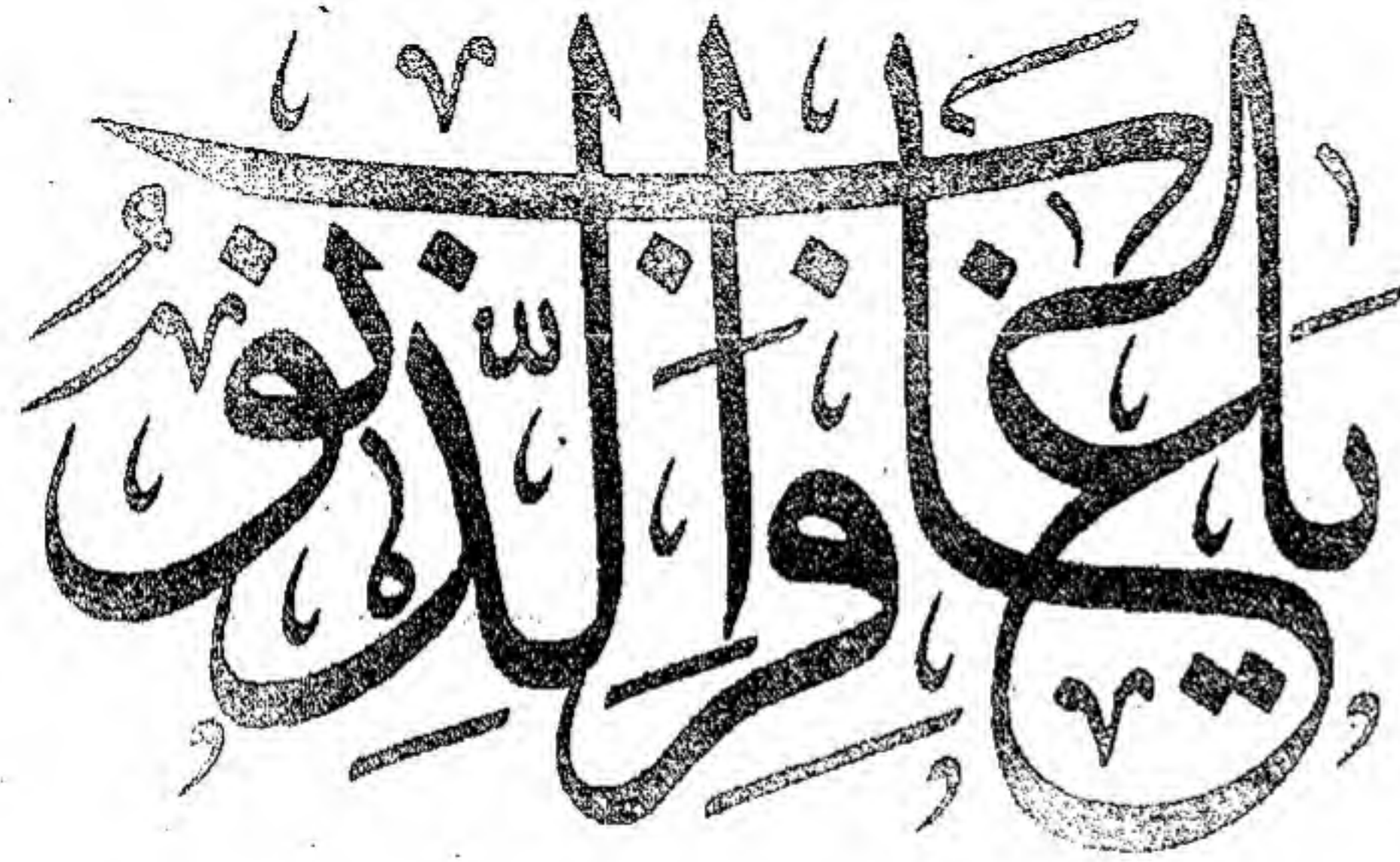
About the Translator

Shaykh 'Abd al-Hādī was born in 14th Muharram 1371 Hijri (22nd September 1953) in a noble family whose roots were deep in *Sūfism*. His grandfather, Shaykh Muḥammad Husain Chishti Nizāmī ؒ (d.1339/1922) was a devout *Murīd* and Servant of his *Mushīd al-Kāmil*, the *Qutb*, Ḥaḍrat Sha Ghulām Muḥammad Sūfī Siddiqur al-Qādirī Chishtī Nizāmī Ḥabībī ؒ (d. 1329/1911) - compassionately known as Ḥaḍrat Sūfī Sāhib. He was brought by his *Murshīd* to South Africa in the late 1800's. Shaykh Muḥammad Husain was in charge of the storeroom (*Godām*) of Ḥaḍrat Sūfī Sāhib and he was the driver of the carriage that stands today as a monument at the *Dargah Sharīf*. Shaykh 'Abd al-Hādī's father, Shaykh 'Abd al-Wah'hāb Chishti Nizāmī ؒ (d.1401/1981) was a very simple but devout *Muslim* and *Murīd* of Ḥaḍrat Sha Muḥammad Ibrā'hīm Sūfī Chishtī Ḥabībī ؒ (d.1375/1955), eldest son of Ḥaḍrat Sūfī Sāhib ؒ. The family bond with Ḥaḍrat Sūfī Sāhib ؒ was indeed very strong and remained the same with his sons after the demise of the *Qutb* ؒ in 1911.

Ḥaḍrat Sha Ghulam Ḥāfiz Sūfī Chishtī Ḥabībī ؒ - compassionately known as Ḥaḍrat Bhai Jān of 45th, foretold the birth of Shaykh 'Abd al-Hādī. He said to the father: "Shortly, *Allāh* ؒ will bless you with a son and all your problems will be solved." It was not long after this prediction that the *Shaykh* was born.

He was greatly influenced by his father from a very young age and hence, in 1969, left to study *Dīn* in *Bareilly Sharīf*, India which was the centre for *Islāmic* Studies. The following is a brief life-sketch of the *Shaykh*:

- ❖ 1388/1968 - Terminated High-School studies.
- ❖ 1389/1969 - Departed to *Bareilly Sharīf*, India for *Islāmic* Studies.
- ❖ 1390/1971 - Accompanied the great *Ghawth*, Mufti Ā'zam Qutbe-Ālam Imām Mustafa Rīḍā ؒ as his *Khādim* for *Hajj*.
- ❖ 1390/1971 - Met with the great *'Ulama* and *Mashā'ikh* of *Haramayn al-Sharīfayn* who humbled themselves in the august presence of the *Ghawth* ؒ. They were: *Qutbul-Waqt* Sayyidi Shaykh Muḥammad Amīn Qutbī ؒ, *Ustāz al-'Ulama* Sayyid 'Alawī al-Ḥasani ؒ (father of Sayyid Muḥammad 'Alawī), *Jalālatul-'Ilm*, Shaykh Muḥammad Nūr Sayf Makki ؒ. At that time Sayyid Muḥammad 'Alawī was a young man and a student. He devoutly followed the *Ghawth* in *Makkah al-Mukarrama* and eventually to *Madina al-Munawwara* seeking his spiritual grace and *Du'ās*. It was in this trip that the *Ghawth*



bestowed on him the *Ijāzāt* of *Hadith al-Sharīf* and the *Khilāfat* of the *Qādiriyyah* Spiritual Order. Shaykh 'Abd al-Hādī was a witness to this and ever since then, they became good friends.

- ❖ Was initiated as the *Murīd* of *Ghawth al-Waqt* Hadrat Muftī Ā'zam Qutbe-
'Ālam ؒ in *Madina al-Munawwarah*. It was in this trip that he was honoured
with the *Wikālat* of the *Ghawth* which is indeed a very rare appointment. This is
the one and only single appointment ever known to be entrusted by the *Murshid*
al-Kāmil ؒ.
- ❖ 1394/1976 - Entrusted with the *Khilāfat* of the *Qādiriyyah Barkātiyyah Silsila* on
the morning of *Eid al-Fitr* by the *Ghawth* and *Murshid al-Kāmil* ؒ.
- ❖ 1395/1977 - *Ijāzah* of *Hadith Silsalatuz-Zahb* (The *Hadith* of the Golden
Chain) from the *Ghawth* and *Murshid al-Kāmil* ؒ.
- ❖ 1396/1978 - Entrusted with the *Khilāfat* of the *Qādiriyyah Silsila* by *Abdāl al-*
Waqt, *Mujāhide-Millat* Mawlana Ḥabīb-ur-Raḥmān 'Alawī al-Qādirī Raḍawī ؒ.
- ❖ 1396/1978 - Graduated from *Jāmi'ah Raḍawīyya Manzare-Islām* in *Bareilly*
Sharīf and finally returned to South Africa.
- ❖ 1397/1979 - Appointed *Imām* and *Khātib* at *Jum'ah Masjid* Laudium, Pretoria.
- ❖ 1403/1983 - Appointed President of the World Islamic Mission (Southern
African region) by Hadrat Mawlana Sha Ahmad Nūrānī Siddiqī al-Qādirī ؒ at
the *Meelad-e-Mustafa Conference* held at Sparks Road, Durban.
- ❖ 1403/1983 - Launched "The Message International" - monthly magazine.
- ❖ 1403/1984 - Appointed *Imām* and *Khātib* at the Flower Road Masjid, Durban
South Africa.
- ❖ 1406/1986 - Founded the Imām Ahmad Raza Academy and Bazme Ghulamane-
Raza Society, Durban South Africa.
- ❖ 1410/1990 - Given the *Ijāzah* to narrate *Hadith Sharīf* from the *Muhaddith* of
Al-Hijāz, Sayyid Shaykh Muḥammad 'Alawī Mālikī al-Ḥasanī.
- ❖ 1418/1997 - bestowed with the *Khilāfat* of the *Qādiriyyah Barakātiyyah Silsila*
by Sayyid Sha Āle-Rasūl Ḥasnayn al-Ḥusainī Barkātī, *Sajjadah* of the *Khanqah-*
e-Barkātiyyah, Morehra Sharīf, India.
- ❖ 1419/1998 - travelled to Cairo and met with the highly acclaimed scholar, Prof.
Dr. Ḥusain Mujīb al-Misrī, a PhD in 9 languages, who was busy composing in
poetic form, the *Hidā'iqe-Bakh'shish* of Imām Ahmad Rīdā ؒ into the Arabic
Language. He also held discussions with Prof. Sayyid Ḥāzim Muḥammad
Mah'fūz PhD - Assistant Professor of Languages - Al-Azhar University Cairo,
who was responsible for translating the Urdu of *Hidā'iqe-Bakh'shish* into

Arabic for Prof. Mujīb. Shaykh 'Abd al-Hādī was responsible for financing and
printing of this unique publication which is the first of its kind in the world. The
book was named *Safwatul-Madīh* and comprises of 465 pages.

- ❖ 1420/1999 - Received *Ijāzah* of *Dalā'ilul-Khayrāt* in the sacred *Musjid an-*
Nahawī Sharīf from the *Sūfī* Master, 'Ārif-e-Billāh Shaykh Abun-Nūr Khurshīd
al-Qādirī Shāmī. The uniqueness of the chain of this *Ijāzah* is that it has only
two links to Sayyiduna Rasūlullāh ؐ. Shaykh 'Abd al-Hādī was granted
permission from Shaykh Abun-Nūr, who was granted permission from his
Murshid al-Kāmil and the *Murshid* was granted permission directly and
personally by Sayyiduna Rasūlullāh ؐ.
- ❖ 1420/2000 - Received *Ijāzah* from the Crown of the 'Ulamā of Shām, the *Quth*,
Shaykh Sayyid 'Abdur-Raḥmān Shā'ghūrī ؒ in Damascus, Syria.
- ❖ 1420/2000 - Met and derived Spiritual Grace and *Barakāt* from the *Abdāl al-*
Waqt and great *Walī*, Hadrat Shaykh Yūnus Sharam'bījī ؒ in Damascus, Syria.
- ❖ 1421/2000 - Granted permission for the recital of a highly mystical *Salawāt* of
the *Aqtāb* by the 'Ārif, the *Murshid* and *Sūfī* Master, Shaykh Muḥammad
Zakariyyah Bukhārī Naqshabandī ؒ in *Madina al-Munawwarah*.
- ❖ 1421/2001 - Received the *Khilāfat* and *Ijāzat* of four Spiritual *Silsilas* from
Shaykh Muḥammad Sa'īd al-Kaḥlī, the Chief *Qāḍī* of Ḥumus, Syria and *Khatīb*
of the *Jāme'h Masjid* of Sayyiduna Khālid ibn Walīd ؒ.
- ❖ 1426/2005 - Bestowed with the rare and pure *Gilānī Sa'dāt* Golden Chain 16th
Generation *Khilāfat* of the *Qādiriyyah Silsila* by the *Naqīb al-Ash'rāf* of
Sayyiduna Ghawth al-Ā'zam, Shaykh 'Abd al-Qādir Jilānī ؒ, the *Awlad* of the
Ghawth, Sayyid 'Abdur-Raḥmān Zahr al-Dīn Ḥasanī al-Ḥusainī al-Gilānī at the
Rowdah al-Sharīf of Sayyiduna Shaykh 'Abd al-Qādir Jilānī ؒ in Baghdad, Irāq.
- ❖ 1426/2005 - Received the *Ijāzah* of a special *Ahle-Bayth Salawāt* from the 'Ārif,
and *Sūfī* Master, Shaykh Sayyid Tajūdīn al-Killānī al-Ḥasanī - Damascus, Syria.
- ❖ 1426/2005 - Received the *Ijāzah* of *Fiqh Shafū'ī* from the *Awlad* of Sayyiduna
Ghawth al-Ā'zam ؒ, Prof. Shaykh Sayyid 'Abd al-Āzīz al-Khatīb al-Ḥusainī
al-Jilānī - Damascus, Syria.
- ❖ 1426/2005 - Received the *Ijāzah* of *Fiqh Hanafī* from the Grand *Muftī* of the
Hanafiyyah School in Shām, 'Ārif-e-Billāh Shaykh 'Abd al-Razzāq al-Ḥalabī,
Khatīb of the grand *Umayyad Mosque* - Damascus, Syria.

Al-Malfūz al-Sharīf ~ About the Translator

- ❖ Shaykh 'Abd al-Hādī is a *Murshid-e-Tarīqah* of the *Qādiriyyah Silsilah* and has numerous *Murīds* around the world and in South Africa.
- ❖ He has translated written and published more than 55 books on various subjects in English and is still devoutly striving to publish more books for the benefit of the *Muslim Ummah*.
- ❖ Conducts weekly classes on Wednesdays nights for men and women at the Imām Aḥmad Raza Academy and leads the *Ḥaḍara-e-Qādiriyyah (Dhikr)* at the Flower Road *Musjid* every Thursday nights after *Salātul-'Esha*.
- ❖ Presently the *Khatīb* of the Flower Road *Musjid* for the past 22 years, President of the Imām Aḥmad Raza Academy and Director of Barkātūr-Raza Publications.
- ❖ The *Shaykh* has travelled extensively locally and internationally on lecture tours and humanitarian aid programmes, visiting numerous *Mashāikh* of various *Salāsils*, *Ziyārat* of the *Mazārāt* of the *Ambiya*, *Sahāba*, *Ahle-Bayth* and *Awliya*.

May the Sublime Lord ﷻ through the *Wasīla-e-'Uzma* of the Fountain of Divine Grace, Sayyiduna Muḥammad Nabīyil-Ummī ﷺ, *Ghawth al-Ā'zam* Sayyiduna Shaykh 'Abd al-Qādir Jilānī ﷺ, *Qutbul-Irshād* Ā'la-Ḥadrat Imām Aḥmad Rīdā al-Qādirī ﷺ and the *Murshid al-Kāmil*, *Ghawth al-Waqt* Imām Mustafa Rīdā al-Qādirī Nūrī ﷺ grant the translator the *Tawfiq* and strength to continue with the great work of translating and publishing the works of Imām Aḥmad Rīdā ﷺ and the illustrious 'Ulama and Awliya of *Islām*. His life is dedicated to this great service and we pray that the Merciful *Allāh* ﷻ accepts his endeavour and make his *Khidmah* a source of enlightenment and benefit for the *Ummah*. It is indeed a very difficult task to translate the scholastic works of the great *Mujaddid* into the English language. This is a special gift of *Allāh* ﷻ on the translator. Oh *Allāh* ﷻ! Guide Your servants and cherish them with Your Divine Mercy to continue their service for the religion of *Islām*. *Āmīn*

والحمد لله رب العالمين وصلى الله تعالى على خير خلقه نولانا محمد سيدنا

والذين روى الله الطيبين القاهرين زادهم المكرمين المعظمين

وابنه الكريم الغوث الاعظم الامين الكريم وصلى

سائر الاولياء والعلماء والصالحين

برحمتك يا ارحم

الرحمين

